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Japan Mission Number.

# THE MISSION FIELD

VOL. XXI. MAY, 1908. No. 1

## News from the Front.

### FOREIGN MISSIONS.

**THE MEMORIAL SERVICE** in remembrance of Dr. Jacob Chamberlain, which was held at the Marble Collegiate Church, New York, on the afternoon of April 13th, called together a large number of the friends of our missions and of this honored and loved missionary.

Dr. Brown, Secretary of the Presbyterian Board of Foreign Missions, and Dr. Ewing, President of the Lahore College, India, besides Drs. Hutton and Cobb of our own Board were the speakers, each of whom bore tribute to some of the particular traits and powers of Dr. Chamberlain. We regret that it is not possible to give an extended account of these exercises in THE MISSION FIELD and for this must refer our readers to the *Christian Intelligencer* of April 22nd.

**MRS. NETTIE K. BOOT,** wife of Rev. H. P. Boot, of the Amoy Mission, died in a hospital in Chicago, on April 15th. Mrs. Boot was taken ill in China over a year ago, and returned to seek the most skilled treatment for her malady which, however, defied all the efforts of her physicians. She leaves a little child, and her husband. Her work in China though brief was marked by great consecration and ability and her loss will be deeply felt by her friends and co-workers abroad as well as at home.

See page 32 for the **RESOLUTION** passed by the Reformed Church delegation at the Laymen's Missionary Conference on April 21st.

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Sin-koe-a (First Church of Amoy) has added thirty-four new members during the past year. Twenty-four of these received baptism, ten of whom were children of the Church. Thus this church has grown from within and without, as all churches should grow. The pastor, Mr. Ng, who by the way will soon be made emeritus, gracefully gives all credit to his faithful people for this increase. But **MR. NG** has other good qualities besides modesty. He is a man strong in the faith, a forcible speaker, and a most devoted pastor. Unfortunately all these good things have been possessed by a weak body. Notwithstanding he has often been obliged to lessen his labors, yet for nearly a quarter of a century his life of consecration has been a power.

The **KAM-UN-HOE** (Missions of the Amoy City Churches) has done good work another year at Au-po and Ngo-hian-keng in the Tong-an region, and at Phai-bo on Amoy Island. Once a year the two churches meet to hold a "thank-offering" service (the words "Kam-un-hoe" mean "a thank-offering church" when they take up a collection for this particular Mission work. This year the meeting was held in the Tek-chhiu-kha church February 4th, and it was packed. The offering was $370. It is expected that this amount will be increased to $400.

These two churches are doing much to extend the Kingdom. Besides this united work, each church has a mission of its own, the one at Che-chiu and the other at Khoe-hoa. One of these churches expends about $1,500 for maintenance of its activities—*its own money.*

Mr. Harry A. Kinports, our Secretary for Young People's Work, has been elected a member of the **BOARD OF MANAGERS** of the Young People's Missionary Movement. In view of the early and important connection of our Church with this Movement, as well as of Mr. Kinport's position and influence both in Christian Endeavor circles and in our own Church, this selection is most opportune and appropriate, and the good wishes of all the friends of the Young People's Work will follow him into his new responsibilities.

Our Prayer Cycle topic this month is **JAPAN,** but special comment upon it is crowded out by other matter. The several articles in the Foreign Mission Department of this number will give much help, and for latest statistics application may be made to THE MISSION FIELD.

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## DOMESTIC MISSIONS.

When these words are printed the year, so far as the business of our Church is concerned, will have ended. Year ends are nothing but arbitrary divisions marking the passage of time. There is not even a time for a long breath. Problems do not end with the year. Rather do they continue to crowd, one upon another, so that the new year is sure to bring new needs, new opportunities, new privileges, new duties, when those that the old year brought have been but inadequately met, accepted, realized or accomplished. In the work of evangelizing our home-land for the Lord, the first of May brings one certain opportunity. It is time for **A FRESH GRIP** upon the problems. The Lord's work must be done. He has committed a part of it to the Reformed Church in America. No other denomination can do our work. If we neglect it, our task will remain undone. What shall be the record of this new year?

Church Extension is largely a local matter. The officers and members of the Board of Domestic Missions cannot know the needs and opportunities of all localities and it is the duty of every one of our individual churches to study its own environs and determine where it may **RAISE A NEW ALTAR** to the honor of the Lord. One of the very best methods of Church Extension was that followed by the late Dr. Storrs of Brooklyn, who dotted that city with Congregational churches because he studied the field, and when he found a place for a church picked out the strongest men of his own congregation and sent them to occupy it. Parochial selfishness accomplishes little for the Master and it is uneconomic. One of our own pastors told the Board last month that he had just given up 185 members to a new church, organized from a mission he had started. "But," he added, "I took in 115 at communion yesterday, so I will not miss them."

The many friends of **MISS HETTIE BEVERIDGE,** who for so long a time was connected with the work of The Mission Field, will learn with regret of the serious illness which has compelled her to take a protracted rest. The prayers and good wishes of the many whom she has served so willingly and faithfully in the past will be offered for her speedy and full recovery.

Missionary problems which lie at our doors are usually less interesting than those covered by the glamor of distance. A leader in a sister denomination has truly said that it is far easier for a

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church to support a missionary in Africa than to grapple with a negro problem in its home town. The work in Africa has its problems, but they who support the missionary do not need personally to face them, but the home problem must be faced and the task is an unpleasant one. America was intended to be **GOD'S COUNTRY.** Our forefathers, whether they came from Holland, England, Norway, France or Spain, took possession of the land, in the days of exploration, in the name of the Heavenly Father. It is our task to make secure His title. City problems, rural problems, frontier problems, Indian problems, negro problems, all must be solved, else we who daily pray "Thy Kingdom Come" will not be doing our share in the preparation of the land for His coming.

Many a man, in recent months, has hidden behind "Financial Panic" when the contribution plate was passed. Many others, who have said less about it, have really suffered the deprivations which industrial and financial disturbances always bring. But here's a new fiscal year, and as it opens we hear accounts of idle factories resuming work, railroads buying new rolling stock, and scrip dividends being redeemed in cash. So let's all resolve right now to safeguard **THE LORD'S SHARE** of our prosperity. Dividends are certain if we rightly invest His funds, and what better investment can be found than the extension and maintenance of His Church in our land. Those who need to be convinced of this should read "The Economy of Domestic Missions" recently published by our Board. Copies, one or many, will be mailed for the asking. Ask today.

There is another recent circular of the Domestic Mission Board, **HOME MISSIONS FOR JAPANESE.** It has but a few words, so that it can be read in two or three minutes. But it tells why the Board and the Women's Executive Committee have set Mr. Ohori at work among his countrymen in and near New York. Copies will be gladly sent to those interested.

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# Suggestions for Missionary Workers.

## A REASONABLE MISSIONARY PROGRAM FOR EVERY CHURCH OF OUR DENOMINATION.

We are often told that Foreign Missions should not absorb the whole attention of the local church and that it should not have the right of way above everything else in the work of the pastors. It is, no doubt, true that the average church has many interests and needs and activities which are not at all related to the spread of God's Kingdom in foreign lands.

Foreign Missions does not claim the whole place or the whole thought of the Church but it certainly must have some place and some thought in every church. It has a place in the thought of God and in His Book, and in the life of His Son, and in the work of the Spirit, and therefore Foreign Missions should have a place in our hearts and as large a place in our hearts and lives as it had in the heart and life of our Saviour, Jesus Christ.

Is not the following a reasonable missionary program and entirely possible and practicable for every church in the city or country, weak or strong, rich or poor? And if it is a reasonable program to know something about the coming of the kingdom, to pray for the coming of the kingdom, to pay for the coming of the kingdom, and to go with the Gospel and send the Gospel to the heathen nations, cannot this program be carried out next year in every church?

**KNOW**
- A Mission Study Class
- A Monthly Missionary Meeting
- A Missionary Day in the Pulpit
- A Visit from A "Live Missionary"
- A Missionary Library in S. S.
- Letters from the Field
- Club of Subscribers for MISSION FIELD, *Mission Gleaner, Neglected Arabia.*

**PRAY**
- Private Prayer
- A Missionary Prayer Meeting
- Public Prayer in Pulpit every Sabbath

**PAY**
- Systematic and Proportionate giving by
  - Monthly Weekly — Offerings or Subscriptions
  - Parish Plan
  - Own Missionary Plan

**GO**
- To Seek Prospective Missionaries among Young People of the Church
- To Support Substitutes on the Field.

S. M. Z.

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# Board of foreign Missions.

RECEIPTS OF THE BOARD OF FOREIGN MISSIONS, R. C. A.

FOR THE MONTH OF MARCH.

| | Churches | S. Schools. | Y. P. S. | Woman's Board. | Legacies | Miscel. | Total. |
|---|---|---|---|---|---|---|---|
| 1907 | $7,917.07 | $2,222.92 | | $6,982.18 | | $568.80 | $17,690.97 |
| 1908 | 5,907.52 | 1,540.74 | $375.09 | 8,563.76 | $500.00 | 493.00 | 17,380.11 |
| Gain | | | | 1,956.67 | 500.00 | | |
| Loss | 2,009.55 | 682.18 | | | | 75.80 | 310.86 |

FROM MAY 1, 1907, TO MARCH 31, 1908.

| 11 Mos. | Churches | S. Schools. | Y. P. S. | Woman's Board. | Legacies | Miscel. | Total. |
|---|---|---|---|---|---|---|---|
| 1907 | $50,900.96 | $11.692.76 | | $25,814.86 | | $7,630.47 | $96,039.05 |
| 1908 | 46,878.65 | 11,253.91 | $2,250.01 | 24,401.34 | $11,372.67 | 7,417.97 | 103,576.55 |
| Gain | | | | 836.49 | 11,372.67 | | 7,537.50 |
| Loss | 4,022.31 | 436.85 | | | | 212.50 | |

## RESOLUTIONS REGARDING DR. CHAMBERLAIN.

At a meeting of the Executive Committee of the Board of Foreign Missions, held April 8th inst., the following minute was adopted:

The Executive Committee of the Board of Foreign Missions has heard with unfeigned sympathy and regret of the death of one of its senior and most beloved missionaries. The Reverend Jacob Chamberlain, M. D., D. D., LL.D., of the Arcot Mission after long and faithful labor, passed away at Madanapalle on Monday, March 2nd, 1908. We desire to spread upon our records a permanent Memorial Minute.

For Dr. Chamberlain was one of our most brilliant, earnest, effective and consecrated missionaries. It is impossible to make a simple minute exhaustive biography. Born in Sharon, Ct., in 1835, he sailed in 1859 at twenty-four years of age to join his chosen mission. With his arrival India became what he was fond of calling "his India," that he might lay it at the feet of "his Christ." Until God's providence released him forty-nine years later, his life was one long strenuous struggle for her evangelization. His notable eloquence, his recognized scholarship, his cheerful earnestness, were all unalterably at her service. The great list of his literary works, his missionary adventures and his labors in the Gospel are printed in the books and need not to be recounted here.

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Nor did Dr. Chamberlain make his mark in India alone. In this country—or indeed anywhere in the civilized world where he spoke—the people crowded to her him and hung upon his lips. Three colleges in one year bestowed upon him the degree of Doctor in Divinity. A little later two more gave him that of Doctor of Laws. As is well known, he was also a fully qualified physician, having taken his degree from the Western University Medical College, Cleveland, O.

But earthly honors, however deserved, were not his adequate reward. As evangelist, physician, scholar, translator of God's Word in Telugu and Tamil, writer of a vernacular Bible Dictionary, he did more than one man's work. Now his rest has come. He has gone to meet the Christ for Whom he craved India, and the hundreds of stars in his own "crown of rejoicing." As for us,—we can but "Thank God upon every remembrance of him."

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## MISSION EDUCATION IN JAPAN.

By Rev. A. Oltmans, D. D.

From the beginning, Protestant Missions in Japan have been pre-eminently *educational.* The first Protestant Church was born in 1872 in a school, that of our missionary, Dr. J. H. Ballagh. Ever since, schools have been the precursors of churches in very many instances, and by far the majority of the present church members throughout Japan are from the student class, and came largely through the schools into the churches. Rural communities have as yet been only slightly touched with the Gospel, and the same is true of the artisan, merchant and laboring classes. Students, teachers, officials and professional men constitute probably as much as eighty per cent. of all the present membership of the Protestant churches. The proportion is less in the Greek Church, and very much less in the Roman Catholic Church.

This trend of Protestant Mission work in Japan had its natural cause in the attitude towards Western learning and civilization, assumed at an early time by the different classes of the people; and in the missionaries taking advantage of the greater ease with which the enlightened classes of Japan could be reached, directly or indirectly, with the Gospel message. Restrictions of travel under former treaty regulations had a good deal to do with the slowness of the progress of the work in the interior towns and villages. These

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THE NORTH JAPAN MISSION—JANUARY, 1907.

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THE SOUTH JAPAN MISSION—JANUARY, 1907.

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restrictions have now been all removed, but their inevitable results constitute an important problem to the Japanese Church as well as to the Missions. The situation is becoming more and more plain to the workers, and measures are increasingly being taken to meet the demands. Both the stability and the financial independence of the Japanese Church can only be fully achieved after the extensive evangelization and Christianization of the non-student classes, who in every country must constitute the real back-bone of the Church.

But notwithstanding this serious drawback thus far to the work in Japan, no one, acquainted with past and present conditions, can seriously discredit Mission education in Japan. It gave us our first and real foothold among the people; it has developed a church with a disproportionately large element of personal leadership from the people themselves; it has equipped thousands of young Japanese men and women with an education in which the moral and spiritual elements have been conspicuous; it has given the Christian Church in Japan a name and place before the people that command respect, and it has paved the way for a *Christian* education to be developed out of, and increasingly maintained by, the Japanese Church itself, that is bound to tell tremendously for the true enlightenment and abiding progress of the nation at large. The continued and growing necessity of education as a part of the Mission program in Japan is evidenced in many ways, and by nothing more than by the fact that some Missions in Japan, which at first largely, if not wholly, excluded education from their methods, have almost without exception taken it up in recent years as essential to the permanency of their work.

Our Church has from the beginning taken not only an honorable, but a prominent share in the work of Mission education in both South and North Japan. Dr. Verbeck in the South began his work by teaching his famous class of "Samurai," and, as stated before, it was in the school of our missionary Ballagh that the first Protestant Church in 1872 was born. Our Miss Kidder, now Mrs. E. R. Miller of Tokyo, was the first to establish a regular girls school, which was the beginning of our prosperous Ferris Seminary at Yokohama, while Mrs. H. Stout, of our Mission at Nagasaki, by class teaching, early laid the foundations of our present Sturges Seminary, which has been such a useful factor in the work of evangelization in the southern Island. As far back as 1870 our missionary, Dr. S. R. Brown, at Yokohama, taught the first theological class, which, in conjunction with the labors of the Presbyterian missionaries, developed into our Union Theological School at Tokyo,

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which up to date has graduated *one hundred and sixty* men for the ministry of the Gospel. And likewise, our growing Steele Academy at Nagasaki, though not formally organized till 1886, has a long period of preparation in the class teaching of Dr. H. Stout and others of our missionaries; while Meiji Gaku-in, our Union College at Tokyo,—having at present more than 400 students, and her numbers limited because of restricted accommodations,—is the fruit of very early educational efforts by members of the Presbyterian and our own Missions.

The initial stages of these institutions having passed, what ought to be done for them today? Those in charge of the schools urge, to various degrees, particularly three things, namely: (a) An adequate teaching force of both missionaries and Japanese; (b) Increased material equipments in the way of buildings and tools; (c) Endowments, in order to put the schools on a permanent basis for the future. Along all these lines we need a "Forward Movement." Are there not some individuals in the Church whom God has richly endowed with means, who will *at this time* help on such a "Forward Movement" by substantial gifts of money over and above their contributions to the regular work of our Missions? If so, the Board of Foreign Missions would like to hear from them NOW. Investments of this kind, through prayer and faithful labor at home and abroad, are bound to yield large dividends to the investor, and are absolutely safe, because backed by the infinite resources of God's grace and power.

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## SOME THINGS JAPAN HAS AND SOME THINGS JAPAN NEEDS.

By Rev. H. V. S. Peeke.

While there is no reason for believing that the Japanese are a warlike, a war-loving people, Japan certainly HAS A FINE ARMY. There are constantly 400,000 men under training, and as the process has been going on for several decades, the number of proficient soldiers that can be called out on short notice is almost incredible. Their equipment is at least good, and the events of the Russo-Japanese war tell the tale of their effectiveness.

Japan HAS A FIRST CLASS NAVY. She is building first class war ships in her own yards. They are fitted with every modern appliance,

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Strict discipline is maintained, instruction is unceasing, and there is no doubt that it is the ambition of every officer to see the force entrusted to him a more effective fighting unit at the end of the month than it was at the beginning. The Japanese navy is all right,—witness the Japan Sea.

Japan HAS A REMARKABLY EXCELLENT EDUCATIONAL SYSTEM. Primary Schools, Intermediate Schools, Higher Schools, Technical Schools, Professional Schools, Universities. Not a perfect equipment, or faultless organization, but one that is instinct with energy, vigorous in growth, constantly making use of the better, with constant aspiration for the best.

Japan HAS A GREAT FUTURE IN AGRICULTURE. The native farmer of today raises double the former quantity of rice on the same field, sells it at double the price, and has a crop of winter wheat thrown in. The growth in quantity and quality of dairy cattle in this non-grazing, crowded country is astonishing.

Japan HAS A GREAT FUTURE IN MANUFACTURES. What doesn't she make already? Matches, pencils, lamps, organs, bicycles, leather, leather goods, watches, ships,—well nigh everything. Few of these goods are first class, the equal of foreign articles; but Japan means that they shall be some day.

Japan HAS A CONSTANTLY GROWING MERCHANT MARINE. She has some of the best steamers on the Pacific already. She deems it nothing to make her own 6,000 ton liners. It was only when she recently launched a steamer of 13,500 tons, almost as large as the best Atlantic liners, that she acted self-conscious. And she trains in her Common and Higher Nautical Schools the officers for her growing marine. It does not follow that she has an ambition to crowd other nations off the seas, but she clearly discerns her right to a place there, and plans for a large place.

**BUT**

Japan has not attained a solution of her religious problem, of her moral problem or of her home problem. Many Japanese are ready to defend the present status; but new wine has been steadily going into old bottles for a number of years, and the unsatisfactoriness of present moral, religious, and home conditions, is daily more apparent. Where marriages are commonly contracted, and often divorces effected, without the consent of the parties most intimately concerned, where fathers are commonly religionless, where religious instruction of the young is wanting, and where the religions in vogue are largely formal and out

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of sympathy with the age, there is little chance for such a home life as is the natural and beneficent result of Jesus' teaching. The remedy is not the American or the British, but the Christian home.

The morals of Japan are in a very unsatisfactory condition. Not that there is no good prevalent. There is much of it. Confucian influences are still felt. Bushido is still a living tradition but the conditions are so changed that new ideals, new motives, are called for. It is emphatically "new Japan," and new conditions insist on new remedies. The new remedy needed is Christian standards and Christian motives.

In religion it is felt by most educated people that Buddhism, which has really heretofore monopolized the field, does not any longer answer the purpose. Even if many do not feel it, it is surely so. Christianity has repeatedly rejuvenated itself. Jesus Christ is new to every man, to every age. Nothing but the Gospel of Jesus Christ in all its supernatural power, with all its insistance on a miraculous new birth will answer Japan's present needs. Does this sound dogmatic? Very well; let it.

No one can be long in Japan without feeling confident that just as this country has been the special charge of the providence of the Almighty in its political development, equally is it to be so in its spiritual development. The end, we believe, is assured. But Oh, the toils, the tears, the pains, the prayers before the day will be fully ushered in.

Japan stands as a ringing call to every Japanese convert, to every Japanese leader, and to every one in other countries who has the courage to sincerely pray, "Thy Kingdom come."

Do not be mistaken about Japan. With the account of what it has constantly ringing in your ears, be careful that your attention is not distracted from the thought of what it still needs.

God surely means to bless Japan, but he surely means to bless her through us who already possess the unspeakable gift. May he find us usable for his high and holy purpose!

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The whole Bible was published in Japanese in 1887. Twenty years have made it the guide of many lives in that country, and native bookstores in cities keep the Bible in stock because it pays to supply a demand. Our circulation of Scriptures in Japan was 120,455 volumes.

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## HAS JAPAN ENOUGH MISSIONARIES?

By Rev. Willis J. Hoekje.

In view of a somewhat widespread opinion that missionaries are no longer needed in Japan, it may be well to invite the attention of young men and women who contemplate missionary work to a few fundamental distinctions.

I. Between being *needed* and *wanted*. Jesus Christ has not been wanted as Saviour by many men and nations whose need, revealed in God's word, and emphasized by the testimony of men and the experience of Christians, remained. Japan's present need of Gospel preaching may well be greater than her desire for more missionaries. "The total number of Protestant communicants is only fifty thousand in a population a thousand times as great," the entire Christian community, of all denominations, numbers only 450,000; and "nine-tenths of the people are as ignorant of Christ as when missions began!"

THE KAIGAN CHURCH, YOKOHAMA.
(The oldest Christian Church in Japan.)

II. Between establishing *the Church* and establishing the *Kingdom of God*. A church may be established long before society is permeated by the principles of Christianity. When family life shall be in Christian homes; when morality shall follow Christ's precepts; when schools shall offer Christian education and litera-

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ture breathe a Christian spirit; when the Christian Sabbath shall be recognized by government and people as a holy day; when merchants and factory folk, and miners and the inhabitants of the fishing villages shall feel daily the pressure of Christian teaching—then and not till then missionaries will no longer be needed.

III. Between *civilization* and *evangelization.* They are not mutually exclusive, though differing in method and nature. Civilization renovates society materially, and thence the individual; evangelization concerns itself with the spiritual needs of the individual, and reaches out to the betterment of society. But men and nations can adopt the social progress occasioned by Christianity without adopting Christianity itself. The writer knows of 50,000 people whose homes may be encircled in an afternoon's walk, who have adequate educational, postal, and railway privileges, as well as some of the luxuries of civilized life; and yet certainly less than one in 500 of them knows Jesus Christ. And this, though a missionary's home has been maintained in their midst for at least ten years!

IV. Between *Personal* Evangelism and Evangelism *by Proxy.* The recent missionary movements find their strength in their emphasis upon the personal responsibility of the individual Christian for the perishing without Christ. That church is to be pitied which pays its pastor to do all the Christian witnessing for all the members, That man is to be pitied who has nothing but his money to give for the evangelization of the world. The desire to transfer responsibility for millions in darkness to another, is a mark of decay of the evangelizing spirit, which means disloyalty to the Saviour of the world. That desire has harmed the work in Japan already too much.

If you can recognize need even where you may not be wanted, if you will work for the Kingdom rather than for any Church, if you will concern yourself primarily with spiritual things—if you, not someone else, are the one to do these things—then you may confidently dedicate your life to the evangelization of Japan. And men and women of such character may confidently hope to be largely instrumental in bringing the Empire of the Rising Sun under the Scepter of the Son of Righteousness.

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Halifax, N. S., with 8,700 Church members, gave $17,700 last year to missions. They are now engaged in a concerted effort to increase this amount to $40,000 this year.

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## CHRISTIANITY IN JAPAN.

By Rev. Garret Hondelink.

In an August number of *The Leader* was a statement made by "Soldaat." He said that the Rev. S. T. Morris delivered an eloquent address on the great Sunday-school Convention held in Rome and that the speaker from Japan in that convention told Mr. Morris that 10,000,000 people in his country secretly worship Jesus Christ. "The reason that they do not do so publicly is that many of the nobility who are Christians at heart are not as yet quite ready to declare themselves. But the time is coming, and is near at hand, when the mightiest revolution that Japan has ever known will take place because the people are followers of Christ."

Would that all this were true! What rejoicing there would be in the heart of every missionary if almost one-fourth of the population of Japan were Christians! But this is a most egregiously exaggerated statement. There are not ten million people in Japan that secretly worship Jesus Christ. There is not one-tenth of that number! There is not even one-twentieth of that number! And if by worshipping Jesus Christ is meant worshipping Him as the Lord of their life, recognizing Him as the Saviour from sin, and depending upon Him for eternal life and entrance into the glories of heaven, the number will still have to be greatly reduced.

The facts about Japan are that there are about 55,000 Protestant Christians. There are also said to be about 55,000 Roman Catholics and 25,000 Greek Catholics. There are also children throughout the empire that are going to Christian Sunday-schools and hearing the gospel, though their parents are Buddhists, Shintoists, or Confucianists. There are also many men and women throughout the empire that were baptized before they had definite conceptions of Christianity and before they were really converted, and have lost their faith.

There are no doubt some among the Japanese that secretly worship Jesus Christ, but for various reasons make no open profession of their religion. But it would be preposterous to assert that there were even as many as fifty thousand. Furthermore what some might call a secret worship of Jesus Christ, I would call nothing more than admiration of His life and character and teachings. It is not a recognition of Him as the Son of God, as the Saviour who came to give His life as a ransom for sin. They do not feel, nor do they believe that they need salvation. Some of these so-called sec-

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ret worshippers of Jesus look upon Him exactly as others look upon Confucius or some good and wise scholar.

I know of one professor who has been going to a missionary for two successive years to study the Bible. He understands much of the teachings of Christianity. He knows that Christ came to die for sinners. He reads his Bible. He believes its ethics are superior to those found in any other book. But he does not recognize his own sinfulness, nor is Christ a Saviour to his soul. He admires Jesus Christ, but is by no means a worshiper of Christ.

The field under my care contains more than one million people. Of this population, I feel sure that less than one thousand have anything like a fair conception of what Christianity is. Probably 950,000 of this population could not tell who Jesus is. An equal number have probably never seen a Bible.

It pained me very much when a missionary who has just returned from America told me that many people were beginning to think that because a Church had been established in Japan, the country was pretty nearly Christianized, and that it was no longer necessary to contribute any money for the work in Japan.

I can only exclaim, What a most erroneous mistake! A Church has been established but the country is ever so far from having been Christianized. If the preaching of a little Christian truth once every month or two or three in a town is to have evangelized the town, our work is done. If to be able to visit places of one, two, or three thousand population where there is a handful of men that have heard a little about Christianity is to have Christianized Japan, our work is done. But the truth is that Japan is far from having been evangelized and still further from being Christianized. There are Christians in Japan, but they are very, very few in comparison with those who are not Christians. In Saga where I am at present it would be difficult to find the home of a Christian, while thousands upon thousands are still faithful worshippers of the old gods of Japan.

Let anyone who thinks that the work of evangelizing Japan is completed, come and travel about with me on my field and in one day's time I will show him enough heathenism to make his heart burn within him and send him upon his knees to pray for more men and more money to carry on this blessed work of evangelizing Japan. Let none be deceived. Missionary work is not yet finished. The great work of evangelizing the millions of Japan is still a great problem of the present. Send us more men and more money!

From *The Leader.*

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## INCIDENTS IN THE JAPANESE ARMY.

By Rev. H. Loomis.

The following incidents in connection with Christian work among the Japanese soldiers have been furnished to me by one who has been actively engaged in ministering to their temporal and spiritual welfare.

"I recently visited the home of a Christian sergeant who died on the battle field. His grand-parents and father are Christians and they begged for a little Testament like the one which I had given him on the day of his departure.

He belonged to a company of cavalry which was quartered in the park near by, and he came to say good bye to our teacher; and, by mistake, came into our yard. I was greatly pleased to see him; and when I found that he had no Pocket Testament I gave him one, and asked him to carry another to his captain.

At first he hesitated, "Because," he said, "my captain dislikes the Christian teaching." "But," I said, "tell him I sent it, and ask him to read it."

From Hiroshima he sent letters telling of his surprise that the captain had gladly accepted the little Testament and promised to read it.

Neither the captain nor the sergeant returned; but in a beautiful farm-house over in Chiba Ken there is the happiest memory of the brave young son who gave his life for his country and was faithful unto death, witnessing always for Christ. His Pocket Testament was his treasure, and was mentioned in many letters: hence the request for another to replace the one that did not come back."

"Where shall I begin to read?" was the query of a young lieutenant in the hospital.

As a student in the Higher Middle School he had thought he had no need of religion; but the experiences of the battle field had made him feel the need of something to satisfy the longings of his heart, and so he begged for a Testament.

In answer to his question I suggested that he read the Gospel of St. John. He read it eagerly: then asked, "What shall I read next?" My reply was the same, "Read the Gospel of St. John. Much that has not been clear in this first reading will be understood in the second reading." And so he read again the beautiful Gospel which John himself declared was written, "That ye may believe

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that Jesus is the Christ, the Son of God; and that believing ye may have life in His name."

And when the lieutenant had finished the second reading, without a question, he read it a *third time;* and for him all was settled,—he did believe; and in his heart felt the new life given by God's own Spirit.

He left the hospital a little more than a month before the "Peace." In that busy month of training soldiers,—men old enough to be his father,—many a time he comforted them in the little hour of resting. In his own home, on the half-holidays, he later gathered the non-commissioned officers and told them all he was learning.

Even the treasure,—the little Testament, with hospital associations,—was given to his captain with whom he spent several hours in some rough place of shelter while a violent storm passed over them. He simply wrote, "Please send me another Testament. After two hours' talk Captain —— insisted on taking mine."

He was baptized in January of this year, and for another half year gave a faithful and constant witness for Christ. Then a sudden illness; and on the very day on which he had left the hospital a year ago he was called into the fullness of life in the Heavenly Home.

The Gospel of John was his delight. He urged every one to read it; and he himself constantly read it. His wife tells of his fondness for this Gospel, and she follows in his footsteps trying to lead others."

GRAND RAPIDS, MICH.

Laymen's Missionary Movement Rally

MAY 5, 6 and 7.

For details address

MR. GILBERT HAAN

29 North Ionia St., Grand Rapids, Mich.

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# Domestic Missions.

## A RUNNING START.

*By the Corresponding Secretary.*

May 1st, 1908. It is a significant date, not because it commemorates some past event, but because it marks a new beginning. It is the first day of the new year according as our Mission Boards arrange the calendar.

"The reward of work well done," said Mr. Moody, "is more work." As the Secretary writes, it is not yet April 30th, and he does not know how well the work of the past year has been done. He is on a western visitation, and the letters from the Treasurer which he receives at almost every stopping place contain the welcome information that the checks are coming in with every mail—and that some of them are not small. He is hoping and praying that these incoming checks will prove that every church is alive to its responsibility for the support of our denominational home missionary work, and that their amount will total the sum necessary for the extension movement.

If the balancing of the books April 30th shows work "well done," we have the reward of "more work." If the balance shows the work ill done, there is still the claim of "more work." May the year's record enable us to thank God and take courage; but if it reveals that the Reformed Church has been recreant to its missions at home, let us confess our shortcomings, and transmute the dereliction of 1907-8 into determination for 1908-9.

In the early days of Methodism, the movement spread with marvellous rapidity throughout England and Wales. Sydney Smith, when asked the reason, said, "They are all at it, and always at it." All together and all the time spells progress in every movement; and it is this united effort on the part of the whole church, unremitting and untiring, that we need in the year which will end April 30th, 1909.

Before the Secretary left home, he received the advice from one of the classical agents to "aim low." It was good advice, for which he is thankful, and he has tried consistently not to overshoot. But the low aim is not always praiseworthy, and it is a denominational reproach that our Church has so consistently aimed low in its home mission activities. And the low aim has resulted in still lower shooting. For five years from 1901 to 1905 successive Synods

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recommended that the Church raise $125,000 for Domestic Missions; the Synod of 1906 and 1907 set the mark $25,000 higher. But the lowness of the aim is not indicated so much by the smallness of the sum asked for as by the lack of emphasis upon the importance of home missions in the life of the Church. The most vital denominational question before the Church at this present time is not found on the foreign field but on the home field. It is no question of doctrinal re-statement or liturgical revision, but the one of denominational expansion. Home Missions are the sole guarantee of all other missions and the only promise of ability to minister to future needs.

The conviction of the importance of Domestic Missions has, however, been deepening in the Church. We have seen more clearly the country's need and our own responsibility, contributions have been steadily on the increase. The $86,416.57 of 1901 became $95,243.16 in 1902, and $98,965.49 in 1903. The $100,000 mark was left far behind in 1906 when the receipts totaled $115,085.32, and again in 1907 when the largest amount ever given was received, $115,800.11. The contributions for 1908 are not known as yet, but we are trusting that the Treasurer's statement will reveal that the record has been once more surpassed.

When Synod meets in June, a new mark of home missionary obligation will be set before us. It will not be less than the sum specified last year, $150,000. It ought to be more. But to reach the mark—whatever it is—we must begin early. The first day of May is not too soon.

These past weeks the Secretary has been in Dakota, following up a somewhat exacting itinerary. On one occasion, when his schedule called for addresses in two different churches the same day, he was tardy for the second appointment, twelve miles from the first. The good missionary's horse, which confessed to the respectable age of twenty-two, was not to blame,—notwithstanding that every step was characterized by deliberation and forethought. The mistake was wholly the secretary's own; he did not start sufficiently early, and the liberal whip oft applied could not make good the time lost.

May first, 1908. Let the Church lose no time in its Domestic Mission work. A fresh start and a running start. Activity at the beginning will save anxiety at the close. "All at it, and always at it." "The King's business requires haste," and other things;—perseverance and push and wisdom and hope and courage, and above all a faith that will not be denied.

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## THE WORK AMONG IMMIGRANTS.

### What Other Denominations in the Alliance of Reformed Churches are Doing for Aliens.

The Committee on Home Mission Work of the Alliance of Reformed Churches was directed, in April, 1906, to secure information "as to the methods of work among the foreign population, including the Yiddish-speaking Jews." The Committee recently rendered its report, from which the following facts are selected:

There are about fifteen million people of foreign birth in the United States and Canada. Of these, about ten million speak a language other than English. There came into the United States in the year ending June, 1907, 1,285,349 immigrants, an increase of 184,614 over the previous year. Of these immigrants 56,637 came from England; 34,540 from Ireland; 19,740 from Scotland; 19,918 from British North America—a total of 130,825 of supposed English-speaking people. Deducting these from the aggregate leaves 1,154,524 of alien tongues. Austria-Hungary leads this list with 338,452; Italy, Sicily and Sardinia come next with 285,731, and the Russian Empire, including Finland, follows with 258,943.

Perhaps the most difficult, as well as the most important of missionary problems is how to give the gospel to these foreign-born people who have come to our shores. The Churches of the Alliance are making efforts with some degree of success to preach Christ to these people.

1. The Presbyterian Church in Canada has missions to the Doukhobors, the Icelanders, Norwegians, Swedes, Galicians. There is one Italian Presbyterian Church in Montreal, although, by agreement, the Methodist Church looks after the 25,000 Italians in Canada. There is also some work among the Chinese. The largest work of the Canadian Presbyterians is among the Galicians. Among these work was commenced eight or nine years ago along educational and medical lines. Some schools were started which have since, at the solicitation of the Home Mission Board, been taken over by the government. The result of this philanthropic rather than evangelistic work was seen a few years ago, when some priests of the Greek Church sought the counsel of the Presbyterian leaders as to the way in which effective work might be done among these people. The counsel was freely given and a church organization was effected which is Presbyterian in everything except name. The whole movement has been guided by the Presbyterians and the result has been that a number of the priests of this Independent

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Greek Church are educated in Presbyterian institutions, and a number of them are employed by the Presbyterian as colporteurs. In all this work the Women's Home Missionary Society has been of great assistance through its hospital and other work, aiding in breaking down distrust and in awakening a grateful consciousness of the disinterested efforts of the Presbyterian Church.

2. The Presbyterian Church in the United States of America has 500 churches among foreign-born people, with 30,000 members. A notable work is that carried on by a joint committee of the presbyteries of Pittsburg and Alleghany. It has been a most difficult but also a most successful work, and it has resulted in the organization of several churches. An important phase of the work is that carried on by colporteurs. This is the pioneer work. Trained young men are sent out with Bibles and religious literature to sell. They make a careful census of the people with whom they come in contact. Into localities where these colporteurs have worked Christian women are afterward sent. These gather the children together, organize sewing classes and Sunday-schools. Through the children the missionaries reach the mothers. Three colporteurs, a Ruthenian, a Bohemian and a Pole, sold Bibles in fifteen different languages. In four years they sold 5,329 Bibles and 3,247 religious volumes.

3. The Reformed Church in the United States has been doing an excellent work among Germans, Bohemians and Hungarians. There are perhaps 100,000 Hungarians of the Reformed faith in the United States. Ministers were brought from the home land and the work prospered until it was disturbed by the organization of the American Hungarian Classis, subject to the Church of Hungary. The Reformed Church in the United States is now trying to raise up a Hungarian ministry in this country, and it is now felt by leaders in this sister Church that the organization of the Hungarian Classis was not so serious a drawback to the work as it originally seemed to be. It is now said that the Board finds the Classis a great help in deciding questions that arise in the work. The American Church now has thirteen Hungarian pastors and seven Hungarian students for the ministry.

4. The Reformed Church in America. Our own Church can point to little work among foreigners save that which has been effectively done among the people from Holland, whom we have hardly regarded as aliens. A representative of our Domestic Mission Board meets the Holland immigrants at Ellis Island, assists them on their way to their new homes and so far as he is able to

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do so, puts the newcomers in touch with our pastors in sections where they are to make their homes. A work has recently been started among the 3,000 Japanese of New York City, and work among Italians is soon to be begun at a number of points. Some effort is also being made to reach the Jews, this latter being the work of individual churches. We have a number of German churches and some work has been done among Bohemians and Hungarians.

5. Work among Jews. It is estimated that there are 2,000,000 Jews in the United States, half of them in Greater New York. Thirty missionary societies are at work among them. Last summer special efforts were made by the Presbyterian Church in Philadelphia and Baltimore, and in the latter city a successful mission is conducted by the Rev. Philip Siderskey, who effectively uses the stereopticon in his work, presenting upon a screen scenes from the Bible, and Biblical quotations in Hebrew and Yiddish, dwelling especially upon the prophecies which refer to and find their fulfillment in Christ. The Rev. Dr. A. F. Schauffler, of the New York City Mission and Tract Society, says that within the last two years there has been a marked increase in the willingness shown by the Jews to hear the Word. An important work in New York is carried on in the DeWitt Memorial Church on Rivington Street, of which the missionary says that Jewish boys readily learn Christian hymns, and that the people are visited in their homes, where they receive tracts and other Christian literature.

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## FROM REPORTS AND LETTERS.

### HE HATH THE WITNESS IN HIMSELF.

Lebanon, N. J.—"I was brought up in the West and I know what the work of the Board of Domestic Missions has meant to some of the churches and to the Church at large. The Board is doing a grand work. The field in the East, no less than in the West, needs men and money."

### GRATEFUL FOR TIMELY AID.

Blooming Grove, N. Y.—"Please accept our sincere thanks for your timely aid, which made it possible for the church to have an installed pastor to work in our neglected field, administering to the wants of the people."

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A WORD OF CHEERFUL APPRECIATION.

Jamestown, Mich.—"This little church is in a healthy condition; its growth is not very rapid, but steady. It is a promising field and we are glad to say that its existence and growth are mostly the fruit of Domestic Mission work. There is a strong desire for self-support."

AN EXAMPLE FOR OTHERS.

Kings, Ill.—"The Consistory and a number of church families feel that it is incumbent on the church to become self-sustaining, but it was considered advisable to put forth their best effort to pay off the loan of the Church Building Fund. Contributions were therefore solicited in every church family and the necessary amount was raised."

THE TOWN ASKS FOR THE WORD.

Oak Harbor, Wash.—"Regular evening services will be held soon in the English language *by request of the town people.* Are trying to raise money for installing a lighting system. Salary has been increased. Attendance better than last year."

PRAYER, WORK, AND THE BLESSING.

Thomas, Okla.—"We have a complete equipment and there are great possibilities for the work here. The need is persistent, prayerful effort on the part of pastor and people. We are making it and God is blessing us."

WILL SUPPORT THEMSELVES AND HELP OTHERS.

Hamilton, Mich.—"It will be twenty-one years ago next fall that our church was organized and we feel that the time has arrived for assuming entire self-support. We therefore decided at our last consistory meeting not to ask the Board again for supplement to salary. Our thanks are due to those who have nurtured us in our infancy and youth; and now, when we have become able to help ourselves, we shall do all in our power to help others, so that the good work may go on."

CARING FOR THE LORD'S PROPERTY.

North Sibley, Iowa.—"The people gave more than ever before, both for congregational and benevolent purposes. The parsonage, barn and other out-buildings were painted and a new fence before the church erected. Church and Sunday-school attendance good. Our annual Mission Feast is always a success."

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# Women's Executive Committee, Board of Domestic Missions, R. C. H.

## UPON THE MOUNTAINS.

By Rev. Isaac Messler.

Spring is upon us. The peach trees are in bloom. Arbutus covers the sides of the hills. In the warm, wet places the coming grass gives its refreshing color. We are glad that the winter is over, not that it has been severe, but for what we have undergone. During the holiday vacation both smallpox and measles made their appearance. We attempted to hold meetings and open school but were compelled to close both until the scare was past, which was not soon. There were few cases of smallpox and none of them serious but measles caused several deaths and have left some victims permanently invalided. Wherever the patient had the proper care there were no serious results, but in many of the homes it was simply impossible to keep the sick from taking cold. The wonder is to the uninitiated that nine-tenths of the cases did not prove fatal.

We are again at our regular work and have about reached the normal condition. The school suffered most as the diseases came just at the time when scholars come in from the outside districts to attend the winter term.

Education is making vast strides in this State. Winter or subscription schools are being taught all over this county and over others also. The State legislature appropriated $800,000 for higher education. It passed a law doing away with the old trustee system and providing for the erection of a high school in every county in the State.

It has been our opinion that the best method of treating conditions here is by the leavening process. These people are able to help themselves when once they really see their condition and have an example set for them. The people in the mountains not only, but all over Kentucky are being provoked to good works as it were. The feuds of the mountains and the "night riders" of the "black patch" have been themes for the novelist, the poet, the narrator, and the hack. The most prominent paper in the State frequently gives a column of extracts from other papers under the heading "What Others Think About Us." While on my way from Frankfort to Louisville a few weeks ago I met a gentleman, a lumberman,

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from the Big Sandy, who was on his way to Texas. He said that when he got outside the State he was ashamed to say that he was from Kentucky. That work which counts most here is the maintaining of high ideals of living, morality, education, and religion. It has been too much with these things as it has been with the houses in which the people lived; any old thing will do. There is prejudice against us of course and a few people set themselves to cut us out but never successfully.

Along with the other epidemics came in that of marrying and carried off a number of the young people. It even affected some of our school children. Household expenses do not hinder matrimony here. If the groom can raise two dollars to get the license and a few cents for the officer who performs the ceremony, the way is clear. I do not suppose there are more unhappy marriages here than in other parts of the country, but the burdens that must be borne, the privations suffered by the girl who marries when she has just entered her teens, elicit one's sympathy. The man has nothing, neither money, home, nor occupation, and often not even an inclination to work. It's not only misery for the young wife but for the children. Worry and care and work will make an old woman of her in a few years. She has never known the joy of youth, the strength and power of young womanhood.

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## AMONG THE APACHES.

We have had three deaths among our Apaches within the last month.

Asa and Ramona lost their baby, and we knew nothing of its illness or death. As they are both church members and ex-Carlisle students we thought surely they would have a Christian burial, but they have not been attending service and Ramona is one of the leaders in gambling.

We prayed that this loss might turn their hearts to God again, but they seem only harder and more rebellious.

In that same camp, the next day, Thomas, Geronimo's grandson, died. He came home from Chilocco government school before Christmas with tuberculosis. Soon after he went to New Mexico to regain his health, but it was too late, and he came home to die. Mr. Legters spoke so earnestly at the funeral service, especially to the young men and boys.

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The following week Marcellus died, also a victim of consumption. He had been sick for a long time, and he was ready to meet the Jesus he had tried to serve. He and Thomas were Christian boys.

As you perhaps know, it is the Indian custom to bury with the dead one all their belongings, clothes, books, pictures, bedding, and burn all that cannot be put in the grave. At the camp where little Blanche and Thomas died, both tepees were burned to the ground and the Indians moved their camp further up the creek.

Yesterday, three united with our church on confession. The attendance at our prayer meeting and Christian Endeavor meeting is good. Fifty-eight were present at Sunday-school, and I felt especially encouraged because seven came who were not in the habit of coming and whom I had asked during the week.

I try to go to Naiches Village every week to read to the people there. There is one hard case there, Tom's wife, she was always willing to listen, but as long as I have been here she has not attended any of our services until yesterday. I was so pleased to see her.

I pray that God will give me more faith, more love and wisdom, that I may know just what to say to these people. I love the work and am deeply interested in the Apaches.

HENDRINA HOSPERS.

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One evening a few weeks ago I went out to one of the camps to look up an absent pupil. This camp is in a beautiful place near Medicine Creek. There I found a merry group of little folks having the best time sliding down a sandy bank, all were bare footed and some had been in swimming. As they shook the sand out of their clothing, I began to see where all the dust and dirt in the kindergarten came from. Oh, but they do have such good times and I often wish that the little pale faced children in crowded city homes could enjoy some of the fresh air and freedom that these little brownies have.

I have a small apothecary shop that is a very helpful adjunct to my work, and some of the mothers look to me for help in treating their children for simple ailments.

A supply of cast-off garments from the Orphanage has been very helpful in very needy cases. Boys' pants are always in demand. Our Apaches have done very well in clothing their children, but sometimes the children stay at home for lack of pants and shoes especially. Their life in the woods is hard on clothing.

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The children seem to be enjoying the kindergarten work very much. One little chap who has seemed "so slow" mentally, has begun to blossom out in the last two weeks, it is a pleasure to watch his face. One little girl who has been so hard to reach, because of irregular attendance and sullen disposition is showing signs of a new life, and so we go on from day to day and the teacher as well as the children is learning lessons daily.

MARY L. EWING.

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## IMPORTANT CHANGE IN ADDRESSES.

The treasurer of the Women's Executive Committee, Mrs. Kenneth G. White, has changed her address to 25 East 22nd Street, New York City, and requests that all communications be sent there for her.

All inquiries and correspondence relating to Missionary Boxes should be addressed to the Women's Executive Committee, 25 East 22nd St., New York.

Please note these important changes.

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## A SERVICE FOR CHILDREN'S DAY.

If you are expecting to celebrate Children's Day in your Sunday-school this year, you will find the service "We Praise Thee, O God," just issued by the two Women's Missionary Boards of our Church, most attractive.

Mrs. Margaret E. Sangster has written one of the hymns, "Children's Praise," and Rev. Dr. Collier, of Kinderhook, N. Y., has contributed an unpublished poem, "Crown Him, Crown Him." Mrs. H. J. Rosier of Brooklyn, has also written the words of several hymns.

The Rev. Benjamin G. Dickhaut has written much of the music for this service, and it is well adapted to youthful voices, and thoroughly delightful for all.

There is a concert exercise for the older scholars, as well as primary recitations, and songs—all selected and arranged with much care.

Sample copies will be sent on request. Address Children's Day Exercise, at 25 East 22nd St., N. Y. City.

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## Educational.

### OUR ACADEMIES, FOUNDATION SCHOOLS.

While soliciting aid for the support of one of our Reformed Church Academies, we received a courteous letter from a gentleman saying that his wife and himself did not believe in "Parochial Schools" and preferred to contribute to other institutions. We felt as William Lloyd Garrison did when he applied to Lyman Beecher for aid in forwarding the anti-slavery cause. Beecher declared that it would be impossible for him to do so, giving as one of his reasons that he already had so many irons in the fire that he could not attend to them all. "Take them all out," cried Garrison, "and put in this one."

That intelligent people should have their preferences in discharging the duties of Christian stewardship is natural and reasonable; but that our Reformed Church Academies should be confused with the Parochial Schools of the Roman Catholic Church or should be regarded as unnecessary rivals of the public high schools calls for a clear statement of their places in our ecclesiastical economy.

Records show that 73 per cent. of the young men now preparing for the ministry felt that they heard God's call to this service before they were 19 years of age; while but 14 per cent. could say that they felt called before the age of 15. About sixty candidates out of every 100 received the master impression of their lives during the years of academic or high school study.

We know that the Church must have a ministry—where shall recruits be made, where shall the all-important keynote of life work for Christ and His Kingdom be struck? The public high school is prohibited by law from giving Jesus Christ more than the most formal place in its curriculum. The United States government recognizes that the public high school, excellent as it is, cannot satisfactorily educate young men as cadets for the military and naval service and has therefore established academies for this purpose at West Point and Annapolis. These are not rivals of our public schools—they are special institutions, with well defined special aims.

So the public high school does not and cannot satisfactorily educate young men to become good soldiers of the Cross. The same thing is true, with rare exceptions, of the college preparatory school. The Church must follow the policy of the State if she is to maintain unimpaired the complement of her officers. She must establish and support first-grade academies of her own where the name of Jesus Christ and every phase of the triumph of His Kingdom shall be, not tabooed entirely or introduced in the smallest

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possible way, but where Christ and His cause and His Book shall be an indispensable part of the curriculum to be studied by every man in the institution. Such schools are our four academies in the West, and they can give a good account of themselves. The educational current of our times pours along in mighty volume towards the goal of material achievement. "Engineering" is a word that charms our youth. Not only public high schools and colleges, but our denominational schools are being swept along by its mighty current. Last month we cited an instance of a Presbyterian college which graduated forty engineers to one preacher. In Rutgers College we have eleven candidates for the ministry on our roll as an output of public high school and college preparatory combined. In Hope College, which is fed by our academies, we have twenty-two candidates enrolled, though the Church's constituency in the East is four times what it is in the West. Our Northwestern Classical Academy has graduated 248 students, among whom are fifty-one ministers. One-half of the graduates of Pleasant Prairie Academy, and one-quarter of those of Wisconsin Academy enter the ranks of the Reformed Church ministry.

Failure to maintain the foundation schools would mean wiping out two-thirds of our educational force of ministers and missionaries. Half-heartedness in their support invites the inscription "Ichabod" over their doors.

Our Board of Domestic Missions is planting churches in the new State of Oklahoma, and the Board of Education has established a Christian Academy there, not as a rival of the high school, for the high school is yet to come, but as a high grade Christian Academy such as we would all like to have for our own children between the grammar school and the college, from which shall go forth stalwart Christian men and women to constitute Oklahoma's chief treasure. But in two years this school has reached its limitation, as may be seen by a quotation from a letter recently received from the new State:

"The work in Cordell Academy can reach but a small fraction of its proper development unless we have a house, first for the girls, and then for the boys, under proper and suitable supervision. To turn young people loose in these frontier towns, with their tiny, crowded houses, is impracticable, and in danger of being immoral, and the parents are right in letting the young people go without education rather than to subject them to such lives."

Our Academies are foundation schools of our Reformed Church; let them be made and kept strong.

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JOHN G. GEBHARD, *Cor. Secy.*

## A FORWARD MOVEMENT PROCLAMATION.

**(Minutes of the meeting held in the Marble Collegiate Church on Monday, April 20, at 4.50 P. M.)**

The Reformed Church delegates met to the number of about two hundred. After singing "Onward, Christian Soldiers" Rev. Dr. Searle opened with prayer, Dr. Zwemer stated the two-fold object of the meeting, namely, to consider the joint resolution passed in the afternoon meeting with our Congregational brethren and the consideration of the resolution of the Board of Foreign Missions adopted on February 19. On motion of Dr. Fagg and seconded by Mr. Olcott, it was resolved that a committee of ten be appointed to co-operate with the committee to be appointed by the Congregational brethren to arrange for an inter-denominational mass missionary meeting for men in the fall of 1908, at such time and place as they shall determine. As such committee were appointed Rev. J. G. Fagg, D. D., Mr. E. H. Olcott, Rev. Jas. L. Amerman, D. D., Mr. John Bingham, Rev. S. M. Zwemer, D. D., New York City; Dr. L. V. Waldron, Yonkers; Mr. John W. Clark, Newark, N. J.; Mr. C. H. Harris, Hackensack, N. J.; Dr. Wm. Chamberlain, New Brunswick, N. J., and Mr. J. J. Janeway, New Brunswick, N. J.

The resolution passed by the Board on February 19 was then read and discussed. Dr. Hutton, Dr. Oltmans, Dr. Vance, Mr. Olcott, Dr. Amerman, Dr. Cobb, Mr. Conklin and others taking part in the discussion. It was resolved unanimously that we endorse the policy of the Board as indicated in their resolution of February 19, "Resolved, That the results of the inquiry instituted by a Committee of the Conference of Officers of Foreign Missions of the United States as to the forces and funds needed for the speedy evangelization of our mission fields and herewith presented to the Board, be adopted as the working basis for the Forward Movement and that we pledge ourselves to pray and labor for the realization of this high ideal submitted to us by the missionaries on the field and which constitutes such a challenge to the faith, prayer and liberality of the Church as it has never faced before."

It was also resolved that to reach this ideal the sum of $5.00 per capita for Foreign Missions be made the basis of our appeals and the battle cry of the campaign. The meeting was closed by the singing of the Doxology.

S. M. Z.

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# Received with Thanks.

## FOREIGN MISSIONS.

### CHURCHES, ETC.

| | |
|---|---|
| Warwick, N. Y. | $ 5 83 |
| Zeeland, Mich., Home Folks' Syndicate | 100 00 |
| "In Memoriam" | 100 00 |
| Holland, Mich., Faculty and Students of Western Theol. Sem. | 61 00 |
| Oakland, N. J., Ponds | 16 00 |
| Germantown, N. Y. | 8 15 |
| Lawyersville, N. Y. | 10 17 |
| Geo. W. Carpenter, Jr. | 20 00 |
| Somerville, N. J., 1st. | 24 55 |
| Ridgewood, N. J., 1st. | 103 30 |
| Brooklyn, N. Y., New Utrecht | 60 44 |
| High Falls, N. Y. | 18 00 |
| New Paltz, N. Y. | 10 00 |
| Brooklyn, N. Y., 1st Flatbush, m. c. | 54 79 |
| Rhinebeck, N. Y. | 12 02 |
| Miss Anna R. Slingerland | 11 00 |
| Cleveland, O., 1st. | 6 05 |
| Brooklyn, N. Y., East New York | 12 00 |
| Berne, N. Y., 2nd. | 3 50 |
| Rock Valley, Ia. | 14 77 |
| Boght, N. Y. | 8 00 |
| Brooklyn, N. Y., Grace Flatbush | 68 80 |
| Westwood, N. J. | 18 23 |
| Schodack Landing, N. Y. | 16 12 |
| Jersey City, N. J., Bergen | 28 69 |
| Pella, Ia., 1st. | 175 00 |
| Katsbaan, N. Y. | 20 30 |
| A Friend | 1 00 |
| Fairview, Ill. | 79 76 |
| Newark, N.J., North | 1,410 00 |
| Leota, Minn., Bethel. | 16 34 |
| Vriesland, Mich. | 40 00 |
| Phoebe E. Clough Memorial | 15 00 |
| Schoharie, N. Y. | 41 59 |
| Ghent, N. Y., 2nd. | 18 75 |
| New Brunswick, N. J., 1st. | 65 31 |
| Freehold, Marlboro, N. Y., 1st. | 21 98 |
| New Baltimore, N. Y. | 6 24 |
| Hoboken, N. J., Ger. Evang. | 20 00 |
| Germantown, N. Y. | 22 72 |
| Paterson, N. J., 1st. | 227 00 |
| New York City, South. | 35 33 |
| Accord, N. Y., Rochester. | 15 00 |
| Boonton, N. J. | 7 50 |
| Hackensack, N. J., North | 3 41 |
| Orange, N. J., 1st. | 121 46 |
| Hudson, N. Y., 1st. | 16 25 |
| Detroit, Mich., 1st. | 12 58 |
| Holland, Mich., 4th. | 30 00 |
| Pekin, Ill., 2nd. | 17 70 |
| Passaic, N. J., Acquackanonk | 75 63 |
| Poughkeepsie, N. Y., 2nd. | 3 00 |
| Holland, Neb. | 47 80 |
| Keyport, N. J. | 15 50 |
| Lebanon, N. J. | 3 00 |
| Old Ladies' Miss. Soc., Greenleafton, Minn. | 15 00 |
| Schodack Landing, N. Y. | 4 37 |
| Paterson, N. J., 2nd. | 11 17 |
| Rotterdam Jct., N. Y., 1st. | 22 21 |
| Fulton, Ill., "N. N." | 25 00 |
| Mrs. N. H. Van Alstate | 5 00 |
| New York City, Miss A. Van Santvoord for Forward Movement. | 35 00 |
| Friesland, Minn. | 1 00 |
| Sandstone, Minn. | 4 00 |
| Addisville, Richboro, Pa. | 29 00 |
| Nassau, N. Y. | 1 00 |
| Bayonne, N. J., 1st. | 135 79 |
| Grand Rapids, Mich., Bethel | 8 70 |
| Colt's Neck, N. J. | 15 00 |
| Harrison, S. D. | 43 00 |
| Stone Ridge, N. Y. C. & S. D. T. | 5 00 |
| Mrs. John H. Oerter, 4th Ger. Ch., N. Y. City. | 15 00 |
| Davis, S. D., Bethel. | 5 00 |
| Chatham, N. Y. | 22 00 |
| Preakness, N. J. | 8 23 |
| Flushing, N. Y. | 14 70 |
| Pella, Ia., 2nd. | 38 75 |
| Hingham, Wis. | 50 00 |
| Cedar Grove, Wis., "A L." | 5 00 |
| Cedar Grove Ch. | 10 43 |
| Philmont, N. Y. | 90 81 |
| Rev. E. Rothesay Miller | 100 00 |
| A. friend | 30 00 |
| Coxsackie, N. Y., 2nd. | 35 00 |
| N. Y. City, Bethany Mem. | 10 00 |
| Rosendale, N. Y. | 7 40 |
| Rochester, Accord, N. Y. | 13 00 |
| Kingston, N. Y., Ch. Fair St. | 5 00 |
| Pella, Ia., 2nd Ch. | 30 00 |
| Hopewell, N. Y. | 13 34 |
| Oregon, Ill., Ger. Ch. | 11 00 |
| West Hurley, N. Y. | 4 00 |
| Rock Valley, Ia., 1st Ch., member | 5 00 |
| High Bridge, N. Y. City, Union | 55 00 |
| New Salem, N. Y. | 4 50 |
| Somerville, N. J., 2nd. | 71 42 |
| Jerusalem, N. Y. | 6 13 |
| Onesquethaw, N. Y. | 2 62 |
| Nyack, N. Y., 1st. | 18 50 |
| Metuchen, N. J. | 160 00 |
| Grand View, S. D., 1st. | 16 50 |
| Catskill, N. Y. | 41 |
| Stuyvesant, N. Y. | 17 15 |
| Fonda, N. Y. | 11 77 |
| Holland, Mich., Hope Ch. | 39 37 |
| Brooklyn, N. Y., Ch. on the Heights | 603 52 |
| Rock Valley, Ia. | 150 00 |
| Manhasset, N. Y. | 7 33 |
| Park Ridge, N. J., Pascack Ch. | 33 65 |
| Shawnee, Okla., Horton Mem. Ch. | 3 00 |
| Pompton Plains, N. J. | 42 32 |
| Frank R. Van Nest. | 5 00 |
| Hull, Ia., 1st. | 15 00 |
| H. DeVelde, Norwood Park, Chicago | 12 50 |
| Harlingen, N. J. | 36 99 |
| Plainfield, N. J., Trinity Ch. | 50 00 |
| Wynants Kill, N. Y. | 12 50 |
| Rochester, N. Y., 2nd. | 12 90 |
| Accord, N. Y., Rochester | 2 65 |
| Gary, Minn., Spring Creek | 5 65 |
| Passaic, N. J., 1st Holland | 67 48 |
| Davis, S. D. | 22 50 |
| Pella, Ia., 4th. | 22 50 |
| College Point, N. Y., 1st. | 23 16 |
| Yonkers, N. Y., Park Hill | 88 88 |
| Queens, N. Y. | 13 05 |
| N. Y. City, Madison Ave. & 57th St. | 337 88 |
| Wyckhoff, N. Y. | 13 70 |
| Kingston, N. Y., Ch. of The Comforter. | 6 24 |
| "In Memoriam" Mrs. J. Mayon | 10 00 |
| Birthday gift Mar. 31, 1908. | 100 00 |
| N. Y. City, 68th St. Ger. | 15 00 |
| Clifton, N. J. | 23 29 |
| | $6,400 52 |

### SUNDAY-SCHOOLS.

| | |
|---|---|
| Flatbush, Ulster Co., N. Y. | $ 7 00 |
| St. Remy, N. Y. | 2 50 |
| Schenectady, N. Y., Bellevue | 6 79 |
| Mile Square, N. Y. | 18 61 |
| New Paltz, N. Y., Home Dept. | 20 00 |
| N. Y. City, Comforter. | 5 00 |
| Hackensack, N. J., 1st. | 50 00 |
| Rensselaer, N. Y. | 3 00 |
| West Hoboken, N. J., 1st. | 30 00 |
| Fairview, Ill. | 28 42 |
| Wyckoff, N. J. | 7 33 |
| Neshanic, N. J. | 22 00 |
| Hoboken, N. J., Ger. Evang. | 30 00 |
| Jamaica, N. Y. | 8 00 |
| Nassau, N. Y. | 3 17 |
| Pella, Ia., 2nd. | 39 41 |
| Jersey City, N. J., Bergen | 25 00 |
| Beaverdam, Mich. | 40 00 |
| Lishas Kill, N. Y. | 2 50 |
| Fulton, Ill. | 66 47 |
| Flatlands, B'klyn, N. Y. | 35 00 |
| East Greenbush, N. Y. | 5 00 |
| New Brunswick, N. J., 1st. | 35 02 |
| Oregon, Ill. Ger. Ch. | 7 00 |
| Rock Valley, Ia., 1st Ch. | 25 00 |
| Orange City, Ia., Am. Ch. | 20 00 |
| Asbury Park, N. J. | 6 50 |
| Brooklyn, N. Y., New Utrecht Ch. | 213 89 |
| Hudson, N. Y. 1st. | 57 41 |
| N. Y. City, 34th St. Bible School | 50 00 |
| Ridgewood, N. J. | 10 00 |
| Oakland, N. J., Ponds Ch. | 5 00 |
| Freehold, N. J., 2nd. | 7 69 |

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| | |
|---|---|
| Chicago, Ill., 1st Holland Ch. | 200 00 |
| Pompton Plains, N. J. | 7 92 |
| Pompton Plains, N. J., Jacksonville | 2 91 |
| Pompton N. J., Lincoln Park | 5 00 |
| Belleville, N. J. | 10 03 |
| Grand Haven, Mich., 2nd. | 54 73 |
| Brooklyn, N. Y., 12th St. | 25 00 |
| Rochester, N. Y., 2nd. | 20 00 |
| Englewood, Chicago, Ill. | 120 49 |
| New Era, Mich. | 26 17 |
| St. Thomas, D. W. I. | 2 00 |
| Tarrytown, N. Y., 2nd | 30 00 |
| Fishkill-on-Hudson, N. Y. | 25 00 |
| De Freestville, N. Y., Blooming Grove | 9 11 |
| Philmont, N. Y. | 61 14 |
| Schuylerville, N. Y. | 16 00 |
| Grand Rapids, Mich., 7th. | 10 00 |
| Rochester, N. Y. | 20 00 |
| Sandstone, Minn., Catechumens | 2 50 |
| | $1,540 74 |

## Y. P. SOCIETIES.

| | |
|---|---|
| Kingston, N. Y., Comforter, C. E. S. | $ 5 11 |
| Kalamazoo, Mich., 2d., C. E. S. | 30 00 |
| Pella, Ia., 2nd | 25 00 |
| New Concord, N. Y., C. E. S. | 3 00 |
| Raritan, Ill., Jun. C. E. S. | 5 00 |
| Flatlands, B'klyn, Y. P. C. E. Soc. | 20 00 |
| Germantown, N. Y., C. E. S. | 35 00 |
| Kalamazoo, Mich., 3rd Ch. C. E. S. | 10 00 |
| New Utrecht, Brooklyn N. Y., C. E. S. | 20 00 |
| Brooklyn, So. Ch., C. E. S. | 10 00 |
| Philmont, N. Y. | 15 00 |
| C. E. Socs., H. A. Kinports | 18 48 |
| Hackensack, N. J., Y. P. S., 3rd | 2 00 |
| Nassau, N. Y., C. E. S. | 2 50 |
| Pottersville, N. J., C. E. S. | 4 00 |
| Readington, N. J., C. E. S. | 5 00 |
| Newark, N. J., North Ch., C. E. Soc. | 15 00 |
| Spring Lake, Mich., Y. P. S. C. E. | 12 50 |
| Newark, N. J., N. Y. Ave., C. E. S. | 5 00 |
| Norwood Park, Chicago, Ill., C. E. Soc. | 12 50 |
| Jersey City, N. J., Central Ave. Ch., C. E. Soc. | 35 00 |
| Jersey City, N. J., Central Ave. Ch., Jun. C. E. Soc. | 5 00 |
| Albany, N. Y., 1st, Y. P. S. C. E. | 10 00 |
| Hudson, N. Y., Y. P. S. C. E. | 25 00 |
| Dumont, N. J., Y. P. S. C. E. | 5 00 |
| Belleville, N. J., Y. P. S. C. E. | 25 00 |
| Brooklyn, N. Y., Kent St. | 15 00 |
| | $375 09 |

### RECAPITULATION.

| | |
|---|---|
| From Churches, etc. | $6,400 52 |
| From Sunday-schools | 1,540 74 |
| From Y. P. Societies | 375 09 |
| From Woman's Bd. | 8,563 76 |
| Legacy, Nicholas Pain. | 500 00 |
| | $17,380 11 |

### GIFTS FOR OBJECTS OUTSIDE THE APPROPRIATIONS.

| | |
|---|---|
| Woman's Board | $20 25 |
| Rev. Charles E. Corwin | 11 35 |
| Per Mr. W. H. Farrar | 5 00 |
| In Memory of Dear Ones gone home | 500 00 |
| Overisel, Mich. | 157 50 |
| Hartford, Conn., C. E. S. | 3 00 |
| Brooklyn, N. Y., Flatlands S. Sch. | 15 00 |
| Hull, Ia., 1st | 126 00 |
| Rev. Dr. & Mrs. W. Bancroft Hill | 175 00 |
| Estate of Geo. J. Buckley, dec'd. | 414 70 |
| | $1,427 80 |

W. H. VAN STEENBERGH,
Treasurer
25 East 22nd St., N. Y. City.

## THE ARABIAN MISSION.

| | |
|---|---|
| Hamilton, Mich. | $ 8 14 |
| Boght, N. Y., Ch. | 1 00 |
| Mt. Vernon, N. Y., L. M. L. | 1 00 |
| Pella, Ia., 2nd C. E. S. | 45 00 |
| Fort Sill, Okla. | 5 00 |
| Mellenville, N. Y., C. E. Soc. | 5 00 |
| Alto, Wis., Ch. | 175 00 |
| "In Memoriam" | 5 00 |
| Stanton, N. J., C. E. Soc. | 2 90 |
| Svea, Minn., Roseland Ch. | 13 50 |
| Holland, Mich., 4th Ch. | 10 00 |
| Flatlands, N. Y., Y. P. S. C. E. | 20 00 |
| N. Y. City, Y. P. Miss. Soc. Marble Coll. | 25 00 |
| Bayonne, N. J., 5th Ch., Int. Soc. | 3 00 |
| Albany, N. Y., Two Friends | 100 00 |
| Prairie View, Kans. | 15 43 |
| Nassau, N. Y. | 12 25 |
| Grand Rapids, Mich., Bethel | 3 67 |
| Greenleafton, Minn. | 18 84 |
| Fairview, Ill. | 20 00 |
| Miss Annette Van Vorst | 1 00 |
| Mrs. S. M. Woodbridge | 50 00 |
| Kingston, N. Y., Fair St. Ch. | 2 00 |
| Philmont, N. Y., Missionary Union | 15 00 |
| Stuyvesant, N. Y. | 1 00 |
| Cedar Grove, Wis., "A. L." | 5 00 |
| High Falls, N. Y., Clove Ch., individual | 3 00 |
| Oak Harbor, Wash. | 8 00 |
| Pella, Ia., 2nd Ch. | 250 00 |
| Flatlands, B'klyn, S. Sch. | 15 00 |
| Boyden, Ia. | 9 50 |
| N. Y. City, Mad. Ave. S. Sch. | 35 00 |
| N. Y. City West End Coll., Y. P. S. | 100 00 |
| Mohawk, N. Y., C. E. S. | 10 00 |
| Schodack, N. Y. | 5 77 |
| Vriesland, Mich., C. E. S. | 5 00 |
| Rotterdam, Kans. | 6 35 |
| Hoboken, N. Y., Ger. Evang. | 10 00 |
| Nassau, N. Y., S. S. | 1 00 |
| Chicago, Ill., Roseland Bethany Ch. | 9 00 |
| Miss Amelia E. Lippencott | 5 00 |
| Berne, N. Y., 1st C. E. S. | 5 00 |
| Rock Valley, Ia., S. Sch. | 14 71 |
| Pella, Ia., 1st | 16 32 |
| Park Hill C. E. S., Yonkers, N. Y. | 10 00 |
| Free Grace Ch., Middleburg, Ia., W. M. Soc. | 20 00 |
| Jerusalem, N. Y., Ch. | 87 |
| Onesquethaw, N. Y. | 38 |
| North Marbletown, N. Y. City | 6 00 |
| Asbury Park, N. J., S. Sch. | 4 00 |
| Newburgh, N. Y., Amer. Ref. Ch. | 10 00 |
| Rev. J. G. Gebhard, D. D. | 2 50 |
| Pottersville, N. J., C. E. Soc. | 2 00 |
| Jamestown, Mich., 2nd Ch. | 20 94 |
| Ridgewood, N. J., S. Sch. | 10 00 |
| Chicago, Ill., S. Sch., 1st Holland Ch. | 100 00 |
| Park Ridge, N. J., Pascack Ch. | 5 00 |
| 1st Ch. Jamaica, L. I., Jun. C. E. S. | 5 00 |
| Yonkers, N. Y., Park Hill Ch. | 18 00 |
| Plainfield, N. J., Trinity Ch. | 50 00 |
| Luctor, Kansas | 10 47 |
| Kerhonkson, N. Y. | 5 60 |
| Dell Rapids, S. D., Logan Ch. | 5 00 |
| Rev. G. H. Dubbink | 5 00 |
| John Du Mez | 5 00 |
| Beni. Du Mez | 5 00 |
| S. Spriensma | 2 00 |
| Henry Klyn | 5 00 |
| H. J. Lindens | 2 00 |
| Miss Jennie Kremers | 1 00 |
| John Van der Sluis | 2 00 |
| Miss M. Van Putten | 1 00 |
| John Kuiker | 2 00 |
| Garret Du Mez | 5 00 |
| A. Lienhouts, M. D. | 10 00 |
| Miss M. Te Roller | 2 00 |
| Miss H. Te Roller | 2 00 |
| E. Van der Veen | 3 00 |
| Rev. E. J. Blekkink | 5 00 |
| Englewood, Chicago, Ill., 1st S. Sch. | 60 24 |

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Albany, N. Y., 1st Y. P. S. C. E..... 26 27
Chatham, N. Y. S. Sch. ..... 25 00
Grand Rapids, Mich., 7th S. Sch. ..... 8 00
Pella, Ia., 4th S. Sch. 4 00
Fishkill-on-Hudson, N. Y., C. E. S..... 10 00
Kings, Ill., Elim Ch.. 4 00
N. Y. City, Madison Ave. Ch. ..... 63 00
Albany, N. Y., 1st S. Sch. Mission Band. 50 00
E. Greenbush, N. Y.. 18 52
Yonkers, N. Y., Park Hill ..... 5 00
Sioux Center, Ia., 1st. Y. M. C. A..... 20 24
New York City, 68th St. Ger. Ch..... 5 00
Keyport, N. J., S. Sch. 5 67
Brooklyn, N. Y., Kent St. C. E. S..... 15 00
In Memoriam..... 5 00
Woman's Board ....513 13

$2,253 21

GIFTS FOR OBJECTS OUTSIDE THE APPROPRIATIONS.

Dr. Minnette Burnham.$15 00
A member Madison Ave. Ch., Albany, N. Y. .....2,000 00
Woman's Board .... 15 00

$2,030 00

W. H. VAN STEENBERGH, Treasurer.
25 East 22nd St., N. Y. City.

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## DOMESTIC MISSIONS.

Receipts for March.

Milwaukee, Wis., 1st, addl. .....$ 1 00
Edgerton, Minn..... 8 38
Brooklyn, N. Y., New Utrecht, special.... 45 59
Montclair Hts., N. J., S. S. ..... 3 24
Philadelphia, Pa., 1st. 52 38
Clover Hill, N J..... 4 41
Nyack, N. Y., 1st.... 64 90
Montgomery, N. Y.... 10 87
Pottersville, N. J..... 12 20
Pottersville, N. J., S. S. ..... 4 75
Middletown, N. J.... 13 57
Onesquethaw, N. Y... 1 50
Cohoes, N. Y., Boght. 4 50
Ontario, N. Y..... 6 30
Glen Rock, N. J.... 5 00
Jerusalem, N. Y.... 4 00
Zeeland, Mich., 1st...100 00
Beaverdam, Mich.... 10 30
Unionville, N. Y..... 4 50
Coxsackie, N. Y., 1st. 80 65
Berne, N. Y., 2nd.... 3 50
Passaic, N. J., 1st, S. S. .....100 00
Kalamazoo, Mich., 2nd, S. S. ..... 9 42
Grand Rapids, Mich., 7th, ..... 50 60
Kingston, N. Y., 1st... 62 38
Lansing, Ill..... 20 00
Hackensack, N. J., 1st, S. S. ..... 50 00
Hull, Ia., 1st..... 37 60
Flatbush, Ulster Co., N. Y., S. S..... 7 00
Wellsburgh, Iowa.... 21 00
Katsbaan, N Y..... 5 00
Grand Rapids, Mich., 3rd, Men's Miss. Soc. 15 00
Melvin, Iowa..... 5 50
Vriesland, Mich..... 37 00
New Paltz, N. Y..... 11 48
Jersey City, N. J., Bergen ..... 33 07
Alton, Iowa..... 38 90
Newark, N. J., North.1,180 15
Greenleafton, Minn... 22 17
Tulsa, Okla..... 4 65
Clinton, Okla..... 7 75
Silver Creek, Minn... 3 90
Fairview, Ill..... 38 60
Fairview, Ill., S. S... 28 43
Pella, Iowa, 3rd..... 26 07
Ghent, N. Y., 2nd.... 19 25
Sioux Center, Ia., 1st. 50 83
Schoharie, N. Y..... 5 64
Walden, N. Y..... 3 00
Spring Valley, N. Y.. 16 00
Parren Island Chapel, N. Y. ..... 12 00
Freehold, N. J., 1st... 19 85
Hoboken, N. J., Ger. Evan. ..... 20 00
Wyckoff, N. J., S. S... 14 67
Grandville, Mich., Ladies' Miss. Band... 20 00
Boonton, N. J..... 7 50
Rochester, Accord, N. Y. ..... 7 08
Centerville, Athenia, N. J. ..... 18 16
Clymer, N. Y., Abbe.. 10 00
Hudson, N. Y., 1st.... 63 98
New Hurley, N. Y.... 11 25
Holland, Mich., 4th.. 30 00
Pella, Ia., 2nd..... 28 81
Grand Rapids, Mich., 1st. ..... 30 28
Pella, Ia., 2nd. S. S.. 26 29
North Hackensack, N. J. ..... 21 63
Keyport, N. J..... 9 50
West Copake, N. Y... 5 00
Atwood, Mich..... 12 00
Stanton, N. J..... 20 12
North Hackensack, N. J. ..... 3 40
Pekin, Ill., 2nd..... 17 70
Northumberland, N. Y. 25 00
Rocky Hill, N. J..... 28 29
Schenectady, N. Y., Bellevue, S. S..... 5 88
Sheboygan Falls, Wis. 15 00
Nassau, N. Y., S. S.. 2 00
Norwood Park, Ill., S. S. ..... 10 00
Paterson, N. J., 6th Holl., Ladies' Soc.. 17 10
Pella, Ia., Bethel.... 9 32
Maurice, Ia..... 7 68
Bayonne, N. J., 1st...135 80
Harrison, S. D..... 55 30
Colts Neck, N. J.... 15 00
Newark, N. J., 1st.... 25 72
Grand Rapids, Mich., Bethel ..... 4 07
Orange City, Ia., 1st. 40 35
Flushing, N. Y..... 14 70
Newark, N. J., Christ Ch. ..... 8 23
Helderburgh, N. Y.... 2 40
Highbridge, N. Y., Union .....120 35
"In Memory of C. T. L." ..... 50 00
Paterson, N. J., 1st.. 12 16
Pultneyville, N. Y... 5 61
Davis, S. D..... 20 00
Jersey City, N. J., Bergen Ch. ..... 36 51
Grand Haven, Mich., 1st. ..... 70 80
Hingham, Wis..... 35 00
"A. L." Cedar Grove, Wis. ..... 5 00
Beaverdam, Mich., S. S. ..... 40 00
Cedar Grove, Wis.... 10 43
Peoria, Ill., German Ch. ..... 20 06
Philmont, N. Y.....184 25
E. Greenbush, N. Y., S. S. ..... 5 00
Mott Haven, N. Y., City, Ladies' Soc.. 25 00
Ada, Mich. ..... 4 80
Fulton, Ill., S. S..... 66 47
Rosendale, N. Y..... 6 25
Pella, Iowa, 1st..... 37 32
West Hurley, N. Y... 4 00
Muskegon, Mich., 3rd. 10 00
Rock Valley, Ia., 1st, S. S. ..... 25 00
Middleburgh, Iowa, Free Grace, Aux... 20 00
Grange City, Iowa, Am. Ch., S. S..... 19 68
Central Ave., Jersey City, Ladies' Miss. Circle. ..... 17 00
Hudson, N. Y., 1st, S. S. ..... 48 35
New Utrecht N. Y., S. S. .....213 80
Kingston, N. Y., 1st.. 20 00
Asbury Park, N. J., S. S. ..... 5 00
Shokan, N. Y..... 10 60
Shandakan, N. Y..... 13 60
Fonda, N. Y..... 7 47
Miss Margaret Reed, Morristown, N. J... 5 00
Sandstone, Minn., Catechumens. ..... 2 50
Somerville, N. J., 2nd. 72 47
Hyde Park, N. Y..... 6 24
Grandview, S. D..... 16 50
Freehold, N. J., 2nd. 37 00
Stuyvesant, N. Y.... 17 15
Fremont, Mich., Aux.. 5 00
Flatlands, Brooklyn, N. Y., S. S..... 50 00
Jamaica, N. Y., additional. ..... 1 00
Annandale, N. J.... 3 53
34th St. S. S., N. Y. City. ..... 50 00
Holland, Mich., Hope. 49 40
High Bridge, N. J... 19 20
Sharon Center, N. Y.. 9 00
Chicago, Ill., 1st Holland S. S. .....112 00
Cleveland, Ohio, 1st, S. S. ..... 26 44
Leighton, Ia., Ebenezer. ..... 26 54
Leighton, Ia., Dorcas Soc. ..... 5 00
Hackensack, N. J., 3rd 1 00
Pompton Plains, N. J. 61 31
Pompton Plains, N. J., S. S. ..... 7 93
Jacksonville, N. J., S. S. ..... 2 90
Lincoln Park, N. J., S. S. ..... 5 00
Shawnee, Okla., Horton Mem'l..... 3 86
Hull, Ia., 1st..... 15 00
Marion, N. Y..... 17 40
George, Ia., Hope.... 6 00

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George, Ia., Hope, Women's Aid Soc..... 5 00
George, Ia., Bethel.. 5 75
Pella, Ia., 1st, Bible Class ..... 12 00
Brooklyn, N. Y., Bay Ridge ..... 18 20
Grand Haven, Mich., 2nd, S. S..... 54 72
Brooklyn, N. Y., Bethany ..... 9 05
Brooklyn, N. Y., 12th St., S. S..... 25 00
Plainfield, N. J., Trinity .....126 58
Syracuse, N. Y., 2nd.. 3 00
N. Y. Mills, N. Y.... 8 00
Philadelphia, Pa., Talmage Mem'l. ..... 12 55
Walden, N. Y..... 98 45
Walden, N. Y., S. S.. 15 15
Chicago, Ill., 1st Englewood, S. S.....120 49
Mott Haven, N. Y. City 11 47
Pella, Ia., 4th Ch.... 17 50
Colony, Okla..... 25 00
Brooklyn, N. Y., Greenwood Hts..... 9 00
St. Thomas, D. W. I. S. S. ..... 2 00
Spring Lake, Mich.. 16 65
Madison Ave., Ch., N. Y. City. .....758 24
Hagaman, N. Y., Calvary Ch. ..... 14 53
Le Mars, Ia..... 6 00
College Point, N. Y.. 13 45
Grand Rapids, Mich., 7th, S. S..... 10 00
Oakland, N. J., Ponds Ch. ..... 5 00
Schuylerville, N. Y., S. S. ..... 16 00
Sioux Center, Ia., 1st, Catechumens ..... 66 30
68th St. Ger. Ch., N. Y. City..... 15 00
Herkimer, N. Y..... 7 60
Schodack Landing, N. Y. ..... 9 49
Elim, Ill., S. S..... 4 50
Harlingen, N. J..... 33 34
Westwood, N. J., S. S. 9 36
Member 6th Paterson, N. J..... 1 00
Philmont, N. Y., S. S.. 33 86
Clifton, N. J..... 13 29
2nd Rochester, N. Y., S. S. ..... 20 00
Pompton, N. J..... 62 84
Jamestown, Mich., 2nd S. S. ..... 36 25
Albany, N. Y., 6th Ch. 9 75
Men's Miss. Soc., 48th St. Collegiate, N. Y., (for work at Arapahoe, Okl.) ..... 85 00
Fultonville, N. Y., S. S. ..... 25 00
Philadelphia, Pa., Bethany ..... 15 00
West Farms, N. Y. City. ..... 8 00
Holland, Mich., 3d Ch. 21 64
54th St., New York City, Ladies' Aux... 50 00
Fultonville, N. Y..... 15 00
Brighton Heights, S. S., N. Y., (S. I.).. 30 64
Piermont, N. Y., S. S. 15 63
Rochester, N. Y., 2nd S. S. ..... 20 00

Total .....$7,092 80

CHURCH BUILDING FUND.

Grand Rapids, Mich., 5th. .....$6 25
Boght, Cohoes, N. Y.. 4 50
Amsterdam, N. Y., 1st. 10 00
Amsterdam, N. Y., 1st, S. S. ..... 7 60
Mr. C. E. Moore, Hackensack, N. J.. 5 00
Onesquethaw, N. Y.... 50
Hackensack, N. J., 1st. 31 06
Jerusalem, N. Y.... 1 67
Beaverdam, Mich..... 4 00
Coxsackie, N. Y., 1st. 25 00
Englewood, Ill., 2nd. 8 90
Readington, N. J.... 14 17
Melvin, Iowa. ..... 5 50
Fairview, Ill. ..... 6 22
Canajoharie, N. Y... 6 73
Canajoharie, N. Y., S. S. ..... 2 66
Ghent, N. Y., 2nd.... 4 50
Ghent, N. Y., 2nd., Miss Miller's S. S. Class ..... 2 00
Schoharie, N. Y..... 8 52
Freehold, N. J., 1st... 6 46
Spring Valley, N. Y... 12 50
Hoboken, N. J., Ger. Evan. ..... 13 00
So Bound Brook, N. J. 4 16
Newburgh, N. Y..... 13 73
Flatlands, Brooklyn, N. Y. ..... 17 70
New Brunswick, N. J., 1st..... 80 00
Nassau, N. Y., S. S.. 1 00
"Two Friends" ..... 50 00
Jersey City, N. J., Bergen S. S..... 25 00
Colts Neck, N. J..... 5 00
Sully, Ia., Bethany.. 7 18
Davis, S. D..... 5 00
Coeymans, N. Y..... 2 50
North Holland, Mich.. 24 10
Peoria, Ill. ..... 5 00
Peoria, Ill., S. S..... 5 00
Rev. A. B. Churchman. 5 00
Nyack, N. Y., 1st.... 20 69
Collegiate Ch., N. Y. City .....681 38
Asbury Park, N. J., S. S. ..... 3 50
Pottersville, N. J..... 2 07
Sully, Iowa, 1st..... 2 55
Grand Rapids, Mich., 9th. ..... 5 00
Plainfield, N. J., Trinity. ..... 23 00
Dell Rapids, S. D., Logan. ..... 11 25
Flatbush, Ulster Co., N. Y. ..... 3 32
Syracuse, N. Y., 2nd.. 3 00
Pella, Ia., 4th..... 4 00
Keyport, N. J., S. S. 9 00
College Point, N. Y... 7 27
Stuyvesant Landing, N. Y. ..... 1 15
Schuylerville, N. Y., S. S. ..... 7 75
Madison Ave., Ch., N. Y. City ..... 50 00
Elim, Ill., (repayment of parsonage mtg.).500 00
Elim, Ill. ..... 4 00
Philmont, N. Y., S. S. 6 19
68th St. German Ch.. 5 00
Pella, Ia. Individual. 10 00
Harlingen, N. J. .... 14 39
Lucas, Mich., Rehoboth 2 30
Fultonville, N. Y., 1st. 10 00
34th St., New York, Ch., Ladies' Soc.... 20 00
Brighton Hts., S. I., S. S. ..... 4 30
Pompton, N. J..... 8 80

Total.. ... .....$1,883.00

Y. P. SOCIETIES, FOR C. E. CHURCHES.

Kingston, N. Y., Comforter .....$ 5 00
Highbridge, N. Y.... 25 00
Kalamazoo, Mich., 2nd. 30 00
Mellenville, N. Y.... 5 00
Pella, Iowa, 2nd.... 18 00
Grand Rapids, Mich. 7th. ..... 10 00
Oradell, N. J..... 10 00
Bedminster, N. J.... 12 00
Raritan, Ill., Jr. C. E. 5 00
Stanton, N. J..... 2 90
Flatlands, Brooklyn, N. Y. ..... 20 00
Norwood Park, Ill... 5 00
No. Hackensack, N. J. 10 00
Marble Collegiate, N. Y. City..... 1 50
Three Bridges, N. J.. 2 50
Cohoes, N. Y..... 1 00
Brighton Hts., S. I.. 1 50
Nassau, N. Y. ..... 88
Cedar Grove, Wis..... 2 50
New York Ave., Newark, N. J..... 2 00
Mt. Vernon, N. Y.... 1 60
Vriesland, Mich..... 5 00
Kent St., Brooklyn, N. Y. ..... 14 00
Bayonne, N. J., 1st... 5 37
Nassau, N. Y..... 2 50
Dumont, N. J..... 5 00
Walden, N. Y..... 15 00
Stuyvesant N. Y.... 4 92
1st New Brunswick, N. J., Y. P. Miss Guild. ..... 5 00
Central Ave., Jersey City ..... 10 00
Central Ave., Jersey City, Jr..... 5 00
Pottersville, N. J.... 4 00
Readington, N. J.... 5 00
Berne, N. Y., 1st..... 5 00
Philmont, N. Y..... 15 00
Flatbush, Ulster Co., N. Y..... 5 00

Total .....$302 20

RECAPITULATION.

Domestic Missions.$7,092 80
Church Bldg. Fund 1,883 00
Y. P. Societies... 302 20

Total .....$9,278 00

WM. T. DEMAREST, Treas.,
25 East 22nd St., N. Y. City.

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**WOMEN'S EXECUTIVE COMMITTEE, DOMESTIC MISSIONS.**

Receipts for February.

GENERAL FUND.

Grand Rapids, Mich., 6th. .....$ 7 00
New York City, Lenox Ave., Coll..... 45 00
Passaic, N. J., 1st, M. B. ..... 20 00
Grand Rapids, Mich., 7th. ..... 10 00

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| | |
|---|---|
| Philadelphia, 1st, Y. L. M. S. | 5 00 |
| New Brighton, New York | 9 00 |
| Montgomery, N. Y. | 19 84 |
| Colony, Okl. | 135 00 |
| Colony, Okl., S. S. | 15 00 |
| Miss A. R. Slingerland | 10 00 |
| Mrs. J. F. Whitfield | 1 00 |
| Newark, N. J., Trinity. | 10 00 |
| Fishkill-on-Hudson, N. Y. | 20 00 |
| New York, Middle Coll. | 78 00 |
| Newark, N. J., N. Y. Ave. | 5 00 |
| Brooklyn, 1st | 50 00 |
| Miss'y Union, No. Classis of Long Island | 40 49 |
| A Friend, North Ch. Newark | 200 00 |
| Brooklyn, N. Y., Gravesend | 85 72 |
| Passaic, N. J., 1st | 75 00 |
| New Brunswick, N. J., 2nd. | 50 00 |
| Gansevoort, N. Y., S. S. | 2 50 |
| Port Ewen, N. Y. | 9 70 |
| Grand Rapids, Mich., 4th | 12 50 |
| Mrs. V. M. W. Suydam | 50 00 |
| New York City, Manor Chapel | 25 00 |
| Grand Rapids, Mich., 8th. | 10 00 |
| Muskegon, Mich., 1st. | 30 00 |
| Fairview, Ill. | 50 00 |
| New Hyde Park, L. I., S. S. | 10 00 |
| Rev. J. Elmendorf | 25 00 |
| Alton, Ia., 1st. | 30 00 |
| Brooklyn, N. Y., Gravesend, S. S. | 5 37 |
| Rochester, N. Y., 2nd. | 30 00 |
| Harrington Park, N. J., M. B. of Miss. Ch. | 5 00 |
| Mrs. C. L. Searle | 5 00 |
| | $1,191 12 |

SPECIAL FUND.

| | |
|---|---|
| Ada, Mich. | $11 00 |
| New York, Knox Mem'l. | 5 00 |
| Miss K. Andrews | 4 40 |
| Newark, N. J., Clinton Ave. | 18 00 |
| A Friend | 10 00 |
| | $48 40 |

LIFE MEMBER FUND.

| | |
|---|---|
| Mr. Peter Cortelyou | $25 00 |
| | $25 00 |

KENTUCKY MOUNTAIN FUND.

| | |
|---|---|
| Passaic, N. J., 1st, M. B. | $15 00 |
| Grand Rapids, Mich., 7th. | 10 00 |
| Newark, N. J., N. Y. Ave. | 5 00 |
| Passaic, N. J., 1st | 25 00 |
| St. Johnsville, N. Y. | 10 00 |
| Russel Van Dyke | 1 63 |
| Muskegon, Mich., 1st, C. E. | 10 00 |
| Mr. Frank D. McIndoe | 15 00 |
| New Brunswick, N. J., 2nd, Y. W. Guild | 5 00 |
| Grand Rapids, Mich., 4th. | 5 00 |
| New Brunswick, Guilden St., S. S | 12 20 |
| Fultonville, N. Y., Y. L. Soc. | 5 00 |
| High Bridge, N. J., C. E. | 7 00 |
| Chicago, 1st Roseland. | 15 00 |
| A Friend | 10 00 |
| Mariner's Harbor, N. Y. | 5 00 |
| | $155 83 |

INDIAN FUND.

| | |
|---|---|
| New York, Lenox Ave., Coll., Jr. C. E. | $13 00 |
| Passaic, N. J., 1st, M. B. | 15 00 |
| Warwick, N. Y. | 10 67 |
| New York, Lenox Ave., Coll., Jr. C. E. | 13 00 |
| Paterson, N. J., 6th Holland, Y. Mis Soc. | 13 48 |
| Paterson, N. J., 6th Holland, Y. W. D. Soc. | 5 43 |
| Grand Rapids, Mich., 7th | 5 00 |
| Brooklyn, N. Y., 1st, C. E. | 9 25 |
| Leeds, N. Y. | 8 50 |
| Maurice, Ia., 1st, S. S. | 10 00 |
| Zeeland, Mich., 1st, T. Soc. | 25 00 |
| Chicago, 1st, Y. L. M. B. | 15 00 |
| Overisel, Mich., C. E. | 2 50 |
| Spring Lake, Mich., Y. L. M. B. | 4 00 |
| Hudsonville, Mich., Y. L. M. B. | 5 00 |
| Holland, Mich, 3rd, Y. L. M. Soc. | 11 63 |
| Holland, Mich., Hope, Y. P. Soc | 5 10 |
| Grand Rapids, Mich., 7th, Y. L. M. Soc. | 10 00 |
| Comanche Indians | 25 00 |
| New York, High Bridge, S. S. | 14 98 |
| New York, Middle Coll. | 50 00 |
| Chicago, 1st Englewood, Y. L. M. B. | 5 00 |
| Albany, N. Y., 1st | 13 30 |
| Grand Rapids, Mich., 5th, Men's Soc. | 5 00 |
| Grand Rapids, Mich., 9th, S. S. | 10 00 |
| West Hoboken, N. J., 1st, C. E. | 15 00 |
| Selkirk, N. Y., 1st, Bethlehem | 5 00 |
| Albany, N. Y., 6th | 3 00 |
| New York, Vermilye Chapel, C. H. | 2 00 |
| Gibbsville, Wis. | 10 00 |
| Brooklyn, N. Y., 1st. | 100 00 |
| Nellie Allen Roe Mem. | 30 00 |
| Passaic, N. J., 1st. | 50 00 |
| Chicago, Ill., 1st Roseland | 15 00 |
| Athens, N. Y., C. E. | 25 00 |
| Tappan, N. Y., S. S. | 16 20 |
| Apache Women's Aux. | 6 00 |
| New Brunswick, N. J., Guilden St., S. S. | 12 19 |
| Comanche Indians | 11 72 |
| Grand Rapids, Mich., 4th. | 5 00 |
| Miss Elizabeth B. Andrews | 50 00 |
| Brooklyn, Gravesend, H. H. | 35 00 |
| Insurance on School House at Fort Sill. | 350 00 |
| New York, Lenox Ave. Coll. | 100 00 |
| Poughkeepsie, N. Y., 2nd. | 134 00 |
| New Brunswick, N. J., Suydam St., M. B. | 15 00 |
| New Brunswick, N. J., Suydam St., Jr. Soc. | 10 00 |
| Miss Selah Strong | 5 00 |
| New Brunswick, N. J., 1st, Y. W. M. G. | 15 00 |
| Svea, Minn., by collection. | 14 00 |
| Svea, Minn., Y. P. Soc. | 8 00 |
| Mrs. P. G. M. Bahler. | 5 00 |
| Cawker City, Kan. | 16 00 |
| Miss A. M. Sandham. | 1,000 00 |
| New York, Middle Coll. | 600 00 |
| Sioux Centre, Ia., Central Ch., C. E. | 10 00 |
| Mariner's Harbor, N. Y., C. E. | 5 00 |
| New York, Harlem Coll., 1st, S. S. | 60 00 |
| Albany, N. Y., 3rd, C. E. | 6 00 |
| | $3,035 95 |

SUMMARY FOR FEBRUARY

| | |
|---|---|
| General Fund | $1,191 12 |
| Special Fund | 48 40 |
| Life Member Fund. | 25 00 |
| Kentucky Mt. Fund | 155 83 |
| Indian Fund | 3,035 95 |
| Total, Feb. 1908 | $4,456 30 |

## WOMEN'S EXECUTIVE COMMITTEE, DOMESTIC MISSIONS.

RECEIPTS FOR MARCH, 1908.

GENERAL FUND.

| | |
|---|---|
| Brooklyn, New Utrecht, N. M. Soc. | $30 00 |
| Albany, Madison Ave. S. S. | 26 00 |
| Port Jervis, N. Y. | 20 00 |
| Pella, Ia., 1st, M. B. | 25 00 |
| Newark, N. J., 1st. S. S. | 5 00 |
| Claverack, N. Y., S. S. | 2 70 |
| Gardiner, N. Y. | 9 00 |
| Coll., Church of Harlem | 15 01 |
| Howes Cave, N. Y., S. S. | 1 50 |
| Central Bridge, C. E. | 1 00 |
| E. Fishkill, N. Y., S. S. | 3 00 |
| Key Port, N. J., S. S. | 2 15 |
| Yonkers, Park Hill | 12 00 |
| Gibbsville, Wis., Y. L. Soc. | 10 00 |
| Hull, Ia., Y. L. Soc. | 10 00 |
| No. Branch, N. J., M. C. | 20 00 |
| Albany, Holland | 10 00 |
| Locust Valley, N. Y., S. S. | 5 00 |

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Mt. Vernon, N. Y., S. S. ..... 5 00
Preakness, N. J., S. S. 2 00
Lower Preakness, N. J., S. S. ..... 2 72
East Upper Preakness, S. S. ..... 2 15
Davis, So. Dak., S. S. 1 84
Hoboken, German Ev., S. S. ..... 7 64
Jamaica, N. Y., Infant Class ..... 2 00
Shokan, N. Y., S. S. 6 10
Chicago, Bethany ... 10 00
Bayonne, Fifth St. 49 10
Raritan, Ill. ..... 5 50
Hudson, N. Y. ..... 32 10
Rensselaer, N. Y., S. S. 58
Warwick, N. Y. ..... 18 37
Cohoes, Boght, N. Y. 11 76
Middleburg, N. Y., S. S. ..... 3 17
Orange City, American, S. S. ..... 12 67
Hamilton, Mich., S. S. 3 10
Easton, N. Y., S. S. 1 10
Timmonsville, So. Car., S. S. ..... 1 16
Irvington, N. J. ..... 10 00
Nassau, N. Y., S. S. 2 10
Bay Ridge, N. Y., Y. W. Soc. ..... 10 00
Six Little Children ... 1 20
Montville, N. J., S. S. 3 27
Brooklyn, South, Girls' Jr. S. S. ..... 5 00
New Paltz, N. Y. ..... 30 55
Chicago, No. Western, S. S. ..... 4 00
J. City, Lafayette .... 10 00
Cohoes, N. Y., 1st .... 20 00
Carmel, Ia. ..... 20 00
Kiskatom, N. Y. ..... 10 00
New York, Fordham, S. S. ..... 9 29
Middlebush, N. J., S. S. ..... 5 25
Coxsackie, N. Y., Four Mile Point S. S. .... 50
Catskill, N. Y., S. S. 1 88
Mrs. F. A. Force .... 2 00
Cleveland, O., 1st .... 15 42
Passaic, N. J., North. 20 43
Orange City, Ia., 1st. 65 00
Overisel, Mich. ..... 39 00
Asbury Park, N. J. 2 00
Grandville, Mich. .... 10 00
Two Friends ..... 500 00
Flushing, N. Y., S. S. 5 92
Rocky Hill, N. J. ..... 5 00
Jamaica, N. Y. ..... 31 65
N. York, 1st Harlem. 17 38
Schodack Landing, N. Y. ..... 5 00
Chatham, N. Y., S. S. 12 20
Syracuse, N. Y., 1st. 10 00
"A Lover of Missions" 50 00
Chicago, 2nd Englewood ..... 10 00
Germantown, N. Y. 19 00
Accord, N. Y. ..... 14 36
Pella, Ia., 1st. ..... 11 20
Dumont, N. J., S. S. 10 00
G'd Rapids, Mich., 7th S. S. ..... 11 78
Wanaque, N. J., S. S. 4 25
Saugerties, Flatbush, S. S. ..... 2 15
Selkirk, N. Y. ..... 10 50
Albany, N. Y., 4th, Primary S. S. .... 2 00
G'd Rapids, Mich., M. B. ..... 1 00
Red Hook, N. Y., S. S. ..... 1 37
Philmont, N. Y. ..... 50 00
Syracuse, N. Y., 2nd. 15 00
Coeymans, N. Y., S. S. ..... 8 00
Coxsackie, N. Y., 2nd. 50 00
W. New Hempstead, N. Y., S. S. ..... 3 00
Parkersburg, Ia. ..... 15 00
Holland, Mich., 3rd, Y. L. Soc. ..... 8 56
Yonkers, Park Hill, S. S. ..... 10 66
Tarrytown, N. Y., 1st., S. S. ..... 11 21
Philadelphia, 1st, Y. L. Soc. ..... 25 00
New York, 29th St. Coll., S. S. ..... 7 01
Giffords, N. Y. ..... 11 00
Pella, Ia., 3rd, S. S. 8 56
Niskayuna, N. Y., S. S. ..... 1 25
Metuchen, N. J., S. S. 6 00
Bogota, N. J., S. S. 8 20
Graafschap, Mich. .... 11 50
Peoria, Ill. ..... 5 00
New Brunswick, Guildon St., S. S. ..... 2 00
Rochelle Park, N. J. 6 00
Oostburg, Wis., S. S. 6 00
Livingston, N. Y. .... 7 00
Stuyvesant Falls, N. Y. 3 00
Stuyvesant Falls, S. S. 1 95
Stuyvesant Falls, C. E 1 41
Spring Valley, N. Y. 27 80
New York, Ch. of Comforter, S. S. 10 25
Noxon, N. Y. ..... 5 00
Oradell, N. J. ..... 35 71
Kalamazoo, Mich., Sixty little girls ..... 20 00
Middleburg, Ia., Free Grace, Y. W. Soc. 20 00
Forest Grove, Mich. 17 00
Freehold, N. J., 1st. 27 30
Asbury Park, N. J., S. S. ..... 2 00
Passaic, N. J., North, S. S. ..... 10 16
Brooklyn, Flatlands. 22 08
Middletown, N. J. .... 12 76
New York, Fordham. 10 00
Mrs. William Jones. 3 00
St. Johnsville, N. Y. 4 00
Comanche Church ... 6 75
Apache Church ..... 5 66
Brooklyn, Bushwick Ave., S. S. ..... 25 00
Chicago, 1st Englewood, Y. L. M. B. 10 00
Tappan, N. Y., S. S. 6 20
Schenectady, Bellevue, Jr. C. E. ..... 11 77
Lodi, N. Y. ..... 25 50
J. City, Bergen ..... 38 50
Mrs. D. J. Blauvelt. 10 00
Woodstock, N. Y., Jr. C. E. ..... 50
Woodbourne, N. Y. .... 5 30
Morrison, Ill. ..... 10 00
Woodstock, N. Y. .... 1 00
Newark, Clinton Ave. L. A. Soc. ..... 50 00
Millstone, N. J. ..... 13 77
Plainfield, Trinity, Y. L. M. B. ..... 20 00
No. Branch Depot, N. J., L. H. Soc. ..... 12 00
Katrine, N. Y., C. E. 10 00
New York, Anderson Mem. ..... 6 96
Bayonne, Fifth St., Jr. C. E. ..... 5 00
Oradell, N. J., S. S. 7 34
Newark, North, Y. W. Guild ..... 5 00
Metuchen, N. J., S. S. 1 00
Syracuse, N. Y., 1st S. S. ..... 1 00
Bronxville, N. Y. .... 37 89
No. Branch, N. J. .... 28 00
Jersey City, Bergen, Inter. C. E. ..... 5 00
Miss E. DeWitt ..... 10 00
East Williamson, N. Y. ..... 20 00
New Brunswick, N. J., 1st, Y. W. Guild. 5 00
Manhasset, N. Y., S. S. ..... 3 00
Kingston, N. Y., Primary S. S. ..... 1 10
Jersey City, Bergen, S. S. ..... 1 61
Rotterdam Junction, N. Y. ..... 26 05
Kings, Ill. ..... 5 00
Colony, Okl., S. S. 11 33
Colony, Okl., Inter. C. E. ..... 5 47
Jamestown, Mich., 2nd 12 50
Sioux Center, Ia., 1st. 14 00
Sioux Center, Ia., 1st, Y. L. M. B. ..... 25 00
Yonkers, Park Hill. 15 00
New York, St. Nicholas, Jr. Soc. ..... 10 00
Pompton Plains, N. J. 7 00
Grand Rapids, Mich., 3rd, S. S. ..... 24 77
New Brunswick, N. J., 1st. ..... 50 00
Passaic, N. J., 1st., S. S. ..... 45 15
Canarsie, N. Y. ..... 10 00
Monroe, So. Dak. .... 7 50
Central Bridge, N. Y. 9 00
Middleburgh, Ia., Free Grace, members of S. S. ..... 7 00
East Greenbush, N. Y. 15 00
East Greenbush, N. Y., Jr. C. E. ..... 10 75
Walden, N. Y., M. C. 10 00
Walden, N. Y. ..... 20 00
Little Neck, N. Y. .... 7 47
Holland, Mich., Ebenezer. ..... 10 00
Grand Rapids, Bethel, S. S. ..... 1 76
Peekskill, N. Y., S. S. 3 00
Prairie View, Kan., S. S. ..... 7 30
Fultonville, N. Y. .... 5 00
New Brunswick, Throop Ave., Mission ..... 2 45
Melvin, Baker, Ia., S. S. ..... 2 20

$2,706 99

## STUDENTS' FUND.

Port Jervis, N. Y. ....$10 00
Millstone, N. J. ..... 12 00
Jamaica, N. Y. ..... 10 00
Yonkers, Park Hill. 10 00
Tarrytown, N. Y., 2d. 15 00
Walden, N. Y. ..... 5 00
Peoria, Ill., Dorcas Soc. ..... 5 00
Dumont, N. J. ..... 10 00
Albany, N. Y., 4th, S. S. ..... 1 00
Selkirk, N. Y. ..... 5 00

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| | |
|---|---|
| Coeymans, N. Y. | 5 00 |
| Ridgewood, N. J., Paramus. | 10 00 |
| N. Brunswick, Highland Park | 10 00 |
| Brooklyn, Flatlands | 30 00 |
| Middletown, N. J. | 10 00 |
| Newark, Clinton Ave., L. A. Soc. | 50 00 |
| Plainfield, Trinity, Y. W. M. B. | 10 00 |
| Pompton Plains, N. J. | 10 00 |
| New Brunswick, N. J., 1st. | 30 00 |
| Walden, N. Y. | 10 00 |
| | $258 00 |

SPECIAL FUND.

| | |
|---|---|
| Mrs. J. S. Allen | $ 5 00 |
| Mrs. Wm. Woodruff | 5 00 |
| Jamaica, N. Y. | 10 00 |
| Livingston, N. Y. | 7 00 |
| New York, 29th St. Coll. | 405 00 |
| Colony, Okl. | 35 54 |
| Colony, Okl., S. S. | 4 60 |
| | $472 14 |

LIFE MEMBER FUND.

| | |
|---|---|
| South Branch, N. J. | $25 00 |
| | $25 00 |

KENTUCKY MOUNTAIN FUND.

| | |
|---|---|
| Chicago, Gano | $ 9 46 |
| Peapack, N. J., S. S. | 10 00 |
| Pella, Ia., 1st, M. B. | 10 00 |
| Scotia, N. Y., C. E. | 5 00 |
| Castleton, N. Y., Jr. C. E. | 4 00 |
| Albany, Holland | 5 00 |
| E. Chatham, N. Y., C. E. | 3 00 |
| St. Johnsville, N. Y., Jr. C. E. | 5 00 |
| Pella, Ia., 2nd | 7 00 |
| Calvary Episcopal Church, Ashland, Ky. | 5 00 |
| New Paltz, N. Y., S. S. | 10 00 |
| G'd Haven, Mich., 1st. | 10 00 |
| G'd Rapids, Mich., 1st. | 15 00 |
| Philmont, N. Y. | 10 00 |
| Yonkers, Park Hill | 10 00 |
| Walden, N. Y. | 10 00 |
| New York, West End Coll., S. S. | 23 24 |
| Pella, Ia., 2nd | 2 00 |
| Pella, Ia., 2nd, Jr. C. E. | 5 00 |
| Miss C. M. Campbell. | 1 50 |
| Giffords, N. Y. | 5 00 |
| New York, Madison Ave., S. S. | 35 00 |
| Miss Bessie Kuypers | 5 00 |
| G'd Haven, Mich., 2d, Jr. C. E. | 9 09 |
| G'd Haven, Mich., 2nd. | 10 00 |
| G'd Haven, Mich., 2nd, Friends | 91 |
| West Hoboken, N. J., 1st, K's Ds. | 5 00 |
| Peoria, Ill., C. P. | 5 00 |
| Kalamazoo, Mich., 1st, Sixty little girls | 10 00 |
| Nyack, N. Y. | 24 00 |
| Miss Phoebe O. Ketcham. | 5 00 |
| Brooklyn, Flatlands | 16 00 |
| Middletown, N. J. | 5 00 |
| Plainfield, Trinity, Y. W. M. B. | 10 00 |
| Hospers, Ia., Y. L. M. B. | 25 00 |
| Yonkers, Park Hill, C. E. Soc. | 5 00 |
| Brooklyn, Williamsburg. | 25 00 |
| Franklin Park, N. J. | 10 00 |
| East Williamson, N. Y. | 5 00 |
| Brooklyn, Flatlands, S. S. | 14 00 |
| Ridgewood, N. J., Y. W. M. C. | 100 00 |
| Mellenville, N. Y., S. S. | 2 83 |
| New York, Hamilton Grange, C. E. | 5 00 |
| New York, 34th St. | 35 00 |
| Glenville, N. Y., 1st | 14 57 |
| | $546 60 |

INDIAN FUND.

| | |
|---|---|
| Brooklyn, Grace, S. S. | $14 71 |
| Chicago, Gano | 6 74 |
| Pella, Ia., 1st., M. B. | 15 00 |
| Ridgewood, N. J., 1st, Jr. C. E. | 5 00 |
| Scotia, N. Y., C. E. | 3 00 |
| Mohawk, N. Y. | 10 00 |
| Brooklyn, South, Jr. C. E. | 50 00 |
| Brooklyn, New Utrecht, Primary S. S. | 4 50 |
| Chicago, 1st, Roseland, One class | 15 00 |
| 1st Astoria, one class. | 2 00 |
| Matthew Donner | 1 00 |
| Leota, Minn. | 27 20 |
| Chicago, Gano, Y. L. M. B. | 10 00 |
| Mrs. C. L. Wells | 5 00 |
| Rock Valley, Ia., 1st, Y. L. M. S. | 15 00 |
| Albany, Holland | 5 00 |
| Mr. C. J. Haulenbeek. | 1 00 |
| Newkirk, Ia. | 50 00 |
| Yonkers, N. Y., 1st | 30 00 |
| Nelly Allen Roe Memorial. | 30 00 |
| Sale of mules at Comanche Mission | 100 00 |
| St. Johnsville, N. Y., Jr. C. E. | 10 00 |
| Bacon Hill, N. Y., C. E. | 6 00 |
| Gansevoort, N. Y., C. P. | 1 00 |
| Gifts through Rev. & Mrs. Roe | 63 00 |
| Holland, Mich., 3rd, | 10 00 |
| Brooklyn, Kent St., S. S. | 30 00 |
| Brooklyn, 1st. | 150 00 |
| New York, Bethany Mem. | 25 50 |
| Mrs. N. M. Steffens | 1 00 |
| Cash, anonymous | 1 00 |
| Knox, N. Y. | 5 00 |
| Bayonne, Fifth St., Intermediate Soc. | 3 00 |
| Grandville, Mich. | 7 00 |
| Ridgewood, N. J., 1st, G. B. | 25 00 |
| G'd Haven, Mich., 1st. | 10 00 |
| Delia & Martha Ossewaarde | 2 00 |
| G'd Rapids, Mich., 1st. | 15 00 |
| Schenectady, Bellevue, S. S. | 6 37 |
| Brooklyn, Flatlands, C. E. | 10 00 |
| Miss K. B. Forsythe | 1 00 |
| Pella, Ia., 1st | 15 00 |
| New York, West End Coll., Guild | 60 00 |
| Jamaica, N. Y. | 10 00 |
| Coeymans, N. Y., S. S. | 5 00 |
| W. New Hempstead, Jr. C. E. | 30 00 |
| St. Johnsville, N. Y. | 5 00 |
| Pella, Ia., 2nd | 3 00 |
| Miss C. M. Campbell. | 1 50 |
| Giffords, N. Y. | 8 00 |
| Niskayuna, N. Y., S. S. | 5 40 |
| Peoria, Ill., C. P. | 5 00 |
| Brooklyn, So. Bushwick, Primary S. S. | 4 00 |
| Kalamazoo, Mich., 1st, Sixty little girls | 10 00 |
| Nyack, N. Y. | 15 60 |
| New Baltimore, N. Y. | 6 42 |
| New York, 29th St., Coll. | 53 00 |
| Brooklyn, Flatlands | 22 00 |
| Middletown, N. J. | 5 00 |
| New York, Mott Haven | 10 00 |
| Niskayuna, N. Y. | 31 00 |
| Vriesland, Mich., C. E. | 10 00 |
| Chicago, 1st, Englewood, Y. L. M. B. | 5 00 |
| Miss'y Classis of Greene, Assoc. Members | 5 00 |
| Zeeland, Mich., 2nd | 32 50 |
| Chicago, Trinity, C. E. | 5 00 |
| G'd Rapids, Bethany, Y. L. Soc. | 8 00 |
| Berne, N. Y., 1st, C. E. | 10 00 |
| Rev. & Mrs. F. W. Muilenburg | 12 50 |
| Plainfield, Trinity, Y. W. M. B. | 25 00 |
| Newark, North, C. E. | 37 50 |
| Owasco Outlet, N. Y. | 5 00 |
| Buffalo, N. Y. | 2 00 |
| Yonkers, Park Hill, N. Y., C. E. | 10 00 |
| Newark, Clinton Ave., One S. S. class | 25 00 |
| Orange City, American., Y. L. M. C. | 10 00 |
| Franklin Park, N. J. | 10 00 |
| East Williamson, N. Y. | 5 00 |
| Brooklyn, Flatlands, Primary S. S. | 15 00 |
| Stuyvesant, N. Y., C. E. | 4 92 |
| Castleton, N. Y., Jr. C. E. | 1 00 |
| Colony, Okl. | 93 53 |
| Sioux Center, Ia., 1st, Ch. | 62 50 |
| Sioux Center, Ia., 1st, Y. L. M. B. | 15 00 |
| New York, St. Nicholas, Jr. Soc. | 25 00 |
| Amsterdam, Trinity | 5 50 |
| Utica, N. Y. | 3 00 |
| Hagaman, N. Y. | 1 50 |
| Fonda, N. Y. | 5 00 |
| Pompton Plains, N. J. | 5 00 |
| New York, 34th St. | 55 00 |
| New York, 34th St., Bible School | 25 00 |
| Brooklyn, Kent St. | 15 00 |
| Newark, New York Ave., C. E. | 5 00 |
| Grand Rapids, Mich., 2nd. | 43 00 |
| Grand Rapids, Mich., 5th, Y. L. M. Soc. | 15 00 |

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| | |
|---|---|
| Grand Rapids, Mich., 4th, Y. L. M. B.... | 10 00 |
| Grand Rapids, Mich., 3rd, Y. L. M. B... | 10 00 |
| Grand Rapids, Mich., 9th, C. E. ..... | 5 00 |
| Maurice, Ia. ..... | 50 00 |
| East Greenbush, N. Y. | 13 00 |
| Albany, N. Y., 1st, C. E. ..... | 10 00 |
| Walden, N. Y..... | 20 00 |
| Apache Mission, C. E. | 6 00 |
| Tuskirk, N. Y..... | 5 00 |
| Cohoes, N. Y..... | 5 00 |
| Greenwich, N. Y..... | 5 60 |
| Greenwich, N. Y., Primary S. S..... | 1 00 |
| Easton, N. Y..... | 1 00 |
| Watervleit, N. Y., Jr. C. E..... | 3 00 |
| A. Friend ..... | 4 40 |
| Glenville, N. Y., 1st. | 14 57 |
| Bayonne, N. J., 1st, Jr. C. E. ..... | 25 00 |
| | $1,887 96 |

SUMMARY FOR MARCH, 1908.

| | |
|---|---|
| General Fund.....$2,706 | 99 |
| Student Fund..... 258 | 00 |
| Special Fund..... 472 | 14 |
| Life Member Fund. 25 | 00 |
| Kentucky Mt. Fund 546 | 60 |
| Indian Fund..... 1,887 | 96 |
| Total .....$5,896 | 69 |

MRS. KENNETH G. WHITE,
Treasurer Women's Ex. Com.
25 East 22nd St., New York.

## BOARD OF EDUCATION.

Receipts for March.

### NEW YORK.

| | |
|---|---|
| New Prospect.....$ 8 | 08 |
| Marbletown ..... 4 | 86 |
| Jerusalem ..... 5 | 36 |
| Boght ..... 2 | 50 |
| 1st Brooklyn..... 5 | 00 |
| 2nd Ghent ..... 11 | 20 |
| Abbe, Clymer..... 7 | 17 |
| Central Bridge..... 5 | 00 |
| Fishkill-on-Hudson .. 13 | 77 |
| Newburgh ..... 13 | 72 |
| Harlem ..... 79 | 53 |
| S. S. Nassau..... | 75 |
| Knox Mem'l, N. Y. City ..... 22 | 63 |
| Spring Valley ..... 26 | 70 |
| Catskill .... ..... 16 | 19 |
| Philmont .....16 | 10 |
| 1st Bethlehem..... 14 | 16 |
| Rosendale ..... 4 | 25 |
| 1st Berne, C. E. Soc. 5 | 00 |
| Bethany Mem'l, N. Y. City ..... 2 | 00 |
| South, N. Y. City.... 24 | 41 |
| Altamont ..... 6 | 00 |
| Kerhonkson ..... 4 | 00 |
| Madison Ave., N. Y. City ..... 50 | 00 |
| S. S. Schuylerville.... 8 | 00 |
| 2nd Poughkeepsie.... 17 | 64 |
| College Point..... 8 | 40 |

### NEW JERSEY.

| | |
|---|---|
| 6th Holland, Paterson $ 5 | 00 |
| 2nd Freehold ..... 30 | 00 |
| Holmdel ..... 9 | 00 |
| Pedminster ..... 22 | 00 |
| S. S. 1st Hackensack. 25 | 00 |
| 1st Freehold ..... 10 | 59 |
| Stanton ..... 7 | 33 |
| Colts Neck..... 5 | 00 |
| 2nd Somerville..... 53 | 64 |
| Pottersville ..... 4 | 76 |
| Union Ref., Paterson. 16 | 80 |
| Y. P. S., 3rd Hackensack ..... 2 | 00 |
| S. S. Asbury Park.... 2 | 00 |
| 1st Hackensack..... 20 | 57 |
| Pompton Plains..... 10 | 00 |
| 1st Hol., Passaic..... 25 | 00 |
| Ponds, S. S..... 2 | 00 |

### MICHIGAN.

| | |
|---|---|
| 5th G'd Rapids.....$10 | 74 |
| Vriesland C. E..... 5 | 00 |
| 2nd Gd. Rapids..... 23 | 54 |
| 4th Holland ..... 10 | 00 |
| Hope, Holland ..... 20 | 53 |

### IOWA.

| | |
|---|---|
| C. E., 2nd Pella.....$ 5 | 00 |
| 1st Pella ..... 12 | 62 |
| 4th Pella ..... .... 2 | 59 |

### ILLINOIS.

| | |
|---|---|
| Fairview .....$ 6 | 50 |
| 1st Chicago ..... 18 | 35 |
| S. S. 1st Gano..... 5 | 00 |

### OTHER STATES.

| | |
|---|---|
| Harrison, S. D.....$ 8 | 24 |
| Bethel, Davis, S. D... 2 | 50 |
| Westfield, N. D..... 5 | 70 |
| Preston, Md..... 3 | 47 |
| 1st Milwaukee, Wis.. 16 | 85 |
| Timmonsville, S. C.. 1 | 50 |
| Orangeburg, S. C.... 2 | 00 |
| S. S., 1st Phila., Pa... 7 | 57 |

### INDIVIDUAL.

| | |
|---|---|
| Miss Anna R. Slingerland .....$11 | 00 |
| Rev. J. S. Hogan..... 11 | 00 |
| $825 | 73 |

### FOR CORDELL ACADEMY.

| | |
|---|---|
| Rev. Aime Vennema, D. D. .....$25 | 00 |
| "Two Friends" ..... 50 | 00 |
| $75 | 00 |

JOHN F. BERRY, *Treas.*
25 E. 22nd St., N. Y. City.

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MODEL B
SUSPENDERS
Sensible, Useful Gifts for the Holidays
ATTRACTIVELY PACKED IN HANDSOME SINGLE PAIR BOXES
They contain more and better rubber than any other make, have gold-gilt non-rusting metal parts and strong cord ends that cannot wear through. The new back free action permits ease and comfort no matter what position the body may assume.
They outwear three ordinary kinds, which means three times the service of usual 50 cent sorts.
The Most Comfortable Suspender Made for Man, Youth or Boy
In Light, Heavy or Extra Heavy Weights, Extra Long (No Extra Cost)
They make inexpensive gifts every man, youth or boy will gladly receive
HEWES & POTTER, Dept. 1883, 87 Lincoln St., Boston, Mass.
Our useful BULL DOG SUSPENDER CORD AND CASE mailed for 10c. postage. Instructive booklet, "Style, or How to Dress Correctly," free if you mention this publication
50¢

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# THE MISSION FIELD.

VOL. XXI. JUNE, 1908. No. 2

## News from the Front.

### FOREIGN MISSIONS.

**ROBERT MORRISON DE PREE,** infant son of Rev. and Mrs. Henry P. De Pree, died at Amoy, China, March 16, 1908. Regarding his loss Mr. Pitcher writes: "Baby De Pree had endeared himself to all and being the only baby in the mission and that for a long time without one, the loss is a keen one to us all."

The **FIRST LOCOMOTIVE** to arrive in the Province of Fukien, China, reached this port and was landed on Monday, February 10, '08. The iron horse is for the Fukien Railroad now in process of construction between this port and Chiang-chiu, thirty miles West. It is expected that the road will be in working order in 1909. It is to be hoped that in this case the "expected" will happen.

The **PRAYER MEETING TOPIC** for June is "Prayer for our Sunday-schools and Young People's Societies." The passage is Matt. 19, and the sub-divisions of the subject are Sunday-schools, Young People's Societies, Mission Study Classes, Parents and Homes.

The **REV. AND MRS. G. HONDELINK,** of the South Japan Mission, arrived in San Francisco May 6th. Mrs. Hondelink is still suffering from the illness that necessitated their return and they will travel by easy stages to their home in Michigan.

The **REV. AND MRS. A. L. WARNSHUIS,** of the Amoy Mission, arrived in San Francisco May 14th, homeward bound.

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At a recent meeting of the Classis of Amoy, China, **PASTOR IAP** was declared pastor emeritus of the Sio-khe Church, which, while relieving him from all pastoral care, will hereafter pay him a suitable salary and build him a house in which he may pass his declining years. The mission writes "This noble old man is fully worthy of all the attention and honor that can be given him."

The **FINANCIAL STATEMENTS** of our Mission Boards, both Home and Foreign, show a very substantial increase in their receipts over the previous year. In view of the monetary difficulties of the past season this is very gratifying and encouraging and gives due occasion for thanksgiving for the past and new zeal for the future. The full details of the receipts of each Board may be found in their respective departments.

The **CALL OF OUR FOREIGN BOARD** (page 49) tells just what reinforcements are now needed. Read it prayerfully.

Our **INDUSTRIAL WORK** in Arni is suffering for lack of funds. Mr. Farrar is anxiously looking for enough capital to enable his boys to work without loss or waste. Who will help him?

**DR. JOHN A. OTTE** has just concluded twenty years of successful service in China.

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## DOMESTIC MISSIONS.

It was inevitable that the strong flow of the current of the nation, during the year of its phenomenal development, should have produced in some localities, retarded in their development by natural and physical causes, eddies where life has for generations been quiet and unprogressive. Stagnation always means death, spiritual, educational and moral, and it is our duty to bring the regenerating influence of the Gospel of Jesus Christ into these backwaters of humanity. For some years the Women's Executive Committee has been spreading this influence in the mountain regions of Kentucky, and now **AN OPPORTUNITY** for similar service, in a like community, comes to us from the **TENNESSEE MOUNTAINS.** In these pages the story of the beginning of a new work is told. Every reader is asked to co-operate with Mr. Forsyth by prayer and by gift.

During the summer that has just opened a large number of the **STUDENTS** of our two theological seminaries are to **LABOR IN MISSIONARY FIELDS.** Some of them will have charge of new enterprises, where our Church has but recently taken a foot-hold. Others go to older churches where changing conditions and the shifting of populations have reduced churches that once were strong to the status of missions. The assignments of these young workers have been made by the Board's officers and the heads of the seminaries only after ardent prayer that their work may be blessed of the Father. Will not every member of our Church, every congregation within its borders, remember these missionaries of the Cross during this summer, both in public and in private prayer, that they may receive strength for their labors, judgment for the decisions that they will need to make, grace for their ministrations, and an abundant outpouring of the Spirit of the Master.

**A DECREASE** in the contributions for the Church Building Fund **IS NOTED** in an article devoted to the Domestic Board's finances for the fiscal year just closed. The decrease is not a large one, but its significance is emphasized by the story of the new American Church at Maurice, Iowa, also mentioned in this number. Here is a new congregation of our faith. A suitable church home has been purchased for an amount which is almost equal to the decrease noted in the contributions to the Building Fund, and the incident bears out the statement, perviously made in this column, that a decrease of eight hundred dollars means nothing less than that at least

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one opportunity for the extension of our Church must be unaccepted by the Domestic Mission Board. Growth is the only evidence of life. The Church must extend if it would in any measure fulfill its mission, here or abroad. Our Church has a mission that is world-wide. But if strength be not built up in the home-land, all missionary effort must inevitably languish. Church Extension lies at the foundation of our opportunities. No denominational structure can be built without it.

**TULSA** is a name already familiar to members of young people's organizations in the Reformed Church. It is a city in Oklahoma that has a population of about twelve thousand and which is growing weekly. At Tulsa a number of railroads center, it has abundant oil wells and other natural resources that insure its permanency as a commercial center in that region. A year ago two students from New Brunswick established a mission there, holding services in a tent which have continued without interruption up to the present. The young people are raising money for a church and for the new congregation the Board has selected a pastor, the **REV. JAMES BOYD HUNTER,** who has resigned his pastorate of the Anderson Memorial Church, New York, in order that he may accept the new commission. Mr. Hunter is a young people's pastor, and no one more fitting could have been chosen to build up the congregation for the young people's church. He will go to his new field about the first of July.

It has always been our opinion, confirmed by many experiences, that the most effective Church Extension work was that in which a local church, rather than the general Board, took the initiative. The men and women "on the spot" have the opportunity of studying local needs and opportunities from the inside. So enterprises thus vouched for are always most heartily welcomed by the Board. Such a welcome has just been given **TWO** mission **ENTERPRISES** in the city of **KALAMAZOO,** where the energetic pastor of the Second Church, the Rev. G. Watermulder, has been the energizing force. Work has just been started in two fields that are most promising. The Board must aid at the beginning, but its aid will not long be needed. With the development of the missions the Second Church will inevitably lose some members, but parochial selfishness is unknown in that congregation, whose pastor testified at a recent meeting of the Board that the more his church gave of men and money, the greater was the blessing it received from the Lord.

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# Suggestions for Missionary Workers.

## MISSIONS A MAN'S WORK.

Address delivered by Rev. S. M. Zwemer, D. D., at the Laymen's Missionary Conference in the Marble Collegiate Church, New York City, April 20, 1908.

Three weeks ago on a visit to Gettysburg I stood on the famous battlefield and at a place called the Bloody Angle, saw the monuments that marked the high water tide of the war for the Union, the place where Picket's division made their famous charge over a mile and a quarter of ground, walking shoulder to shoulder as if on dress parade against the deadly missiles that fell upon them from the Union batteries; the place where Armisted leaped over the stone wall with naked sword, crying to his men: "Boys, give them the cold steel" and where Cushing dropped beside his gun saying "General, I will give them one more shot." In the battle of Gettysburg we are told that 569 tons of deadly missiles were fired; on the Union side alone, over 3,000 men were killed and nearly 15,000 wounded. The only woman killed in the battle of Gettysburg was Jenny Wade. She was struck by a sharpshooter's bullet in a little brick house on the last day of the battle, while preparing to bake bread. Warfare may be terrible and warfare may be necessary, but warfare is a man's work. Even among pagans and Moslems the brunt of the battle has always been borne by men and not by women.

There is no doubt that the great work of missions to which Christ calls His Church is a great Christian warfare. Some have objected that this figure of speech which depicts the "Christian hosts as an army with banners making an onslaught upon the besieged fortress of heathenism" is out of harmony with the life of Him whom the angels heralded as the Prince of Peace. There is no doubt that the Apostle Paul was right when he said: "The weapons of our warfare are not carnal," but nevertheless it is a Christian warfare. The very terms we use in speaking of missions prove it. The Forward Movement, an aggressive campaign, recruits, reinforcements, the force in the field, the strategic centers of activity—what do these words mean if they do not mean warfare, and these words were not an invention, but a revelation. The first promise to the human race was a promise of war: "I will set enmity between the seed of the woman and thy seed," and this warfare between the powers of darkness and the powers of light has been going on ever since. We wrestle not against flesh and blood, but

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against the principalities and powers of this world-darkness, against spiritual wickedness. We are told to fight the good fight of faith, to put on the whole armor of God, and Jesus Christ himself assured us that for this purpose was the Son of God manifested that He might destroy the works of the devil. "I come not to send peace on the earth, but a sword." Charles Kingsley felt it when he wrote:

> "God! fight we not within a cursed world,
> Whose very air teems thick with leagued fiends,
> Each word we speak has infinite effects—
> Each soul we pass must go to heaven or hell—
> And this our one chance through eternity
> To drop and die like dead leaves in the brake!
> Be earnest, earnest, earnest; *mad* if thou wilt.
> Do what thou dost as if the stake were heaven
> And this thy last deed ere the judgment day.

The very hymns we sing, unless they stand for mere sentiment, are a proof that missions is a warfare: "Onward Christian Soldiers," "Fight the Good Fight," "Stand up, Stand up for Jesus, ye Soldiers of the Cross," "Am I a Soldier of the Cross?" and all the other hymns of the church militant as sung in this battle of the ages. Even our children echo the refrain:

> "I am a little soldier, I am only five years old;
> I mean to fight for Jesus and wear a crown of gold;
> I know He makes me happy and loves me all the day,
> I'll be His little soldier, the Bible says I may."

Missions is a warfare because of the present condition on the foreign field. The non-Christian religions are drawn up in battle array for the Armageddon of God; Hinduism is no longer stagnant, but rampant; Buddhism and Islam are aggressive and the non-Christian faiths are doing their utmost to fight Christianity with its own weapons. Compromise has never yet won the day, but where the banner of the Cross has been displayed there have been unconditional surrenders and glorious victories. The work of missions is a Christian warfare. We know it from the vision of victory which John the Apostle saw on Patmos: "And I saw the heaven opened; and behold a white horse, and he that sat thereon called Faithful and True and in righteousness he doth judge and make war: And his eyes are a flame of fire and upon his head are many diadems, and he hath a name written which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood, and his name is called the Word of God. And the armies which are in heaven fol-

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lowed him upon white horses." It was Bishop Heber who interpreted that great vision in the greatest of our missionary hymns "The Son of God goes forth to War."

With these facts and this vision before us, who can doubt that the work of missions is a man's work! Shame on us, brethren, if in this warfare of Christ we put the burden of the conflict and the bulk of the budget on the women of the churches, yet has it not been true in many places that the Women's Boards, and the Women's Societies and the women missionaries have outnumbered those of the men? In the Reformed Church over one-half of the force on the field are women, and in many of the churches the gifts to missions by the women's organizations are far in excess of the total gifts of the men in the churches. Perhaps there is some truth in the parody I have recently heard:

> "In the world's broad field of battle, in the bivouac of life,
> You will find the Christian soldier represented by his wife."

The women have been moving forward for the last five decades. They have organized their forces and are now waiting for the laymen to bring up the reserves. Not all of the men in the church have been balky pastors and balky laymen. God forbid! There have been those who through faith and zeal and consecration have done great things for the Kingdom, but they have been conspicuous because of their fewness. One-tenth of the men of the Church have been doing four-tenths of the work. We need leadership.

Missions is a man's work, a Christian man's work, and every Christian man has a right, a divine right, to his share of this white man's burden. If there has been a forward movement in our churches on the part of the men, we thank God for it and take courage, but in none of our churches has the Forward Movement been so conspicuous as to have been in danger of arrest on the highway of God for exceeding the speed limit. The fact is we have only begun to reconnoitre the enemy's territory. There are thousands of villages in the districts for which we are responsible which are yet unreached by the Gospel and have not heard the tread of our advancing forces. We have underestimated the strength of our foes. We have not begun to mobilize all our forces. The resources at our disposal of men and money, of faith and prayer and sacrifice remain practically untouched. There is room for a Forward Movement in every church, and because missions is a man's work the men must lead. The trumpet of God has sounded advance. We

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hear it today. It is the same clear note that rang out on Olivet "Go ye into all the world and preach the Gospel." That word was spoken to a company of men. It was a call to manly heroism, to manly determination, to manly enterprise, to manly consecration by the Son of Man Himself who said: "Even as the Father hath sent me, so do I send you." The Forward Movement in the early Church was a forward movement of men, of young men. James and John, Peter and Andrew, Paul and Silas, Barnabas and Mark, Epaphroditus and Titus, they were the leaders of the Forward Movement. When John the Apostle was too old to mingle in the conflict he said: "I have written unto you young men, because ye are strong." In this great decisive battle of the ages, now waging in every continent, the Church of Jesus Christ depends upon her manhood for sinews of war, for soldiers for the front. It was Picket's guard and not a regiment of Jenny Wades that fought at the Bloody Angle.

"Stand up, stand up for Jesus, the trumpet call obey,
Forth to the mighty conflict in this, His glorious day.
Ye that are men now serve Him against un-numbered foes,
Let courage rise with danger and strength to strength oppose."

In the cemetery of the Old Reformed Church at Kingston, N. Y., there is a simple monument with this inscription: "To the undying renown of the rank and file of the 120th Infantry New York volunteers, one of the three hundred fighting regiments in the war for the Union. Erected by the Colonel of the Regiment." When the rank and file of the Church of Jesus Christ shall form three hundred fighting regiments, the Captain of our salvation will conquer the world and crown us victors under His banner.

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## OUR FOREIGN MISSIONS.

The total receipts of the Board of Foreign Missions for the year closing April 30, were $165,946.56, of which $146,393.85 were for the regular work and $19,552.71 for special objects outside of the appropriations. The Arabian Mission received for its regular work $26,481.75 and for special objects $5,039.95, a total of $31,521.70. The total for all the Missions for all purposes, was $197,468.26, an increase over last year of $18,235.66, and the largest amount ever yet received.

For the regular work of the Board and Arabian Mission, the combined receipts were $172,875.60, or $12,819.93 more than a year ago. It is this sum, for the regular work, which properly counts on the $200,000 of the Forward Movement. That so much should have been accomplished amid such financial disturbances as have prevailed during a large part of the year, affords occasion for surprise and gratitude to God. That so much yet remains to be done to reach the goal, should serve as spur and incentive for the year to come.

HENRY N. COBB, *Cor. Sec.*

## THE CALL OF OUR FOREIGN BOARD.

Our Board of Foreign Missions sends forth a call for the following men and women needed for service in the foreign field. Information regarding the special work desired of each, and qualifications for it, may be had by writing to our Corresponding Secretary, Rev. Dr. H. N. Cobb, 25 East 22nd St., New York.

Let all who are working for the evangelization of the world in this generation pray definitely that these laborers may be thrust forth into God's harvest.

The Board now needs: One ordained man for evangelistic work in Eastern Arabia. One highly trained man to take charge of normal department in boys' school, Amoy, China. One physician (man) for Amoy, China. One physician (woman) for Mason Memorial Hospital, Bahrein, and at Muscat. Three women (unmarried) for China. One woman (unmarried) for Japan. One woman (unmarried) for India.

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THE TAILOR CLASS AND ITS TEACHER.

## OUR INDUSTRIAL WORK IN INDIA.

By William H. Farrar.

Our Industrial School in the Arcot Mission, at Arni, India, is the *only institution of the kind* in any of our missions. It was organized about twenty years ago, and has been carrying on its work amid many difficulties ever since. The School is a very important part of our Mission Educational Equipment, be cause it helps those lads from our villages who have no other chance for an education beyond the little village school. Those boys who have ability enough to go to Vellore and take the regular course in the High School and College are provided for there, and those who have no talent at all, or desire for further training than the village school affords, remain in their villages as farmers, or laborers, or drift to other places. But there are in India, as in America, in nearly every village, a few lads always, belonging to a middle group, who are too worthy to be kept in the village, but who can not master English and the higher studies of the High School. For these the Industrial School affords an opportunity.

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The boys come to Arni from the villages, or sometimes from the lower classes of our other station schools, with no knowledge at all, usually, of the trade they are to study. Many do not know one tool from another and often have no choice as to which trade they shall enter. If a boy has even a slight knowledge of English he usually chooses to learn printing. Cabinet making or carpentry attracts the greatest number, though some choose blacksmithing, tailoring or the rattan weaving department.

One of the first things they all have to learn is the dignity of labor, for some of them have formed ideas that cause them to look down upon manual labor, and to think that it is more honorable to be a clerk or a teacher than a tradesman. They speak of the former as "the Lord's work," while the latter is held to be dishonorable. But we teach them that Christ was a carpenter and Paul a tent maker, and that they are following in the footsteps of noble lives when they learn and follow a trade.

When a boy comes to Arni, and is found by his report of himself and the letters of introduction he may have, to be worthy of admission, he is given a number and a place in the dormitory. Then he is taken to the shop and registered, having chosen the trade he wishes to learn. Thus he begins what will probably be a four or five years' course, filled, as he soon finds, with hard work. All the boys, of whom we have now about fifty, rise at 5.30 and at 6.30 the work of the day begins, when the school assembles for prayers. At 7.30 the shop opens, and the work goes on till 12, and again from 1.15 to 5.15. At 7 p. m. they assemble for a two hours' session of night school and retire at 9.30 or 10.

It is a strenuous life for the little fellows, but they soon become accustomed to it, and because of the regular hours, systematic work, study, and exercise, and the good food they receive, they soon begin to develop both physically and mentally. By the systematic courses in Bible Study, the training of the Sunday-school and Christian Endeavor Societies, and the training in Evangelistic work they receive, they develop morally and spiritually as well.

In manual and technical training our aim is to teach each lad to know fully at least one trade. In the wood-working department they learn to make all kinds of furniture and also heavy carts and country vehicles. The printers learn to use the presses and to compose both in the English and the vernacular. The blacksmiths, and tailors too, learn to do their work thoroughly and well.

Industrial work is comparatively a new branch of mission effort. But it has become universally recognized in India as a very

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ARNI PUPILS UNLOADING TEAK LOGS.

necessary part of the training of our converts. Evangelistic preaching, medical work, and even a great part of our college work is carried on chiefly for the non-Christian population among whom we labor, and for the sake of reaching them with the Gospel. But our Industrial School is for our own people. Our other Boarding Schools, too, are for our own boys and girls, but in these they are taught the regular studies in the prescribed courses of literary training. The Industrial School is unique in that its aim is to teach our lads the dignity of labor, and the value of earning one's own living by his own effort. Most of our graduates from our High Schools and College become teachers, catechists, or native agents of our own mission, and do a noble work; but not all can do this, and so, in recent years, as converts have increased and the work has grown, nearly every mission of any importance in India has organized one or more Industrial Schools.

The school is much in need of a better equipment in the way of tools, and small machinery for the woodworking and blacksmith classes, and a fuller supply of type for the printers. A kit of tools that would keep a young apprentice equipped for his whole course of four or five years can be bought for $4, and a font of type of any sort, is ever a welcome addition to our composing room. If this needed equipment were available the school could do the work of industrial training much more effectively than it has yet been able to do.

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## REV. MESHACH PETER'S REPORT.

Rev. Meshach Peter is one of our ordained native ministers of much experience and well proven ability. He was for twelve years pastor of the Tindivanam Church, but recently was transferred to the charge of the work in the Wandiwash taluk or county, where he has labored efficiently for the past year.

I am sorry that during the year I was not able to make many extended tours as expected, my time having largely been devoted to the work in the town for this first year. Since Wandiwash, so far away as twenty-five miles from Tindivanam, the residence of the Superintending Missionary, could only receive from him or the pastor a visit or two during a year, therefore even in spite of the hard work of a few of the helpers there, the work in general needed much attention on almost all sides. We began to work hard improving the condition of both the congregation and schools and though some results are disappointing, on the whole we should be thankful to enter the new year with fair prospects.

We find the cottage prayer meeting, which has been renewed and arranged to be held on two week days instead of one, helps us a long way in the betterment of the discouraging state of the congregation. The Christian Endeavor Bajana (musical band) has been reorganized and is doing vigorously. Its members considerably help in increasing the contribution. They are now raising a subscription towards a *thoomba* (permanent coffin-bier) for the general use of the Christians.

The Sunday-school, after a long cessation, resumed during the year and is conducted on a large scale also including the agents, their wives and many of the old members of the congregation. An evening spiritual meeting on Sundays has been started for the Christian workers and our families. All take part in it, most of its time being given to prayer.

We are glad to report that we have got a fine new church though only a mud and thatch building. It is well located in the Mission compound in front of the Government Taluk buildings of the town. We are happy also that in this compound where in days gone before attempts were made four times in as many spots to sink a well, but those concerned were quite disappointed, we, at the kind permission and advice of Rev. Mr. Scudder, have broken the rocky stones in the fourth place and struck water! Scarcity of water is the chief of the several drawbacks that are so keenly felt by the people of Wandiwash.

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With pleasure it may be added that besides giving some of her time to help in the schools my wife also makes visits to the High caste Hindu women who just begin to receive Christian women and listen to their Gospel story. The town is full of prejudice and a Hindu would not allow a Christian go near him. It is a matter for joy and encouragement that the Women's Gospel Extension Society of the Arcot Mission, in its last annual meeting, decided to send us two Bible women in January, 1908.

With regard to evangelistic work, this year has been to us one of preparation in arranging and planning for systematic efforts to be made to successfully reach all the villages and hamlets within the bounds of our field. So far as we were permitted we have regularly carried the Gospel to nearly all the villages lying within a radius of five miles around Wandiwash. In addition, we were able only to make three tours in the Taluk, the first in the southwest, second northwest and the last in the northeast. In the first of these three, in connection with the C. E. Bajana Union of the Tindivanam field a most splendid work was done. In the noon and the night, praising God for His blessings on our work, we returned to rest in our tent. The people heard the Word with great sympathy and earnest attention. During the last tour while trying to spread our tent one of the two evangelists with me was severely hurt, his right toe having been crushed by a big stone falling on it. While we went out, the poor brother, notwithstanding his suffering, prepared our food, thus helping us both in the work. Here our tent could not stand the heavy storm and showers of rain, but fortunately making friends of the place we found access to a chattram (an inn) where we stayed, though at evening hour with fear of some hostile Hindus.

We have not this year generally observed the usual method of preaching, which is standing in a central street and making a general address to all who were gathered by singing a lyric or reading a scripture passage or handbill. The present Swadeshi (independence) movement of North India and misrepresentation of the story of the conversion of a High caste young woman in Madras have made unfriendly the people; so much so that they look at us with a suspicious eye and loathe to find us even in a Paracherri. We tried mostly to get acquaintance with the people, gain their confidence and make them friendly, after which we reached them by the Word in a conversational manner. We humbly trust that in this way the soil is prepared freely to receive the seed.

Though much has not been achieved, we hope to have a good year of prosperity and earnestly invite the kind prayer of all His children in behalf of our work."

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DR. OTTE AND CLASS.

On March 6th a number of Dr. Otte's old students with their wives and children joined with him in celebrating the twentieth anniversary of his reaching China. In the evening a complimentary dinner was tendered the Doctor, at which speeches were made expressive of their appreciation of his work and a valuable token of their regard presented to him.

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## A NEW TELUGU STATION.

By Rev. L. B. Chamberlain.

By far the most important event of the year for the Telugu field, from the human point of view at least, has been the Mission action assigning a second missionary to it, and deciding to open a new station.

At its January meeting the Mission assigned Rev. and Mrs. H. J. Scudder to the Telugu work in this field, and thus definitely connected them again with a work to which they had been called and assigned so far back as 1897, but from which they had been turned aside twice. They know the field, the workers, the people. And it is an especial joy to welcome back such tried, congenial and able co-workers into fellowship as missionaries among the Telugus.

The Mission did not so soon reach a decision as to their station. Revs. L. R. Scudder and W. T. Scudder were commissioned with me to tour the field and advise the Mission. In February we started from Piler and galloped through the two smallest of the five taluks (or counties) composing the Telugu Plateau of the Mission, going southwest through Sadam and Punganur and then southeast through Palmaner and Venkatagerikota, getting in five days a fair idea of the nature of the country, roads, towns and population of the Punganur Zamindari and Palmaner Taluk. It is worthy of note that the Hindu town officials of three places invited the Mission to place the missionary in their towns. The Rajah of Punganur gave the committee audience, and expressed his desire that the missionary family be situated at Punganur.

### THE STATION SELECTED.

At its semi-annual meeting at Kodai, the Mission again carefully considered the subject, heard the committee report and a letter from Rev. H. J. Scudder favoring Punganur, and decided to open Punganur as a new station. It was just at this stage the Rajah asked to have the High School placed under his charge. This would not only deprive the Mission of its chief hold on the people and Rajah, but implied that native interests and views would gain the ascendency and the Mission and missionary find their work and way blocked. However the Mission had scattered, its action or attitude could not be considered or reconsidered. So, with prayer, we went ahead.

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A ROYAL GIFT.

Our readiness to comply with the Rajah's request to return the High School to him turned out a most politic step. When the subject of obtaining a suitable site for a Bungalow for opening a new station was placed before the Rajah, oriental principles as well as friendly feelings impelled him to a cordial welcome of the Mission action, and promise of assistance. Sending his Dewan with me he bade me pick out the best sites, and report, saying he would gladly assist us in acquiring one. Without staying to recount the whole story, it may be briefly stated that the outcome was an *outright gift of the best site obtainable.* It consisted of ten acres, and had been selected and held for the erection of a new palace by the late Rajah. On it a preliminary substantial small bungalow had been built and large well dug, at an expense to the State of Rs. 11000. It stands high, with a view off to distant hills on two sides, over a large tank on another, and to the tree-tops under which the town lies on the fourth; while it is right on, but outside, the edge of the town. Not only did the Rajah make the gift, but with true generosity he insisted on bearing the cost of the transfer and registration, and later added another piece of land giving an entrance direct from a main-road, and considerably increasing the value and acceptableness of the original gift.

One could hardly believe his eyes when he saw the stamped, registered, deed-of-gift placed in his hands within a few weeks of the proposal to take the High School from us and thus give our work at Punganur practically its death blow. "God moves in a mysterious way His wonders to perform."

This generous deed of the Rajah seems to have begotten increased friendliness. Not only did he repeat a long standing invitation that our family visit him, but specified the "Dasara" as the time and, at this important State function, showered attentions on us all, ladies, children and missionary, which were unusual and appreciated. Instead of being practically turned out of Punganur as in July seemed possible, in October the missionaries had everything their own way to such an extent that some envious Hindus wrote to their chief Madras paper denouncing the Rajah and taunting him with being on the verge of becoming a Christian. God grant that he may be, and that he may become a Son of the King.

## HOW THE AMARA BIBLE SHOP WAS OPENED IN 1895.

(A Page from an old Diary.)

The village of Amara is located about one hundred and fifty miles north of Busrah, on the Tigris, and has, especially within the

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last ten years, become an important center of trade for the Arab tribes of Mesopotamia. With a population of over 9,000, among whom are 600 Chaldean Christians, 900 Jews, and 1,000 Sabeans, the place is a natural center for mission work between Busrah and Bagdad, the nearest other mission station, five hundred miles away by water route. The village had, therefore, frequently been visited by our colporteurs on their river journeys. In 1895 it seemed wise to establish a foothold there, and so one of our most efficient helpers was sent with instructions to rent a small shop and begin the sale of Scriptures and other books. Hitherto in our work in Arabia we have found a book-shop a sort of *"multum in parvo,"* which although it makes no great display, and is apparently only a means of livelihood to the man in charge, and is therefore not a stone of stumbling among a fanatic population, yet is practically a center for every kind of evangelistic work. Here education is sold in books without there being a school; there is vigorous preaching—thank God also at times praying—yet we can truly say it is not a chapel; debates and controversy enough with little groups of Moslems, yet never technically "street preaching."

A BIBLE SHOP IN ARABIA.

Hitherto we had opened such "shops" (not depots for storing the Word, but workshops to use the sword of the Spirit) at Busrah, Bahrein and Muscat, with encouragement. All these were, of course, opened under difficulties; but even in Busrah it was never hinted that a bookshop required a license from the Sublime Porte. But a shop is not always a shop in Turkish Arabia. Trouble at Amara began very soon. All the books taken by our colporteur were of the "allowed" kind, and had, in addition to the censorship of the press, also passed under the approval of the censor at Busrah. A shop was selected, rent paid for six months in advance, shelves put up, and the colporteur exposed his wares. On the second day

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the local authorities came and, under plea that an order from Stamboul was required, closed and sealed up the shop. Our agent notified me, and I presented the case to the Wali at Busrah, who, after long argument, granted us the right to sell books on the streets, but not in a shop at Amara.

His Excellency sought in vain through old and new editions of the Ottoman Code for the ground for his decision; but he told me, with smiles, that it was final; promising, however, to order by telegraph that the books be restored. This was on a Thursday. Electricity travels, when properly manipulated, at Turkish speed. We waited patiently five days. A private message reached our colporteur on the same day, but the official telegram was still panting along the wires; because there were absolute proofs at Busrah that it had left, and equally strong proofs at Amara that it had not yet arrived! We waited impatiently two days; then I went to Amara. On the second day after my arrival the delayed message came, and the books were restored to us. They were taken to the khan, sold on the streets, and examined by all who visited us. Every night scores of Moslems crowded into our little room and heard the Gospel. One of those who then first heard it was Ameen, now our lion-hearted colporteur.

One day good news came from Busrah by wire privately: "The governor here has given permission to open the shop." Again, alas! the official telegram made no appearance. At Busrah we learned not to our surprise (one should never be surprised at Turkish duplicity) that it had left officially five days ago. Forsooth, some clerk was to blame and a new telegram would be sent immediately. This I saw carried to the office and heard ticked on the (shades of Franklin and Morse defend us!) instrument. The escorted message reached Amara undamaged. Two days later the American bookshop was re-opened! It is open still. The camel's neck has entered a new tent. God's light is now on a candlestick. Two Arab texts, prepared in beautiful script by our industrious colporteur during the days of waiting, tell the story of our victory and adorn our "shop." "Hallelujah: for the Lord God omnipotent reigneth." "Be wise now therefore, O ye kings: be instructed, ye judges of the earth."

How matters changed so suddenly is a mystery to us; unless, as we believe, it was a direct answer to prayer.

S. M. Z.

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# Domestic Missions.

## RECEIPTS FOR DOMESTIC MISSIONS, 1907-8.

The following comparative statement appears in the annual report of the Board of Domestic Missions. It shows that while the total receipts of the Board and the Women's Executive Committee were larger than those of the previous fiscal year by $14,000, the gifts of the living; including churches, individuals, Sunday-schools, etc., to the Domestic Board were practically the same as last year. There is little indication, therefore, that the purpose of an Aggressive Campaign, outlined at the General Synod of 1907, has been realized by the people of our churches. Here are the figures:

| Received for the Missionary Fund | 1906-7 | 1907-8 |
|---|---|---|
| From Churches | $36,448.33 | $36,954.69 |
| Sunday-schools | 9,133.39 | 9,239.71 |
| Individuals | 2,316.97 | 2,013.25 |
| Ladies' Societies | 667.62 | 853.99 |
| Totals | $48,566.31 | $49,061.64 |
| Received for the Church Building Fund. | | |
| From Churches | $5,894.85 | $5,861.71 |
| Sunday-schools | 901.83 | 606.12 |
| Church Builders | 65.81 | 54.04 |
| Young People's Societies | 1,809.46 | 1,862.74 |
| Individuals | 1,058.50 | 490.00 |
| Totals | $9,730.45 | $8,904.61 |
| Total offerings for M. F. and C. B. F. | $58,296.76 | $57,966.25 |
| Legacies | 4,075.00 | 12,663.42 |
| Interest on Investments | 6,226.73 | 7,108.22 |
| Receipts by the Women's Executive Committee | 47,201.62 | 52,005.17 |
| Grand Totals | $115,800.11 | $129,743.06 |

It will be noted that the total receipts for the Church Building Fund were about $800 short of last year's figures. This seems a comparatively small amount in the grand total, but unless the amount is made up quickly from some source, it means that at least one opportunity to build a church of our order will have to be neglected in the present fiscal year. As a matter of fact, many such opportunities will have to be neglected unless this fund receives far better support in the future than it has in the past. $25,000 annually should be the minimum mark for the Church Building Fund if the Reformed Church in America is to fulfill its pressing obligations in the home land.

The Missionary Fund also needs far better support. If our Church is to realize its manifest duty it must extend its work among

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aliens. Already such work is being inaugurated by the various Classes, and soon the Church, through the Domestic Board, will be asked to lend financial assistance. Out on the frontier the need of the Gospel is greater than ever, because of increasing population. There too our duty must be realized and accomplished. In the suburbs of all our great cities are added opportunities which must be met quickly or allowed forever to pass. Our Church must either be aggressive or inactive. No middle course is possible. Shall we go forward?

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## THE REFORMED CHURCH OF IRVING PARK, CHICAGO.

A problem of identity is raised by the above picture. The Reformed Church of Irving Park formerly worshiped in a wooden structure. Under the ravages of time this building finally came under the condemnation of the authorities, and radical repairs were demanded. Counsel was taken of an architect who solved the problem of transmuting a wooden building into one of stone. How well he succeeded the photograph reveals.

IRVING PARK REFORMED CHURCH.

The Corresponding Secretary was present when the first service was held in the renewed and redecorated church. It was stormy without but radiant within. The pastor was radiant, the people were radiant, the building was radiant—for the interior surpasses even the exterior in attractiveness. And the Secretary himself was radiant, notwithstanding that the services of rejoicing were so prolonged that scarcely any time was left for his address. Congratulations to Irving Park!

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## THE AMERICAN REFORMED CHURCH OF MAURICE, IOWA.

Methodism prides itself on the ability to take root and flourish everywhere, and no denomination has been so aggressive in its extension work. Occasionally, however, the Methodist shoot is planted in uncongenial soil, and no amount of watering and nurture brings it to maturity. A few years ago a Methodist church was or-

AMERICAN REFORMED CHURCH OF MAURICE, IOWA.

ganized at Maurice, Iowa; but no account was taken of the fact that Maurice was in Sioux County, that western stronghold of the Dutch people and the Reformed Church. The result was a languishing and sickly enterprise, for a Dutchman is not readily converted into a Methodist.

In anticipation that the future would be theirs the Methodists had erected an attractive building which had to close its doors when the church was disbanded. The doors have not remained closed, however. Every Sunday finds a large congregation present, the members of the newly organized Reformed Church.

There are two churches, therefore, of our faith and order in Maurice, the first which has its services in Dutch, and the second, known as the American Reformed Church, where the services are in the English language.

At the present time negotiations are under way with the Methodist Conference for the purchase and transfer of the building to the Reformed Church. The Board of Domestic Missions will lend assistance, and it is hoped that the project will be carried through

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at an early date. The Corresponding Secretary visited Maurice in April and was delighted with the signs of promise. An enthusiastic people and an attractive building form a combination which, under wise pastoral leadership, stands for permanency and progress.

Welcome and Godspeed to the American Reformed Church of Maurice.

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## A NEW MOUNTAIN WORK.

Some months ago, at a little settlement called the "Corners," near Greenville, Tennessee, a Sunday-school was established, in a more or less dilapidated building, by an agent of the American Sunday-school Union. The location is a typical mountain one, much like the Kentucky mountain regions where the Women's Executive Committee is working. The people are of sturdy American stock, but because of their isolation they have been left behind in the educational and religious movements of our age. Responding readily to the efforts to establish a Sunday-school, they became interested enough to undertake to build a school house, or chapel, and because the Sunday-school of the North Reformed Church, Newark, had been interested in the enterprise from its inception and assisted in providing money for the new building, it was named, when completed, the Vance Chapel, in honor of the pastor of the Newark church. At the same time the property, with the building, was deeded to the board of Domestic Missions of the Reformed Church.

VANCE CHAPEL, GREENVILLE, TENN.

The time seemed not to be ripe for the organization of a church, or even of a mission, in the ordinary sense, but with the promise of the North Church Sunday-school to furnish half the salary of a worker, the Board undertook to find a consecrated layman to go down to Tennessee and take charge of the Sunday-school at the "Corners." Such a man was found, not long ago, in Mr. William

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Forsyth, who had been for a number of years a resident of New Rochelle, N. Y., where he had been doing efficient Sunday-school work. He was seeking missionary service and the Lord directed him to our Domestic Board. He began his work in Tennessee on May first. Substantially in the words written by him, the following will tell some of his experiences on the field. He tells thus of his first Sunday:

"But you want to hear about Sunday's work. We rang the bell about 8 a. m. and began to get things in shape. I had been told that the attendance had been poor for a long time, so I had planned to teach the school as a whole. About nine the people began to come, and when I thought there was a sufficient number I commenced. When I got through it was eleven. I could not help noticing, during the lesson, how attentive they were, considering that there were some babies in arms, and also some dogs on foot who would persist in walking around.

"I announced that I wanted to meet all the men who cared to come at two o'clock, to talk up the matter of day school. And just imagine my surprise, when I got to the chapel, to find about a dozen, with their horses all hitched, waiting. They continued to come and pretty soon I counted over sixty! And what came pretty near breaking me all up was the number of young men. They always do appeal to me so. We agreed to start day school in a week, I agreeing to do this if they would board me. It is really pitiful to talk with these fellows and find that they can neither read nor write, and that they do not even know what State adjoins their own, but I have the names of a few who are willing to come in the evening after work and perhaps I'll be able to help them.

"We also had a meeting in the evening at which I let them sing. They are great on singing, shouting awfully. After they had sung themselves hoarse, I started the Victor talking machine, that some New Rochelle friends had given me, playing only the dear old hymns that we all love, but which were all, strange to say, new to them. Just think; they did not even know 'My Country!' About nine o'clock I announced that I would play the last piece for the night, and that it would be 'America' and would conclude the meeting. When it was finished not one budged. I proceeded to pack the records and still not one moved. I began to get hot and cold, and in despair I called one of the men to me. I asked him: 'Why don't they go home?' He answered: 'You'll have to put out the lights.' This we immediately proceeded to do and in about five minutes everybody was outside.

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## EXPERIMENTING WITH THE IMMIGRANTS.

More often than we know, a kindly impulse of sympathy, seeking out what language immigrants use, leads Christian people to supply them with Bibles or Testaments that they can read.

A lady in New York State was lately advised by a friend to try acting the missionary among some Italian railroad laborers who lived in a shanty by themselves, quite out of touch with the residents in the neighboring village.

One Sunday evening, accompanied by a sturdy friend, but no doubt wondering what kind of welcome she would meet, this good lady went to the door of the Italian shanty. The rough-looking men were pleased at the visit, and all who read were glad to get a Testament or a Gospel. The boss of the gang was an intelligent man, who had been fourteen years in America, and he played the host with fine European courtesy. Another young man quickly put himself into sympathy with the visitors by bringing forth a well-worn Italian Bible which he had got at Pittsburg some time ago, so that the missionary effort was an easy success. The lady went home glad, and warm at heart with the glow that always follows the least effort to draw others to Jesus Christ.

Another shanty at a little distance, also housing Italian workmen, demanded a second missionary expedition. A driving snow-storm fixed a time for the undertaking, because the men would be sure to be "in." Having tasted the savor of such work, the lady did not chance to note the excellent excuse for staying at home a snowstorm offers. At this shanty, too, she was pleasantly welcomed. True, some of the men did not care for the books, and one loutish boy blurted out, *"Them books no good,"* but most of the men were courteous. They spoke of the weather, and explained that many had escaped to Italy from the winter, adding that when not working living comes high in America. "It is cheaper to go back to Italy and come over again in the spring." Thankfully enough most of the men accepted the little Gospels, some who knew explaining to the others—"Evangelo San Matteo, San Marco," etc. ("the Gospel of St. Matthew or St. Mark"), as the case might be.

So those Italian Testaments and Gospels are now where the givers of the printing-money wished them to be—in the hands of men who need them, and who may, perhaps, be destined to find in them a saving light on their course. And the lady who dared the unknown, who made the experiment, and who counted the snow-storm a helper, now goes about with that little warm glow always in her heart, like one who has found riches. She might tell you who read this little story that such service to the immigrants every Christian can render—and enjoy it.—*Bible Society Record.*

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# A Home Mission Message.

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HE READS AMERICAN HISTORY, IN MY JUDGMENT, WITH VERY DEFECTIVE VISION, WHO DOES NOT SEE UPON EVERY PAGE OF IT THE IMPRESS OF PROVIDENCE. I FIRMLY BELIEVE THAT THE AMERICAN PEOPLE ARE AS MUCH THE CHOSEN PEOPLE OF GOD TODAY TO CARRY ON HIS GREAT PURPOSES IN THE WORLD AS WERE THE ISRAELITES OF OLD HIS CHOSEN PEOPLE TO EXEMPLIFY HIS WILL IN THEIR TIME. IN PROPORTION AS WE MEASURE UP TO THIS HIGH IDEAL I AM SURE WE WILL PROSPER AS A PEOPLE, AND IN PROPORTION AS WE FAIL IN THIS SUBLIME MISSION WE SHALL SUFFER MORALLY AND MATERIALLY. THE WHITE MAN'S BURDEN IS UPON US. WE CANNOT WITH SAFETY TO OURSELVES SHIRK ITS RESPONSIBILITIES. THE CHRISTIAN CIVILIZATION COMMITTED TO OUR CARE, TYPIFIED BY OUR FLAG, WILL ULTIMATELY ENCIRCLE AND DOMINATE THE GLOBE, IF THIS NATION DOES ITS DUTY. OUR FIRST DUTY THEN, IS TO EVER REMEMBER THAT RIGHTEOUSNESS EXALTETH THE NATION. EVERY DOLLAR, THEREFORE, WISELY SPENT FOR HOME MISSIONS TO LIFT THE STANDARD OF AMERICAN CITIZENSHIP IS SANCTIONED NOT ONLY BY EVERY RELIGIOUS CONSIDERATION, BUT ALSO BY EVERY CONSIDERATION OF HIGHEST STATESMANSHIP.

Governor Hoch of Kansas.

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# Women's Executive Committee, Board of Domestic Missions, R. C. A.

## LADIES' DAY AT SYNOD.

General Synod will convene at Asbury Park, N. J., on Wednesday, June 3, 1908.

Ladies' Day will be observed as usual, and the services will be held in the Reformed Church, morning and afternoon, on Tuesday, June 9th.

Mrs. C. D. Hoover, who has just returned from our mountain mission in Kentucky, will be one of the speakers at the Women's Executive Committee session on Ladies' Day. Mrs. Hoover has been stationed at Grey Hawk, and is known and loved by all the people in this mountain district. Any one who has read her pathetic story of "Little Jim" will be anxious to hear from her own lips more of the life in the southern mountains.

Addresses will be made by some of our Home Missionary pastors, and Mr. Ohori of Japan will speak of the work he has inaugurated in New York among his own countrymen, under the auspices of the Women's Executive Committee.

Our Indian missions, including the new work among the Winnebagos, will be ably presented. Mrs. Alfred R. Page, Field Secretary for Indian work, will be one of the speakers.

During Synod, morning prayer meetings will be held in the parlors of the Hotel Bristol, under the auspices of the Women's Board of Foreign Missions and the Women's Executive Committee.

## THE TREASURY.

This year has been one of unusual depression in business circles, and in the Women's Executive Committee as well as in many other missionary organizations the treasurer's report at the close of the fiscal year has been awaited with great interest.

At the annual meeting of the Women's Executive Committee, the treasurer reported an *advance* in the amount received from general sources, of *over five thousand dollars,* with a total of *over fifty-two thousand dollars,* ($52,000) the largest amount every received in one year.

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## RECEPTION OF THE WOMEN'S EXECUTIVE COMMITTEE.

On the afternoon of Thursday, April 23, 1908, the Women's Executive Committee held a reception in the chapel of the Church of St. Nicholas, Fifth Avenue and Forty-eighth Street, New York City, which was very largely attended. Mrs. John S. Bussing was assisted in receiving by Miss Anderson and Mrs. James E. Graham, while the other members of the Women's Executive Committee were also present to welcome their many guests.

A most charming entertainment was given early in the afternoon by the Rev. and Mrs. William Brewster Humphrey. With piano accompaniment, Mr. Humphrey sang Indian songs and ballads, both grave and gay, illustrating various phases in the life of these people, and the few words of explanation and interpretation before each song, added much to the interest of the music. Following this song recital, Mrs. Humphrey gave a most interesting talk on Indian basketry. Her knowledge of this subject, and her unique presentation of it, together with her wonderful collection of baskets, from which she illustrated her remarks, made the address most unusual and attractive.

At the close of Mrs. Humphrey's lecture, Mrs. Alfred E. Page, our secretary for Indian work, very gracefully presented the thanks of the audience to Mr. and Mrs. Humphrey and spoke of the deep interest taken by the women of the Reformed Church in their Indian sisters.

Mrs. Bussing's cordial invitation to all present to remain for a social hour and a cup of tea, was very generally accepted.

Mrs. Humphrey's fine collection of Indian baskets, the beautiful exhibit of Navajo rugs, and the artistic bead work from Mohawk Lodge called forth the admiration of every one present, and proved in fact Mrs. Humphrey's statement in regard to the deftness of touch and the love of beauty in form and color displayed by Indian women.

The treasurer of the Women's Executive Committee, Mrs. Kenneth G. White, received the offering of the afternoon in a beautiful Indian basket, and beside her stood a graceful Indian maiden in native dress of buckskin, finely wrought with bead work. The offering, amounting to nearly $400, will be devoted to the completion of the Mescalero Church in New Mexico. During the afternoon a letter was read from two Indian women at our Colony Mission, expressing in quaint language their interest in the conversion of their own people, and enclosing *ten dollars,* earned by them-

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selves, to be used for the building of the church for the Mescalero Apaches.

In recognition of the fact that this year the Women's Executive Committee celebrates the twenty-fifth year of its organization, an illustrated souvenir of the occasion has been prepared, bearing the title "A Quarter Century of Missions in America," giving in brief review the twenty-five years of service, as well as an up-to-date presentation of the work of the Women's Executive Committee. This book was presented to every guest, a memory in visible form of a most delightful occasion, and an incentive to earnest effort in years to came. M. M. M.

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## A LETTER TO THE WOMEN'S EXECUTIVE COMMITTEE.

At the reception of the Women's Executive Committee, held on April 28th, 1908, the following letter was received, with its accompanying gift:

Dear "White Women Chiefs."

If you will excuse our lack of suitable garments, and will nevertheless admit us to your council, we would like to bring you from our Indian Woman's Missionary this "money writing" for $10.00 to help build a church for our mountain brothers in Mescalero.

It is not very big money, but God can make it very strong to work for Him. We never forget to pray for you and to thank you for bringing the light to our people. We have known sorrow, suffering and want, but through our "Brother Jesus" we are happy now.

MRS. WOLF CHIEF.
MRS. MEDICINE WOMAN.

*Colony, Okla.*

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## HOME MISSIONS AT NORTHFIELD.

We have already called attention to the Conference on Home Missions to be held in Northfield, but the following notice giving many interesting details of the meetings, from one of the secretaries of a sister Board is worthy of note:

Mark it down in your note books that the dates for the Interdenominational Home Mission Conference at Northfield are July 16th to 20th. The Woman's Home Mission Boards of the Methodist, Dutch Reformed, Baptist East and West, Congregational,

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Christian, Lutheran and Presbyterian Churches will share in the responsibility for the program.

Each Board is asked to send one missionary who shall be able to represent the work on the field, in addition to having a share in the program proper.

Each day will begin with a devotional hour, which will be followed by a Mission Study Class, conducted by Mrs. F. S. Bennett, one of the vice-presidents of Woman's Board of Home Missions of the Presbyterian Church. Then will come a platform meeting, which we are to call "Missionaries' Hour"; from 12 to 12.30 there will be sectional conferences in which the organized work of the women's societies, young women's societies, young people's societies and children's societies will be considered.

The text-book used will be the one on "The Frontier," which is now being prepared by Miss Katharine R. Crowell, so well known in connection with books for Juniors.

We earnestly hope that all who are planning to attend the Foreign Mission Conference, which occurs immediately after, will arrange to come in time for the Home Mission Conference, as the rates for railroad fare and for board will obtain for both. We also hope that many who have been thinking about going to Northfield will take advantage of this opportunity.

Let us pray that the meeting may be one which will give a real uplift to the cause for the evangelization of America.

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## A SUGGESTION.

Will not all treasurers of local societies read and ponder the following suggestions, and bring them to the attention of the auxiliaries. It seems a small matter, a few cents at a time, but in the end involves hundreds of dollars.

Our treasurer has receipted during the year, for amounts varying from nine cents, (the gift of a little child) to the sum of two thousand dollars, and if in any way we can help to make her work easier and also increase our contributions is it not well worth while to make the effort? The suggestion comes from the Presbyterian Women's Board of Home Missions.

"A crusade for even dollars! Why not? Local societies, think what it would mean all along the line of our organization if every society were to forward contributions in even dollars! For quick understanding of the state of the case turn to the last pages of this

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magazine and note in the published receipts of local societies the space that is occupied by cents. It costs as much to acknowledge one cent as ninety-nine dollars, and occupies as much space, so that as a mere matter of expense and space saved this magazine the argument seems sufficient. Then in the treasurer's department of the Women's Executive Committee, think of the simplification of entries and consequent saving of clerical expense! It all means money saved for the cause. And last, but by no means least, think of the treasurer who gives her time without remuneration and realize what it would mean to her to enter dollars every time and no odd cents. It seems a case of economical dollars and extravagant cents. But one point more should enter the crusade. Why not raise the amount remitted each time, especially if it is within a few cents of the even dollar? Some who have never practiced the plan are now giving it serious thought, while other societies are happy in the consciousness that they had already put it into effect and found that it works most admirably."

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## AN INDIAN INTERPRETER.

(One of the young men at the Comanche Mission, a promising young Indian, was sent last fall to New Mexico, in hopes that the change of climate might arrest the progress of consumption, from which he was suffering.

There he joined Rev. Mr. Fincher at the Mescalero Agency, and became his interpreter, and the following letter written to Rev. Mr. Legters, shows the earnest purpose of this young Indian to help those of his own people who have not yet heard of the Jesus whom he loves and serves.—ED.)

MESCALERO, New Mexico.

MY DEAR MR. LEGTERS:

I was very glad to receive your kind letter a few days ago. I am very glad that all of the Mission folks are praying for us, and I am doing the same for you. I am doing my best to help Mr. Fincher with his work.

I am well, and my wife also, and I am so glad that I am working for dear Jesus who died on the cross for our sins and washed them away with His precious blood. He can do all things for us, if we only look to Him for strength and power.

We are going with Mr. Fincher to White Mountain this week, it is about twenty-five miles from the Agency and many of the Indians there do not know about God and Jesus yet, and I am very happy to try to tell them what Mr. Fincher says. We will stay there three or four days, and my wife will go with us.

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I wish you would tell our Comanche friends that I am working for dear Jesus out here and please tell the Christians at the Apache Mission also, so they may know what I am doing out here.

I wish you would send me some of the little round buttons, I mean the Endeavor buttons, like you gave me when I started, we will be glad to have them. Answer soon if you please.

From your friend,

JAMES RUSSELL.

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## A LETTER FROM AN INDIAN BOY.

(Mrs. Roe sends the following interesting letter, with this word of explanation. "Perhaps the readers of the MISSION FIELD will be interested in a letter we have received from Earl Osage, one of our Christian Endeavor boys. His father and mother have both been drunkards, but his father has now come to Christ."—ED.)

CHILOCCO, Okla.

DEAR MRS. ROE:—I was talking to my old friend, Bon Naiche, last night and he told me how he used to be a good Christian boy when he was at his Christian home and when he was staying with you folks, but when he came up to Chilocco he got in with the wrong company.

I am very sorry that I came to school at Chilocco, it is just as I have often heard about it. It is very difficult for a weak Christian to be good in Chilocco, and I would like to go to school where there are Christian children. I am thinking about Jesus more than about my lessons or work and I pray many times. I don't think I have ever been so true to Jesus at any other time in my Christian life, because I feel alone out here and it makes me think about my Saviour. I feel very lonesome on Sunday because I think of the Sunday-school and church services and Christian Endeavor and I come out on the school grounds on Tuesday nights to pray, so as to be with you folks when you are having your Christian Endeavor meeting.

I have an interesting trade here at Chilocco, it is the printing, and I wanted to be in this department because there were one or two Christian boys working there.

I would give so much to know how it is with Mr. Roe and all our Christian people. This will be all this time. I will be expecting of my folks to give their hearts to Jesus. Do not forget that we pray for you all.

Your Christian Friend,

EARL S. OSAGE.

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MISS SARAH K. POPPEN.

REV. JACOB POPPEN, PH.D.

## A FINE INSTITUTION SUCCESSFUL YEAR NEW PRINCIPAL

As our Oklahoma school is situated in a warm, cotton-growing country, the annual closing exercises are held in the latter part of May instead of in June. At the close of its second year, the friends of the institution have reason to feel gratified and thankful for its success.

The academy building is a two-story brick and stone structure, with a basement finished for use, and is located on a rise of ground overlooking the city. It is furnished with Venetian blinds to protect the eyes from the heat and glare of the Oklahoma sun, and with modern school furniture of the most approved patterns.

Trees have been planted on the campus of over twenty-one acres, and sidewalks have been laid during the year.

Under the efficient management of the first principal, Mr. Myron B. Keator, excellent academic courses have been introduced, including Classical, Latin, Scientific, English, Engineering, Preparatory and Commercial. Systematic Bible study has an import-

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ant place in the curriculum and instruction is given in Physical Culture, and in Vocal and Instrumental Music.

Friends of the school have offered twelve prizes for superior work, among the donors being the principal, Mr. Keator; the assistant principal, Mr. Amos; the Rev. W. C. Roe; the Rev. C. H. Spaan; the Rev. John M. Vander Meulen, the Rev. S. M. Zwemer, D. D., Mrs. Ida F. Harder, and the Rev. and Mrs. J. G. Gebhard.

The business men of Cordell offered five scholarships, to be awarded by competitive examination to as many students in different parts of Washita County, of which Cordell is the county seat.

Seventy-four students have been enrolled, a literary society has been formed and inter-school contests have been held in debating and oratory.

Cordell Academy is the best advertising medium of the Reformed Church in Oklahoma, and too much credit cannot be given to the principal and his faithful corps of assistants for its high standards and efficient work.

As Mr. Keator has decided to go into business in the southwest, after the closing of the academy for the summer, he has tendered his resignation to the Board, and the Rev. Jacob Poppen, Ph.D., has been elected his successor as principal.

Dr. Poppen is well known in our Church, being an alumnus of Hope College and of Princeton Theological Seminary. At Princeton University he earned the degree of Doctor of Philosophy. He has always been deeply interested in educational work, having been appointed to succeed "Verbeck of Japan" as teacher in the Meiji Gakuin at Tokyo, Japan, a work into which he threw his whole soul, but which he was obliged to give up on account of impaired health. He returned to this country and has since been engaged in pastorates in East Overisel, Mich., and Wortendyke, N. J. The first article which appeared in the *Christian Intelligencer* in hearty advocacy of Cordell Academy was from his pen. Dr. Poppen is a firm believer in church extension, and has been instrumental, under God, in founding at least two Reformed Churches. His daughter, Miss Sarah K. Poppen, now studying in Vassar College, will accompany him to Oklahoma, as one of the teachers of the academy for the coming year. The principal-elect is in communication with two friends of the school, each of whom proposes to give $500 towards its better equipment.

Altogether, things look bright for Cordell Academy. Let everyone lend a hand to help it go forward. The great thing needful for its largest and best growth is spelled d o r m i t o r y.

JOHN G. GEBHARD, *Cor. Sec.*

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# Department of Young People's Work.

## AFTER APRIL 30TH—WHAT?

If we are to maintain the magnificent record in Home and Foreign Missions made during the year which has just closed and press forward to even larger things, we must continue to emphasize the need for an aggressive missionary educational policy all along the line, and particularly among the young people.

Silver Bay in the East and Lake Geneva, Wisconsin, in the West afford excellent opportunities for missionary training. No church can make a better financial investment than by sending a representative to either of these conferences. The missionary spirit in many a church dates back to the time when some individual was enthused by attendance upon such a gathering. The expense is small. The Sunday-school and Young People's Society might well unite in such a work. The results would be mutually helpful.

It is not too early to lay plans for Mission Study. The great cry in these days is "Educate!" Last year we had 76 Mission Study Classes with a total enrollment of 1,128. That was a good beginning; but the number should be doubled before April 30th, 1909. Many of our pastors are ready to give testimony to the helpfulness of the mission study class.

Plans should now be made to inaugurate an aggressive missionary policy in the local Sunday-school. Materials and helps are at hand. The "occasional" missionary meeting in connection with the Sunday-school must give way to something definite and aggressive. This department is ready to assist to meet the imperative need in this matter.

It is a good time to plan for a Missionary Conference or Institute in your Classis next Fall. Plans in several Classes are already under way. Last year we reached a majority of the Classes in this manner; more need to be fired with the missionary spirit. Suppose you arrange for it by beginning now.

*Plan* is the word. Plan large things. Plan with confidence in the resources of a gracious God. And as we thus plan, the whole missionary enterprise among the young will be wonderfully stimulated.

H. A. K.

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## Book Note.

SUNDAY-SCHOOLS THE WORLD AROUND. Edited by Philip E. Howard.

Is the official report of the World's Fifth Sunday-school Convention held in Rome, May 18-23, 1907. Beginning with the cruise of the two parties that sailed by the 'Romanic' and the 'Neckar,' the narrative leads you over the outward journey, the exercises, reports and debates of the great convention itself and the sightseeing of the places in and around the Eternal City, which are not only made interesting by their historic worth but are hallowed by their connection with the great events of the religious progress of the human race.

The addresses, statistics and papers which are so fully reported in this book make it a very encyclopedia of Sunday-school information and an indispensable handbook for the student of this the greatest religious movement of our times. 12mo. illustrated, pages 422. Price $1.00 net. *The Sunday-school Times Co.*, Philadelphia.

## Received with Thanks.

**FOREIGN MISSIONS.**

CHURCHES, ETC.

April, 1908.

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|---|---|
| Guilford, Libertyville, N. Y. | $ 3 10 |
| West Farms, N. Y. C. | 8 00 |
| Roxborough, Phila., Pa., Bethany | 15 00 |
| Albany, N. Y., 6th | 7 51 |
| Grand Haven, Mich., 2nd. | 8 91 |
| Brighton Heights Ch., Per Rev. Arthur H. Allen | 25 00 |
| Jersey City, N. J., 1st Ger. Evang | 10 00 |
| Mott Haven, N. Y. C. | 13 17 |
| South Branch, N. J. | 9 50 |
| Peapack, N. J. | 5 00 |
| Highland Park, N. J. | 10 54 |
| Brighton Heights, N. Y. | 191 53 |
| New York City, Harlem Coll. | 98 96 |
| West New Hempstead, N. Y. | 30 53 |
| Mt. Vernon, N. Y. | 17 65 |
| Millbrook, N. Y. (from a member) | 10 00 |
| New York City, Knox Memorial | 75 00 |
| Marlboro, N. J., 1st Freehold | 2 37 |
| Constantine, Mich. | 8 00 |
| Guilderland Center, N. Y. | 1 08 |
| Gallatin, N. Y. | 13 03 |
| Newkirk, Ia. | 54 59 |
| E. Orange, N. J., Hyde Park | 56 70 |
| Albany, N. Y., Holland | 7 50 |
| Long Island City, 1st. | 7 00 |
| Mellenville, N. Y. | 17 79 |
| Little Falls, N. J., 2nd | 5 75 |
| Bayonne, N. J., 5th St. | 12 00 |
| Catskill, N. Y. | 121 56 |
| Paterson, N. J., Broadway Ch. | 2 01 |
| Highbridge, N. Y. C., Union Ch. | 48 50 |
| "Kingston, N. Y." | 60 00 |
| Saugerties, N. Y. | 80 00 |
| Middleburgh, N. Y. | 52 00 |
| Roseland, Minn. | 16 25 |
| Middlebush, N. J. | 22 00 |
| Mason City, Ill., Penn's Lane Ch. | 18 25 |
| "An Unknown Friend" German Valley, Ill. | 300 00 |
| Grand Rapids, Mich., 3rd. | 350 00 |
| New Paltz, N. Y. | 13 49 |
| Rosendale, N. Y. | 7 10 |
| Corsica, S. D. | 6 14 |
| Paterson, N. J., People's Park Holland Ch. | 15 00 |
| Garfield, N. J., 1st. | 2 50 |
| Closter, N. J. | 32 30 |
| Beaverdam, Mich. | 4 00 |
| Jersey City, Central Ave. | 35 00 |
| Somerville, N. J., 1st. | 62 59 |
| Harlingen, N. J. | 30 50 |
| Brannanville, Howe's Cave, N. Y. | 1 66 |
| Cash | 10 00 |
| Rev. A. J. Hageman | 20 00 |
| West Sayville, L. I. | 6 00 |
| Wawarsing, Napanoch, N. Y. | 2 52 |
| Palmyra, N. Y. | 5 00 |
| New York City, Ch. of the Comforter | 19 45 |
| Columbia, N. Y. | 2 00 |
| Wynantskill, N. Y. | 12 00 |
| Kiskatom, N. Y. | 15 00 |
| Hackensack, N. J., 1st. | 16 53 |
| Bloomington, N. Y. | 5 20 |
| St. Remy, N. Y. | 3 80 |
| Buskirk, N. Y. | 33 94 |
| Buskirk, N. Y., Crusaders | 2 06 |
| Greenwich, N. Y. | 115 00 |
| Alton, Ia. | 205 10 |
| Chancellor, S. D. | 22 80 |
| Claverack, N. Y., 1st. | 34 63 |
| Howes Cave, N.Y., 1st. | 5 12 |
| Fishkill Landing, N. Y | 14 88 |
| Grand Rapids, Mich., 2nd. | 28 38 |
| Stewartville, N. Y. | 2 25 |
| Kinderhook, N. Y. | 317 17 |
| Brooklyn, N. Y., Ger. Evang. | 10 00 |
| Whitehouse, N. J. | 7 50 |
| Ellenville, N. Y. | 19 08 |
| Chicago, Ill., North West Ref. | 20 00 |
| Rev. Henry N. Cobb, D. D. | 75 00 |
| Paterson, N. J., Riverside | 30 00 |
| Passaic, N. J., Acquackanonk | 63 91 |
| New Hackensack, N. Y. | 6 00 |
| Mrs. A. S. Tompkins. | 1 00 |
| Canarsie, L. I. | 20 00 |
| New York City, Grace. | 20 00 |
| New Brunswick, N. J., Suydam St. | 310 29 |
| Hurley, N. Y. | 35 10 |
| Amsterdam, N. Y., Trinity. | 10 00 |
| Steinway, L. I. | 113 96 |
| Lucas, Mich. | 4 50 |
| Newark, N. J., Trinity. | 25 |
| Maurice, Ia., 1st. | 29 85 |
| Grahamsville, N. Y. | 13 50 |
| Cortlandtown, N. Y. | 17 37 |
| Dunfont, N. J., North Ch. | 64 03 |
| Linlithgo, N. Y., Livingston Memorial | 64 41 |
| Schaghticoke, Reynolds, N. Y. | 7 50 |
| Katsbaan, Saugerties, N. Y. | 6 00 |
| Belfast, Me., Trinity. | 3 20 |
| Ridgewood, N. J., Gleaners | 20 00 |
| Castleton, N. Y., Emmanuel | 40 00 |
| Fort Miller, N. Y. | 20 00 |
| Flatlands, Brooklyn, N. Y. | 11 00 |
| Timmonsville, S. C., Zion | 1 00 |
| A member Overisel, Mich. | 15 00 |
| Prairie View, Kansas. | 10 00 |
| Alto, Wis. | 46 00 |
| Livingston, N. Y., Linlithgo Ch. | 58 75 |
| Graafschap, Mich. | 28 05 |
| Elmhurst, L. I. | 18 65 |
| Hagaman, N. Y., Calvary. | 11 39 |
| Delmar, N. Y. | 17 00 |
| Nassau, N. Y., Miss Emily Hermance | 2 00 |
| Prairie View, Kans., G. Zwiers | 18 75 |

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|---|---|---|
| Ghent, N. Y., 2nd | 10 | 65 |
| Utica, N. Y., Christ Ch. | 20 | 00 |
| Pompton Lakes, N. J. | 48 | 95 |
| Griggstown, N. J. | 17 | 52 |
| Schenectady, N. Y., 2d. | 18 | 75 |
| Greendale, N. Y. | 7 | 96 |
| Rotterdam, N. Y., 2nd. | 17 | 00 |
| Rosendale Plains, N. Y. | 5 | 00 |
| Belleville, N. J. | 20 | 00 |
| Albany, N. Y., 4th | 15 | 00 |
| Ghent, N. Y., 1st | 2 | 00 |
| Upper Red Hook, N. Y., St. John | 82 | 23 |
| C. P. B. Jefferys | 100 | 00 |
| Mariners Harbor, N. Y | 2 | 50 |
| Philadelphia, Pa., 5th. | 40 | 00 |
| Albany, N. Y., 1st | 620 | 40 |
| Tappan, N. Y. | 7 | 30 |
| Wanaque, N. J. | 18 | 99 |
| Calicoon, N. Y. | 17 | 50 |
| Coeymans, N. Y. | 20 | 00 |
| Tarrytown, N. Y., 2nd. | 75 | 00 |
| Three Bridges, N. J. | 38 | 00 |
| Highwoods, Plattekill, N. Y. | 6 | 00 |
| Miss M. B. Labagh, Hurleyville, N. Y. | 10 | 00 |
| Lennox, S. D. | 46 | 50 |
| Worthing, S. D. | 11 | 25 |
| Springfield, S. D. | 57 | 50 |
| Brooklyn, N. Y., 1st Ch. | 128 | 27 |
| Orange City, Ia., 1st. | 58 | 00 |
| Amity, N. Y. | 14 | 32 |
| Muskegon, Mich., Mrs. J. Vander Laan | 35 | 00 |
| Englewood, Chicago, Ill., 2nd. | 86 | 55 |
| "A" | 10 | 00 |
| Rev. Henry D. Bellueford, D. D. | 50 | 00 |
| Jamaica, N. Y., Ger. Evang. | 8 | 00 |
| Paterson, N. J., 1st Holl. | 20 | 00 |
| Oradell, N. J. | 15 | 23 |
| North Yakima, Wash. | 29 | 81 |
| Prairie View, Kan. | 10 | 58 |
| Oak Harbor, Wash. | 4 | 00 |
| Brooklyn, N. Y., 1st Flatbush | 195 | 15 |
| Huguenot Park, N. Y. | 15 | 00 |
| N. Y. City, German Ch of Melrose | 10 | 00 |
| Paterson, N. J., 6th Holland | 42 | 75 |
| Paterson, N. J., 1st. | 38 | 77 |
| Chicago, Ill., Irving Park. | 69 | 43 |
| North and Southampton, Pa. | 42 | 87 |
| South Holland, Ill. | 17 | 00 |
| West End Ch., N. Y. City, Mr. H. R. Chambers | 50 | 00 |
| West End Ch., N. Y. City, Mrs. H. R. Chambers | 10 | 00 |
| West End Ch., N. Y. City, Mr. E. C. Jameson | 50 | 00 |
| Piermont, N. Y. | 7 | 50 |
| W. S. Denison, N. Y. City. | 5 | 00 |
| West Hoboken, N. J., 1st. | 156 | 41 |
| Brooklyn, N. Y., Kent St. | 46 | 30 |
| Schenectady, N. Y., 1st Ch. | 144 | 59 |
| Sharon Center, N. Y. | 10 | 00 |
| Three Oaks, Mich. | 9 | 11 |
| North Bergen, N. J. | 90 | 00 |
| "Cash" | 25 | 00 |
| Mr. H. J. Holt | 5 | 00 |
| Harry B. Kyle | 5 | 00 |
| "A Friend" | 50 | 00 |
| Frank R. Van Nest | 5 | 00 |
| Jersey City, N. J., St. John's Ger. | 16 | 00 |
| N. Y. City, Anderson Mem'l Ch. | 21 | 34 |
| Grand Rapids, Mich., 5th | 105 | 17 |
| Grand Rapids, Mich., 5th, Men's Miss Soc. | 75 | 00 |
| Passaic, N. J., North Ch. | 444 | 28 |
| Jamestown, Mich., 1st Ch. | 18 | 00 |
| Jerusalem, N. Y. | 5 | 00 |
| Twin Lakes, Mich. | 6 | 00 |
| "M. C." 4th German Ch., N. Y. City | 20 | 00 |
| "A Friend," Cedar Grove | 5 | 00 |
| Yankton, S. D. | 5 | 00 |
| A. C. Wortendyke, N. Y. City | 10 | 00 |
| E. W. Taylor | 2 | 00 |
| Glenville, 2nd Scotia. | 3 | 70 |
| New Utrecht, Brooklyn, N. Y. | 23 | 28 |
| Chicago, Ill., Trinity Ch. | 66 | 67 |
| Saugertics, N. Y., Blue Mountain | 19 | 00 |
| Wm. H. Jackson, Mad. Ave. Ch., N. Y. C. | 25 | 00 |
| Henri P. Wertheim, South Ch. N. Y. City | 50 | 00 |
| Brooklyn, N. Y., Woodlawn | 16 | 61 |
| Rev. S. M. Zwemer, D. D. | 83 | 34 |
| Brighton, N. Y. | 13 | 68 |
| North Hempstead, Manhasset, N. Y. | 14 | 52 |
| Ridgefield, N. J. | 9 | 24 |
| Brooklyn, N. Y., South Ch. | 100 | 00 |
| A Member, Alto, Wis. | 100 | 00 |
| Niskayuna, N. Y. | 121 | 00 |
| Rev. J. Elmendorf, D. D. | 20 | 00 |
| Miss Anna Van Strien | 5 | 00 |
| Lakehurst, N. J. | 10 | 00 |
| Newark, N. J., 1st. | 200 | 00 |
| East Millstone, N. J. | 12 | 57 |
| N. Y. City, South Ch. | 246 | 55 |
| Middletown, N. J. | 7 | 93 |
| Fordham, N. Y. City. | 28 | 55 |
| Spotswood, N. J. | 23 | 00 |
| Bayonne, N. J., 1st. | 81 | 23 |
| Flatbush, 2nd, Brooklyn, N. Y. | 3 | 00 |
| "Friend" Somerville, N. J. | 25 | 00 |
| John W. Grimmer | 2 | 00 |
| Warwick, N. Y. | 128 | 52 |
| High Falls, N. Y. | 36 | 55 |
| Bloomington, N. Y. | 2 | 14 |
| N. Y. City, Madison Ave. Ch. | 476 | 00 |
| Long Branch, N. J., 1st. | 7 | 00 |
| Pompton Plains, N. J. | 62 | 58 |
| Hamilton Grange, N. Y. City | 73 | 26 |
| Bethlehem, N. Y., 1st. | 36 | 50 |
| Coeymans, N. Y. | 35 | 00 |
| Pekin, Ill., 1st. | 14 | 12 |
| Ger. Evang. Ch., Houston St., N. Y. City. | 50 | 00 |
| Roxbury, N. Y., Jay Gould Mem'l Ch. | 250 | 00 |
| Raritan, N. J., 4th | 8 | 00 |
| Syracuse, N. Y., 1st. | 20 | 00 |
| Philadelphia, Pa., Talmage Mem'l. | 69 | 05 |
| Lennox, S. D., Delaware Ch. | 15 | 00 |
| Wurtsboro, N. Y. | 24 | 50 |
| 2nd Grand Rapids, Mich., "Muneer" Soc. | 5 | 00 |
| William Scott | 5 | 00 |
| Rev. P. G. W. Bahler. | 5 | 00 |
| Mrs. Mary L. Winter, 1st Ch., Passaic, N. J. | 50 | 00 |
| Mrs. James N. Fuller, 1st Ch., Passaic, N. J. | 25 | 00 |
| Geo. V. DeMott, 1st Ch., Passaic, N. J. | 100 | 00 |
| Newark, N. J., Clinton Ave. | 116 | 12 |
| Miss H. K. Steele, North Ch., Newark, N. J. | 250 | 00 |
| Mr. & Mrs. Daniel Mould | 3 | 00 |
| Edward L. Harder, Philmont, N. Y. | 10 | 00 |
| Nyack, N. Y., 1st Ch. | 13 | 15 |
| Sheboygan, Wis., Hope Ch. | 5 | 67 |
| Stuyvesant Falls, N. Y. | 5 | 00 |
| Wm. Van Orden, Catskill, N. Y. | 10 | 00 |
| Schenectady, N. Y., Mt. Pleasant | 29 | 94 |
| Tarrytown, N. Y., 1st. | 217 | 00 |
| Neshanic, N. J. | 10 | 61 |
| N. Y. City, Bethany Ch. | 17 | 31 |
| Red Bank, N. J. | 2 | 50 |
| Passaic, N. J., North Ch. | 70 | 00 |
| N. Y. City, Collegiate. | 6,353 | 31 |
| Est. Lena Jabaai | 15 | 00 |
| Ramapo, Mahwah, N. J. | 31 | 35 |
| N. Y. City, Lenox Av. Coll. | 5 | 00 |
| Newark, N. J., West Ger. Ch. | 8 | 00 |
| Mr. Wm. Wood, Selkirk, N. Y. | 1 | 00 |
| Lodi, N. Y. | 25 | 00 |
| Rev. A. W. Hopper, New Durham N J. | 15 | 00 |
| Rev. D. M. Talmage. | 10 | 00 |
| Mr. Peter Semelink | 200 | 00 |
| Fort Plain, N. Y. | 44 | 18 |
| Middle Collegiate Ch., N. Y. C. Men's Union | 10 | 00 |
| Colts Neck, N. J. | 24 | 00 |
| Daughters of Rev. E. R. Atwater | 50 | 00 |
| Montclair Heights, N. J. | 14 | 00 |
| Mrs. Laura Kenter, 1st Ch., Passaic, N. J. | 5 | 00 |
| The Misses De Rouville, 1st Ch. Passaic, N. J. | 2 | 50 |
| Wortendyke N. J., Trinity | 17 | 89 |
| Jersey City, N. J., Wayne St. | 25 | 22 |
| Franklin Park, N. J. | 212 | 67 |
| Mr. B. A. Williams. | 25 | 00 |
| Mr. & Mrs. John E. Ackerman, 1st, Passaic, N. J. | 20 | 00 |

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Mr. F. W. Soule, 1st, Passaic, N. J..... 50 00
Flushing, N. Y..... 37 70
New Durham, N. J..200 00
Philadelphia, Pa., 1st 51 40
Alexandria Bay, N. Y. 8 00
Lyonsville, N. Y..... 1 82
Marbletown N. Y... 24 55
Dumont, N. J., North Ch., W. M. Assn... 10 00

$18,880 25

## SUNDAY SCHOOLS.

Glenham, N. Y.....$ 2 00
Piermont, N. Y..... 36 62
Fultonville, N. Y.... 25 00
Paterson, N. J., 2nd. 5 75
Williamsburgh, Brooklyn, N. Y., 1st..... 30 00
Brighton Heights, S. I. 32 50
Mt. Vernon, N. Y..... 30 00
Jamestown, Mich., 2d. 35 00
Oyster Bay, N. Y.... 12 17
Nyack, N. Y..... 39 19
Newburgh, N. Y., Am.. 50 00
New York Mills, N. Y. 5 00
Orange City, Ia., 1st, Catechumens ..... 29 40
New Brunswick, N. J., 1st. .....150 00
Gallatin, N. Y..... 2 80
Yonkers, N. Y., Park Hill. ..... 10 00
Carmel, Ia. ..... 8 00
Long Island City, 1st. 8 00
Mellenville, N. Y.... 10 74
Somerville, N. J., 1st. 57 18
Somerville, N. J., 1st, Primary Dept. ... 5 00
Bayonne, N. J., 5th St. 40 00
Gibbsville, Wis. ..... 6 00
Kingston, N. Y., Ch of Comforter ..... 6 46
Baldwin, Wis., 1st... 35 00
Bayonne, N. J., 1st.. 42 50
College Point, N. Y., 1st ..... 80 00
Alto, Wis., Catechumens ..... 12 50
Hyde Park, N. Y.... 22 17
Brooklyn, N. Y., 12th St. ..... 5 00
Garfield, N. J., 1st... 2 50
Jersey City, Greenville Cn., N. J..... 8 75
Newark, N. J., North Ch. ..... 30 00
Schenectady, N. Y., Bellevue Ch. ..... 5 32
Highbridge, N. Y. C., Union Ch. ..... 4 00
New York City, Anderson Memorial. . 34 05
Glasco, N. Y..... 2 00
Centreville, Athenia N. J. ..... 29 46
Greenwich, N. Y..... 26 37
Plainfield, N. J., Trinity ..... 72 03
Kinderhook, N. Y....150 00
Park Ridge, N. J., Paskack ..... 50 00
Brooklyn, N. Y., So. Bushwick ..... 18 00
Arapahoe, Okla. .... 8 38
East Millstone, N. J. 9 00
Holmdel, N. J..... 3 51
N. Y. City, Lenox Ave. College ..... 210 00
Ridgewood, N. J., Paramus Ch., Missionary Soc. ..... 6 72
Bound Brook, N. J... 2 50
St. Johnsville, N. Y., St. John ..... 34 50
Metuchen, N. J..... 3 85
New York City, Grace 64 25
Steinway, L. I..... 11 10
New York City, Ch. of Comforter ..... 5 00
High Bridge, N. J... 13 58
Lucas, Mich., Reboboth 1 75
Cortlandtown, N. Y., two S. Schs... ... 26 00
North Hackensack, N. J. ..... 3 92
Milwaukee, Wis., Mission Band. ..... 40 00
Clymerhill, N. Y..... 10 00
Holland, Mich., Catechumens ..... 14 00
Jersey City, N. J., Central Ave..... 19 60
Livingston, N. Y., Lin lithgo ..... 3 00
New York City, Bethany Memorial .... 25 00
New York City, 4th German Ch. ..... 10 00
Kalamazoo, Mich., 2d. 9 33
E. Williamson, N. Y., Mission Boxes ....134 00
Gibbsville, Wis.. .... 47 96
Catskill, N. Y..... 17 84
Brooklyn, N. Y., Bethany S. S. Miss. Soc. 80 00
Mariners Harbor, N. Y. ..... 1 50
Stantor, N. J..... 4 60
Saddle River, N. J.. 4 33
Niskayuna, N. Y.... 28 01
Mt. Marian, Plattekill, N. Y. ..... 2 00
Port Richmond, S. I.. 70 00
Closter, N. J..... 10 50
Pella, Ia., 3rd Ch., Large Catechumens 5 08
Claverack, N. Y., 1st.. 3 37
Kingston, N. Y., Fair St. ..... 35 00
Lawyersville, N. Y... 10 00
Cleveland, Ohio, 1st.. 26 43
Fonda, N. Y..... 10 00
Greendale, N. Y..... 10 39
South Branch, N. J.. 9 33
Bedminster, N. J... 15 00
North & Southampton, Pa., Johnsville .... 7 27
North & Southampton, Pa., Churchville... 12 68
Hawthorne, N. J., 1st. 5 00
South Holland, Ill...141 30
Peekskill, N. Y..... 5 00
West Hoboken, N. J., 1st. ..... 53 00
New York City, Prospect Hill ..... 11 26
North Bergen, N. J., Ger. Evang. .... 45 00
Hastings, N. Y..... 10 00
Grand Rapids, Mich., 5th. .....450 00
Twin Lakes, Mich.... 2 50
Grand Rapids, Mich., Bethany ..... 26 71
Rochester, N. Y., 1st. 30 00
Jersey City, N. J., Lafayette ..... 60 00
South Holland, Ill., Larger & Smaller Catechumens ..... 20 00
Niskayuna, N. Y..... 19 56
Blawenburg, N. J.... 8 12
Ellenville, N. Y..... 10 00
Preston, Minn., Catechumens ..... 10 80
Manor Chapel, N. Y.. 40 00
N. Y. City, Marble Coll. ..... 28 40
Brooklyn, N. Y., 2nd, Flatbush ..... 2 00
Pekin, Ill., 1st..... 2 88
Amsterdam, N. Y., Trinity ..... 10 00
Fort Plain, N. Y.... 15 00
Grand Haven, Mich., 1st Catechumens.. 20 00
Tarrytown, N. Y., 1st. 35 00
Jamaica, N. Y., 1st.. 7 24
Three Bridges, N. Y.. 11 22
Flushing, N. Y..... 60 00
Passaic, N. J., 1st Holl. .....125 00
Neshanic, N. J..... 15 00
Grand Rapids, Mich., 8th. ..... 10 30
Newburgh, N. Y., Dutch Arms Bible Class ..... 30 14
Grand Haven, Mich., 1st. .....100 00
Palmyra, N. Y., Holl. Ch. ..... 17 46
Ramapo, Mahwah, N. J. ..... 7 50
Brooklyn, N. Y., Grace 11 51
Little Falls, N. J., 1st. 60 00
Wortendyke, N. J., Trinity ..... 15 00
Spring Valley, N. Y... 28 44
Macon, Mich..... 8 60
Alexandria Bay, N. Y. 2 00
Schraalenburgh, N. J. 5 00

$3,890 08

## Y. P. SOCIETIES.

Brighton Heights, L. I., C. E. S.....$ 9 67
North Branch, N. J., C. E. S..... 1 50
Wanpun, Wis., C. E. S. 20 00
New York City, Ch. of Comforter, C. E. S. 5 00
Constantine, Mich., C. E. S. ..... 2 00
Gibbsville, Wis., C. E. S. ..... 23 50
Orange City, Ia., 1st Ch., C. E. S..... 10 60
Pella, Ia., 1st, Y. P. S. 37 50
Little Falls, N. J., Y. L. Miss. Band, 2d.. 5 00
Roseland, Minn., Y. P. S. ..... 5 00
Greenleafton, Minn., C. E. S..... 40 00
Zeeland, Mich., 2nd, C. E. S..... 25 00
New Brunswick, N. J., 1st, C. E. S..... 20 00
Orange City, Ia., American Ch., C. E. S. 10 00
N. Y. City, Madison Ave. Ch., Y. P. S... 60 00
H. A. Kinports..... 14 66
Highbridge, N. Y. C., Union Ch. ..... 5 00
Park Ridge, Pascack, N. J., C. E. S..... 3 50
Athenia, N. J., Centerville, C. E. S..... 4 60
Greenwich, N. Y., C. E. S. ..... 15 00
Nyack, N. Y., 1st, C. E. S. ..... 75 00
Spring Valley, N. Y., C. E. S..... 10 00
West New Hempstead, N. Y., C. E. S..... 5 00
New Brunswick, N. J., 2nd, C. E. S..... 10 00

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St. Johnsville, N. Y., C. E. S. ..... 5 00
Ellenville, N. Y., C. E. S. ..... 10 00
New York City, Marble Collegiate ..... 15 00
New York City, 34th St., C. E. S. ..... 25 00
Hurley, N. Y., C. E. S. 5 00
Hurley, N. Y., Jun. C. E. S. ..... 2 00
Newark, N. J., Trinity C. E. S. ..... 5 00
Brookdale, N. J., Y. P. S. ..... 5 00
Katsbaan Ch., Saugerties ..... 4 90
Amsterdam, N. Y., Jun. C. E., Trinity. 2 50
Hagaman, N. Y., Calvary, C. E. S. ..... 3 25
Middlebush, N. J., C. E. S. ..... 17 00
Claverack, N. Y., Stone Mill, C. E. S. ..... 5 25
Chicago, Ill., Englewood, 1st, C. E. S.. 50 00
Oyster Bay, N. Y., C. E. S. ..... 5 00
Greenwich, N. Y., Y. P. S. C. E. ..... 9 00
Long Island City, N. Y. 1st, C. E. S. ..... 7 00
Interlaken, N. Y., Y. L. Miss. Soc. ..... 35 00
Defreestville, N. Y., C. E. S. ..... 4 00
Plainfield, N. J., Trinity, C. E. S. ..... 10 00
Orange City, Ia., 1st Church, Y. M. C. A. 5 00
Paramus, N. J., Miss. Soc. ..... 13 26
Summit, Ill., C. E. S. 5 00
Glenville, N. Y., 1st, C. E. S. ..... 3 25
Port Richmond, N. Y., C. E. S. ..... 15 00
Lawyersville, N. Y., C. E. S. ..... 2 50
Greendale, N. Y., C. E. S. ..... 4 63
West Hoboken, N. J., 1st Ch., C. E. S. .... 10 00
Orange City, Ia., 1st, Y. L. M. Bd. ..... 15 00
Philadelphia, Pa., 5th, King's Daughters.. 5 00
Grand Rapids, Mich., 5th, Mission Band.. 5 00
Grand Rapids, Mich., 5th, C. E. S. ..... 25 00
Grand Haven, Mich., 1st, Sr. C. E. S. .... 10 00
Ridgefield, N. J., Jun. C. E. S. ..... 5 50
Niskayuna, N. Y., C. E. S. ..... 10 00
Alexandria Bay, N. Y., Jun. C. E. S. ..... 5 00
N. Y. City, 4th German, C. E. S. ..... 13 00
Three Bridges, N. J., C. E. S. ..... 1 90
Highwood, N. J., C. E. S. ..... 4 00
Wynantskill, N. Y., C. E. S. ..... 5 00
Brooklyn, N. Y., South Ch., C. E. S. ..... 10 00
Cedar Grove, Wis., "Band of Happy Workers" ..... 12 50
Newark, N. J., Clinton Ave., C. E. S. ..... 20 00
Albany, N. Y., 1st, C. E. S. ..... 5 00
Kinderhook, N. Y., C. E. S. ..... 35 00
Paterson, N. J., Riverside, C. E. S. ..... 5 00
Paterson, N. J., Riverside, Jun. C. E. S.. 2 00
Flatbush, N. Y., Y. P. S. C. E. ..... 4 57
St. Johnsville, N. Y., St. John C. E. S... 15 00
Catskill, N. Y., C. E. S. ..... 25 00
Ramapo, Mahwah, N. J. ..... 5 00
Schuylerville, N. Y., C. E. S. ..... 5 00
Zeeland, Mich., 1st, C. E. S. ..... 15 00
Hurley, N. Y., Jun. C. E. S. ..... 3 00
Schraalenburgh, N. J., C. E. S. ..... 5 00

$972 54

## RECAPITULATION.

| | |
|---|---|
| From Churches, etc. ..... | $18,880 25 |
| From Sunday-schools ..... | 3,890 08 |
| From C. E. Societies ..... | 972 54 |
| From Woman's Board ..... | 15,284 07 |
| | $39,026 94 |

## GIFTS FOR OBJECTS OUTSIDE THE APPROPRIATIONS.

| | |
|---|---|
| Chicago, Ill., Gano... | $48 60 |
| Chicago, Ill., 2d, Englewood ..... | 20 50 |
| Spotswood, N. J., Jun. C. E. S. ..... | 5 00 |
| N. Y. City, West End Collegiate ..... | 300 00 |
| Woman's Board..... | 146 78 |
| Overisel, Mich..... | 66 00 |
| 1st Zeeland, Mich.... | 250 00 |
| | $836 88 |

W. H. VAN STEENBERGH, Treasurer.
25 East 22nd St., N. Y. City.

## THE ARABIAN MISSION.

| | |
|---|---|
| Chatham, N. Y..... | $ 3 00 |
| Coopersville, Mich., Bible Class..... | 3 50 |
| Bronxville, N. Y., S. Sch. ..... | 47 23 |
| Middleburgh, Ia., Free Grace Ch.. ..... | 20 00 |
| Rev. A. Hageman.... | 2 50 |
| Wanpun, Wis..... | 5 00 |
| N. Y. City, 4th Ger. Ch., Y. P. S. C. E... | 15 06 |
| Mt. Vernon, N. Y.... | 3 41 |
| Brooklyn, N. Y., 1st.. | 175 00 |
| Rev. Lewis Francis, D. D..... | 12 50 |
| Mrs. Sarah Welling.. | 25 00 |
| Miss Kate Lang..... | 2 50 |
| West End Coll. Ch.. | 5 00 |
| Fairview, Ill. ..... | 37 50 |
| Everett Terhune..... | 2 50 |
| Clarence Terhune.... | 2 50 |
| C. W. Collingwood... | 5 00 |
| Miss M. E. Hasbrouck. | 2 50 |
| Walter Van Saure... | 2 50 |
| Willis Vanderwart... | 2 50 |
| Chester Harper..... | 2 50 |
| P. E. Westervelt..... | 2 50 |
| Wm. T. Knight..... | 2 50 |
| John A. Campbell... | 2 50 |
| Theodore Romaine.... | 2 50 |
| H. B. Doremus..... | 2 50 |
| Rev. J. Elmendorf, D. D. ..... | 5 00 |
| Long Island City, L. I., 1st. ..... | 6 00 |
| Mellenville, N. Y.... | 5 24 |
| Rev. B. V. D. Wyckoff | 2 50 |
| Chatham, N. Y., C. E. S. ..... | 4 00 |
| Little Falls, N. J., 2d, Catechumens ..... | 9 00 |
| Middleburgh, N. Y... | 10 00 |
| Baldwin, Wis., 1st, Ch. S. Sch. ..... | 15 00 |
| Rev. G. S. Belbert, Somerville, N. J... | 1 25 |
| J. N. Trompen, Somerville, N. J..... | 10 00 |
| Peter Cortelyou. .... | 5 00 |
| Rev. T. H. P. Sailer. | 50 00 |
| Flushing, N. Y..... | 67 50 |
| Dr. Wm. S. Cramer.. | 5 00 |
| Mr. H. Mooshugger... | 1 00 |
| Mrs. J. B. Lugh..... | 1 00 |
| Mrs. B. M. Edwards.. | 1 00 |
| Mrs. A. N. Dunster... | 1 00 |
| Mrs. A. McWilliams.. | 1 00 |
| C. W. Moore..... | 2 00 |
| Miss A. E. Jameson.. | 3 00 |
| The Men's Class, 1st Somerville, N. J... | 5 00 |
| A Friend ..... | 2 00 |
| New Utrecht Ch., Brooklyn, C. E. S. | 5 00 |
| Paterson, N. J., People's Park Holland Ch. ..... | 15 00 |
| Flatbush, Brooklyn, Y. P. Assn. ..... | 53 68 |
| Manor Chapel, C. E. Soc. per H. A. Kinports ..... | 5 00 |
| Bronxville, N. Y..... | 254 95 |
| Rev. A. J. Hageman. | 2 50 |
| Bedminster, N. J..... | 40 66 |
| New York City, Marble Coll., Y. P. S... | 25 00 |
| New York City, West End, "The Guild". | 25 00 |
| Rev. P. T. Phelps.... | 5 00 |
| West New Hempstead, N. Y., Y. P. S. C. E.. | 5 00 |
| Nyack, N. Y., 1st, C. E. S. ..... | 17 75 |
| Greenwich, N. Y., C. E. S. ..... | 5 00 |
| Buskirk, N. Y..... | 20 35 |
| Coxsackie, N. Y., 1st. | 2 50 |
| Coeymans, N. Y., S. Sch. ..... | 24 06 |
| Plainfield, N. J., Trinity S. Sch..... | 65 17 |
| Brooklyn, N. Y., Ger. Evang. ..... | 3 50 |
| Whitehouse, N. J..... | 5 00 |
| Whitehouse, N. J., S. Sch. ..... | 5 00 |
| Chicago, Ill., North West Ch. ..... | 5 00 |
| Hurley, N. Y..... | 8 00 |
| Lucas, Mich. ..... | 1 24 |
| Coxsackie, N. Y., 1st, C. E. S..... | 10 00 |
| Gallatin, N. Y., C. E. S. ..... | 5 04 |

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Grahamsville, N. Y.. 5 00
Cortlandtown, N. Y... 3 50
Dumont, N. J.. North Ch. ..... 15 00
Herman W. Verseput, Grand Rapids, Mich. 5 00
Auriesville, N. Y..... 5 00
Clymerhil, N. Y..... 8 00
Fort Miller, N. Y., for 1907 ..... 5 00
Fort Miller, N. Y., for 1908 ..... 5 00
Livingston, N. Y., Linlithgo ..... 2 00
Mr. & Mrs. J. V. D. Card ..... 5 00
West End Ch., S. Sch. 5 00
Mrs. Francis Bacon.. 45 00
E. Williamson, N. Y., S. S. Mission Boxes 19 50
Rev. A. A. Zabriskie, Greendale, N. Y.... 5 00
Schenectady, N. Y., 2d. 3 10
Spring Valley, N. Y., C. E. So..... 5 17
Albany, N. Y., 4th Ref. Ch. ..... 3 62
Flushing, L. I., C. E. Soc. ..... 40 00
S. S. Jemison ..... 5 00
High Bridge, N. Y., Union Ch. ..... 6 00
West Leyden, N. Y., Mission Circle .... 5 00
Tarrytown, N. Y., 2nd. 25 00
Three Bridges, N. J.. 6 68
Albany, N. Y., 1st, C. E. S..... 5 23
Highwoods Ch., Plattekill, N. Y..... 5 00
Long Island City, 1st, C. E. S..... 3 57
N. Y. City, Grace Ch. 5 00
Plainfield, N. J., Trinity, C. E. S..... 5 32
Englewood, Chicago, Ill., 2nd Ch..... 25 00
Rev. George Z. Collier. 40 00
Harlingen, N. J..... 6 80
Jamaica, N. Y., Ger. Evang. ..... 5 00
Rev. J. W. Conklin... 2 50
North Yakima, Wash.. 15 00
Port Richmond, N. Y., Y. P. S. C. E..... 15 00
Kingston, N. Y., Fair St. S. Sch..... 31 45
N. Y. City Germ. Ch. of Melrose..... 3 00
"In Memoriam" Mrs. C. R. McLean..... 5 00
South Holland, Ill., S. Sch. ..... 70 65
Peekskill, N. Y., Ch... 18 80
West Hoboken, N. J., 1st Ch., C. E. S.... 10 00
Orange City, Ia., 1st Ch. Y. L. M. Bd... 5 00
Schenectady, N. Y., 1st 30 65
N Y. City, Prospect Hill, C. E. S..... 4 01
Rev. Isaac J. Van Hee 5 00
Hope Chapel S. Sch., 1st Ch. Schenectady, N. Y..... 15 00
New York City, Knox Mem'l, Saturday Bible Training Sch.. 32 54
Jersey City, N. J., St. John's Ger. Ref. Ch. 4 00
Grand Rapids, Mich., Bethany S. Sch.... 8 75
Milwaukee, Wis. Miss. Assn. ..... 25 00
Monroe, Ia..... 3 00
Monroe, Ia., S. Sch... 4 00
Overisel, Mich..... 72 25
Blue Mountain Ch., Saugerties ..... 4 00
Niskayuna, N. Y..... 20 00
Brighton, N. Y., C. E. S. ..... 5 00
North Hempstead Ch., Manhasset, N. Y.. 15 00
Grand Haven, Mich., 1st, Sr. C. E. S.... 10 00
South Holland, Ill., Larger and Smaller Catech. ..... 50 00
Ridgefield N. J..... 4 55
Rev. F. S. Schenck, D. D..... 20 00
Sandstone, Minn..... 4 00
Muskegon, Mich., 3rd U. A. & M. Soc.... 5 00
Marion, N. Y..... 17 44
East Millstone, N. J.. 11 28
Spotswood, N. J..... 4 00
Holland, Neb.....100 00
N. Y. City, Marble Coll. S. Sch..... 28 40
N. Y. City, 4th German, C. E. S..... 15 00
Miss M. S. Dougherty. 5 00
Miss Sara J. Monteath 17 50
Mott Haven, N. Y., C. E. S..... 10 00
Hamilton Grange Ch., N. Y..... 49 15
N. Y. City, Ger. Evan. Houston St..... 20 00
Philadelphia, Pa., Talmage Mem'l. .. 10 00
Lennox, S. D., Delaware Ch. ..... 3 00
Worthing, S. D..... 1 00
Wm. F. Gaston, 1st, Passaic, N. J..... 50 00
Rev. Herman C. Berg, D. D. ..... 5 00
Friesland, Minn. .... 2 00
Stuyvesant Falls, N. Y. ..... 1 00
New Brunswick, N. J., 2nd. ..... 40 00
Philadelphia, Pa., 1st. 6 00
N. Y. City, Bethany Ch. ..... 10 00
Grand Haven, Mich., 1st. ..... 25 00
Newburgh, N. Y., Dutch Arms Bible Class. ..... 30 14
Grand Rapids, Mich., 8th. ..... 5 21
Neshanic, N. J., Flagtown, S. Sch..... 5 00
Passaic, N. J., 1st Holl. S. Sch..... 25 00
Tarrytown, N. Y., 1st S. Sch. ..... 10 00
Sioux Co. Chs., Iowa..350 00
Kishatom, N. Y., Y. P. S. C. E..... 10 00
Woman's Board....1,015 60
Red Bank, N. J., M. M. Soc. ..... 2 00
Ramapo, C. E. S., Mahwah, N. J..... 5 00
Mr. & Mrs. D. Hopper. 5 00
Zeeland, Mich., 1st, C. E. S. ..... 15 00
Lodi, N. Y..... 10 00
J. William Clark...1,000 00
Bogota, N. J., Bogart Mem'l S. Sch..... 5 20

$4,992 09

**GIFTS FOR OBJECTS OUTSIDE THE APPROPRIATIONS.**

Woman's Board...$1,000 00
W. H. VAN STEENBERGH, Treasurer.
25 East 22nd St., N. Y. City.

## DOMESTIC MISSIONS.

Receipts for April, 1908.

Jersey City, N. J., 1st Ger. Evan.....$20 00
Glenham, N. Y., S. S. 2 09
Highland Park, N. J. 11 18
Brooklyn, N. Y., Grace S. S. ..... 19 68
South Branch, N. J... 20 25
Nyack, N. Y., 1st, S. S. ..... 39 19
Bayonne, N. J., 3rd, S. S. ..... 3 00
Middleburg, Ia., Free Grace ..... 20 00
N. Y. Mills, N. Y., S. S. ..... 5 00
West New Hempstead, N. Y. ..... 30 53
Central Bridge, N. Y. 5 00
Fishkill-on-Hudson, N. Y., S. S..... 25 00
Forestville, Wis..... 3 76
Orange City, 1st, Catechumens ..... 29 40
Lebanon, N. J..... 7 24
Mt. Vernon, N. Y.... 87 65
Grand Rapids, Mich., 3rd, Ladies' Soc... 20 00
Ghent, N. Y., 2nd.... 5 75
Park Hill, Yonkers, N. Y., S. S. ..... 10 00
Freehold, N. J., 1st.. 19 70
Carmel, Iowa, Catechumens ..... 8 00
Gallatin, N. Y..... 13 03
Gallatin, N. Y., S. S.. 2 80
"Member, Millbrook, N. Y." ..... 10 00
L. I. City, N. Y., 1st. 7 00
L. I. City, N. Y., 1st, S. S. ..... 8 00
Florence, S. Car.... 1 50
Highbridge, N. Y.... 29 00
Catskill, N. Y..... 78 13
Bayonne, N. J., 5th St. ..... 87 58
Bayonne, N. J., 5th St. S. S..... 40 00
Mellenville, N. Y.... 30 95
Somerville, N. J., 1st, S. S. ..... 62 19
Saugerties, N. Y.... 75 00
Paterson, N. J., 6th Holland, Young Men's A. Assn..... 7 50
Paterson, 6th Holl., Young Women's Soc. 7 50
Paterson, 6th Holl., Singing School .... 7 00
Kingston, N. Y., Comforter, S. S..... 6 46
Alto, Wis., Small Catechumens ..... 25 00
Hyde Park, N. Y., S. S. 22 17
Bayonne, N. J., 1st, S. S. ..... 42 50
Brooklyn, N. Y., 12th St., S. S..... 5 00
Paterson, N. J., People's Park..... 15 00
Flushing, L. I., N. Y. 24 20
Lennox, S. D., 1st.... 12 01

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Middlebush, N. J.... 12 84
Gibbsville, Wis., Catechumens ..... 6 00
Grahamville, N. Y... 25 00
Closter, N. J..... 20 65
Closter, N. J., Harrington Park Miss.. 15 00
Castlewood, S. D.... 5 00
Garfield, N. J..... 10 50
Garfield, N. J., S. S. 8 20
Jersey City, N. J., Central Ave. .... 30 00
New Durham, N. J., Grove Ch. ..... 75 00
Somerville, N. J., 1st..110 99
Harlingen, N. J..... 3 29
Rev. A. J. Hageman St. Petersburg, Fla. 10 00
Paterson, N. J., Haledon Miss. ..... 13 90
Bloomingdale, N. Y.. 2 30
St. Remy, N. Y..... 1 00
Palmyra, N. Y..... 5 00
Columbia, N. Y..... 5 00
Buskirks, N. Y..... 39 94
Buskirks, N. Y., Crusaders ..... 2 06
Glenville, N. Y., 1st.. 10 00
Leeds, N. Y..... 7 92
Westwood, N. J..... 13 34
Philadelphia, Pa., 1st. 1 80
Clymer, N. Y., Abbe, S. S. ..... 49 85
Raritan, N. J., 3rd... 10 60
"From Kingston, N. Y." ..... 30 00
Beaverdam, Mich. .... 4 00
New York, Anderson Mem'l, S. S..... 34 05
North Paterson, N. J., 1st. ..... 13 10
New Baltimore, N. Y.. 11 28
Kiskatom, N. Y..... 15 00
W. Sayville, N. Y., S. S. ..... 5 00
Metuchen, N. J..... 42 24
Schodack, N. Y., S. S. 13 25
Middleburgh, N. Y... 10 00
Wynantskill, N. Y.. 12 00
Roseland, Minn. .... 17 25
Grand Haven, Mich., 2nd. ..... 3 10
Bloominggrove, N. Y., S. S. ..... 9 11
Centerville, Athenia, N. J., S. S..... 29 46
No. Sibley, Iowa..... 8 12
St. Petri's Ger. Evan. Ch., Brooklyn, N. Y. 10 00
Plainfield, N. J., German ..... 7 00
Howes Cave, N. Y... 5 11
Ch. of the Clove, High Falls, N. Y..... 6 94
Plainfield, N. J., Trinity, S. S..... 72 03
Morrison, Ill., Ebenezer ..... 10 60
Rosendale Plains, N. Y. ..... 9 39
Bound Brook, N. J., S. S. ..... 2 50
Brooklyn, N. Y., Bushwick Ave., S. S..... 18 00
Whitehouse, N. J..... 7 50
Nassau, N. Y..... 7 00
Grace Ch., N. Y. City. 20 00
Grace S. S., N. Y. City 64 25
Newark, N. J., Trinity 8 98
Newark, N. J., Trinity, S. S..... 10 60
Paramus, N. J., Miss. Soc. ..... 15 10
High Bridge, N. J., S. S. ..... 13 57
Philadelphia, Pa., 2nd, Ladies' Soc. ..... 5 00
Summit, Ill., S. S.... 39 47
Little Falls, N. J., 2d. 5 00
Little Falls, N. J., 2nd, Y. P. Soc.... 5 00
North Yakima, Wash. 40 00
Chicago, Ill., N. W.. 20 00
Paterson, N. J., Riverside ..... 23 00
Hurley, N. Y..... 14 70
Hurley, N. Y., C. E... 3 00
Peapack, N. J..... 11 00
Canarsie, L. I..... 24 61
Metuchen, N. J., S. S. 3 85
Piermont, N. Y..... 10 50
Grand Haven, Mich., 1st, Catechumens... 20 00
Paramus, N. J., S. S. Miss. Soc. ..... 3 24
Barren Island Chapel, Catechumens ..... 3 39
Barren Island Chapel. 12 61
New Brunswick, N. J., Suydam St. ..... 45 63
Newburgh, N. Y., American Ch..... 5 36
Amsterdam, N. Y., Trinity ..... 12 00
North Hackensack, N. J., S. S. ..... 3 93
Holmdel, N. J., S. S.. 3 52
Grand Rapids, Mich., Immanuel, Ladies' Aux. ..... 10 00
Warwick, N. Y..... 59 40
Schaghticoke, N. Y... 5 85
Linlithgo, N. Y., Livingston Mem'l..... 29 39
Dumont, N. J., North. 13 97
Cortlandtown, N. Y.. 13 90
Gardiner, N. Y..... 11 12
Long Branch, N. J., 1st. ..... 6 20
Kiskatom, N. Y., Bethel S. S. ..... 10 00
Linlithgo, N. Y.....108 75
Kinderhook, N. Y.... 39 39
Kalamazoo, Mich., 1st. 15 00
Lennox, S. D., 2nd... 5 00
Holland, Mich., 3rd.. 13 00
Clymer Hill, N. Y... 8 60
Clymer Hill, S. S.... 19 80
Clymer Hill, Aux.... 21 50
Castleton, N. Y..... 30 00
Fort Miller, N. Y.... 5 00
Fort Miller, N. Y., for 1907. ..... 5 00
Graafschap, Mich..... 34 70
Orange City, Ia., American Ch. ..... 71 15
Timmonsville, S. C... 2 50
Overisel, Mich..... 47 01
Lafayette, Jersey City, N. J. ..... 28 19
Elmhurst, L. I..... 28 07
Griggstown, N. J.... 17 51
Flatlands, Brooklyn N. Y. ..... 22 97
Franklin Park, N. J., Woodlawn S. S.... 6 00
New York Ave., Newark, N. J., Cru. Post No. 34. ..... 37 17
Readington, N. J., S. S. ..... 13 43
Readington, N. J., Ch. 1 30
Prospect Hill, N. Y. City. ..... 1 30
Middleburgh, N. Y., Aux. ..... 15 00
Yonkers, N. Y., 1st.. 2 50
Schenectady, N. Y., 2nd. ..... 42 92
Syracuse, N. Y., 1st. 30 00
Danforth, Ill. ..... 6 11
Clarksville, N. Y..... 10 00
E. Williamstown, N. Y., S. S., Miss. Boxes ..... 66 00
Montclair Heights, N. J. ..... 40 00
Middlebush, N. J..... 11 24
Pompton Ch., Pompton Lakes, N. J., S. S... 4 00
Davis, S. D., Bethel.. 8 29
Lennox, S. D., Delaware ..... 25 00
Paterson, N. J., 6th Holland ..... 37 05
Greendale, N. Y..... 6 52
Claverack, N. Y..... 13 41
Rotterdam, N. Y., 2nd. 18 90
Rotterdam, N. Y., 2d. Aux. ..... 13 75
Philadelphia, Talmage Mem'l. ..... 50 00
Delmar, N. Y..... 17 00
Ghent, N. Y., 2nd.... 2 00
Utica, N. Y., Christ Ch. ..... 24 52
Albany, N. Y., 4th... 10 00
Grand Rapids, Mich., Bethany ..... 12 01
Catskill, N. Y., S. S.. 17 84
Ghent, N. Y., 1st.... 2 00
Upper Red Hook, N. Y., St. John's Ch... 83 76
Syracuse, N. Y., 1st, S. S. ..... 20 00
Mariners Harbor, N. Y. ..... 2 05
Maurice, Iowa, 1st... 31 00
Wurtsboro, N. Y.... 24 50
Plattekill, N. Y., Mt. Marion ..... 10 00
Jersey City, N. J., Wayne St..... 5 87
Coeymans, N. Y..... 20 00
Three Bridges, N. J.. 47 49
Wanaque, N. J..... 18 99
Worthing, S. D..... 3 00
Interlaken, N. Y., Y. L. Miss. Soc..... 20 00
Callcoon, N. Y..... 17 50
Tarrytown, N. Y., 2nd. 75 00
Port Richmond, N. Y., S. S. ..... 50 00
Millbrook, N. Y..... 37 05
"From a Individual". 10 00
Albany, N. Y., 3rd Ch. 11 05
Amity, N. Y., Ch. and S. S. ..... 14 32
Englewood, Chicago, Ill., 2nd. .....111 56
Dr. H. D. B. Mulford, Hudson, N. Y..... 50 00
Brooklyn, N. Y., 1st...127 91
Brooklyn, N. Y., So. Bushwick ..... 15 91
Jamaica, N. Y., Ger. Evan. ..... 5 00
Paterson, N. J., 1st, Holland ..... 20 00
Garfield, N. J., S. S.. 1 50
New Brunswick, N. J., 2nd. ..... 72 50
Fair St., Kingston, N. Y., S. S..... 30 00
Howes Cave, N. Y., 2d. 7 00
Claverack, N. Y., 1st S. S. ..... 2 02
Huguenot Park, S. I.. 28 00
Elmsford, N. Y., Greenburgh, S. S... 3 94
Lishas Kill, N. Y.... 16 75
Red Bank, N. J..... 2 02
German Ch., Melrose, N. Y. ..... 9 00

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|---|---|
| Closter, N. J. | 10 50 |
| Foreston, Ill. | 34 20 |
| Fonda, N. Y., S. S. | 10 00 |
| Lawyersville, N. Y., S. S. | 10 00 |
| South Branch, N. J., S. S. | 9 33 |
| South Holland, Wis., 1st, S. S. | 70 65 |
| South Holland, Wis., 1st. | 25 00 |
| Bedminster, N. J., S. S. | 113 24 |
| Philadelphia, Pa., 5th Ch. | 20 00 |
| Peekskill, N. Y. | 12 24 |
| Peekskill, N. Y., S. S. | 5 88 |
| Hawthorne, N. J., 1st, S. S. | 5 00 |
| North and Southampton, Pa., Quar. Col. | 28 58 |
| Johnsville, Pa., S. S. (N. & So'hampton Ch.) | 4 84 |
| Churchville, Pa., S. S. (N. & So'hampton Ch.) | 8 45 |
| Rocksville, Pa., S. S., (N. & So'hampton Ch.) | 2 90 |
| West Hoboken, N. J., 1st. | 87 73 |
| Interlaken, N. Y. | 11 72 |
| Greendale, N. Y., S. S. | 10 39 |
| Saratoga, (Schuylerville) N. Y. | 30 44 |
| New Era, Mich. | 9 00 |
| Pekin, Ill., 1st. | 17 00 |
| Three Oaks, Mich. | 12 00 |
| Harlem, Mich. | 5 32 |
| Grant, Mich. | 1 77 |
| Plainfield, Mich. | 2 23 |
| Rev. Lewis Francis. | 50 00 |
| North Bergen, N. J., Ger. Evan. | 38 91 |
| North Bergen, N. J., Ger. Eva. S. S. | 20 17 |
| St. John's Ger., Jersey City, N. J. | 11 00 |
| Leota, Minn. | 14 08 |
| Paramus, N. J., S. S. Miss. Soc. | 5 02 |
| Macon, Mich., S. S. | 8 60 |
| Miss E. Hermance, Nassau, N. Y. | 2 00 |
| Irvington, N. J. | 5 02 |
| Anderson Memorial Ch., N. Y. City | 31 24 |
| Piermont, N. Y. | 7 50 |
| Cedar Grove, Wis. | 46 53 |
| Glen, N. Y. | 17 84 |
| Jamestown, Mich., 1st. | 13 57 |
| Grand Rapids, Mich., Bethany S. S. | 26 70 |
| Passaic, N. J., North. | 234 39 |
| Mr. Otto F. Meder, Fourth German Ch., N. Y. City | 15 00 |
| Yankton, S. D. | 5 00 |
| Maurice, Iowa, American S. S. | 5 39 |
| Clenville, Scotia, N. Y., 2nd. | 3 70 |
| Alexandria Bay, N. Y., S. S. | 2 00 |
| Alexandria Bay, N. Y., Ch. | 8 00 |
| Westfield, N. Dak. | 26 49 |
| New Era, Mich., Catechumens | 15 00 |
| Filmore, Mich., Ebenezer | 6 32 |
| Brooklyn, N. Y., Woodlawn Ch. | 16 61 |
| Chicago, Ill., Trinity. | 66 67 |
| New Lots, Brooklyn, S S. | 10 00 |
| Jersey City, N. J., Lafayette S. S. | 40 00 |
| Albany, N. Y., "A Friend" | 25 00 |
| Buffalo, N. Y. | 12 80 |
| Flatbush, Brooklyn, N Y., 2nd. | 5 00 |
| Rochester, N. Y., Brighton Ch. | 7 21 |
| Churchville, Iowa. | 7 65 |
| Blue Mountain, N. Y.. | 9 00 |
| Shiloh, S. C., Bethel Ch. | 2 00 |
| Muskegon, Mich., 3rd Ch. | 10 00 |
| Muskegon, Mich., 3rd Ch., Catechumens. | 10 00 |
| Ridgefield, N. J. | 6 88 |
| Tappan, N. Y. | 6 20 |
| Bloomingburg, N. Y.. | 7.45 |
| Blawenburg, N. J., S. S. | 8 12 |
| Niskayuna, N. Y. | 84 00 |
| Niskayuna, N. Y., S. S. | 31 63 |
| Holland, Mich., 1st. | 44 79 |
| Fordham, N. Y. C. | 32 75 |
| N. Hempstead, N. Y.. | 13 65 |
| E. Millstone, N. J. | 13 44 |
| "Ex-member Board". | 25 00 |
| Bayonne, N. J., 1st. | 81 23 |
| Marble Collegiate Sunday-school, N. Y.. | 56 81 |
| Amsterdam, N. Y., 1st. | 21 80 |
| Amsterdam, N. Y., 1st, S. S. | 28 51 |
| Manor Chapel, N. Y. City, S. S. | 40 00 |
| Warwick, N. Y. | 30 00 |
| South Bend, Ind. | 5 00 |
| Franklin Park, N. J.. | 68 97 |
| Amsterdam, N. Y., Trinity, S. S. | 10 00 |
| Port Jervis, N. Y., 2d. | 10 00 |
| Pompton Plains, N. J. | 64 67 |
| Coeymans, N. Y. | 25 00 |
| Hamilton Grange Ch., N. Y. C. | 97 27 |
| Roxbury, N. Y., Jay Gould Mem'l Ch. | 265 68 |
| Ger. Evan. Ch., N. Y. City. | 50 00 |
| Raritan, N. J., 4th. | 9 00 |
| Ch. of Jesus, Brooklyn, N. Y. | 25 00 |
| Stuyvesant Falls, N. Y. | 5 00 |
| Schenectady, N. Y., Mt. Pleasant Ch. | 20 00 |
| Ellenville, N. Y. | 3 92 |
| Grand Rapids, Mich., 8th | 6 72 |
| Grand Rapids, Mich., 8th, S. S. | 12 00 |
| Neshanic, N. J. | 30 00 |
| Collegiate Ch., N. Y. City | 671 89 |
| Passaic, N. J., 1st Holland S. S. | 75 00 |
| Paterson, N. J., River-Side Ch. | 17 00 |
| Grand Haven, Mich., 1st, S. S. | 89 00 |
| Flatbush, Ulster Co., N. Y. | 7 72 |
| Flatbush, Ulster Co., N. Y., S. S. | 1 86 |
| Ramapo, N. J., | 30 04 |
| Ramapo, N. J., S. S.. | 7 50 |
| Paterson, N. J., Broadway Ch. | 44 42 |
| Elmsford, N. Y., Greenburgh | 4 75 |
| Newark, N. J., 1st Ger. | 5 00 |
| Newark, N. J., 1st Ger. S. S. | 3 00 |
| Paterson, N. J., 2nd, S. S. | 6 10 |
| Port Plain, N. Y. | 56 62 |
| Altamont, N. Y., S. S. | 20 00 |
| Altamont, N. Y., Ch.. | 11 00 |
| Lodi, N. Y. | 15 00 |
| Hospers, Iowa. | 25 00 |
| Mr. W. H. Yeomans. | 10 00 |
| Rev. H. Vander Ploeg and Family. | 10 00 |
| Red Bank, N. J | 2 02 |
| Colts Neck, N. J. | 24 00 |
| Daughters of the Rev. E. L. Atwater. | 50 00 |
| Philadelphia, Pa., 1st. | 3 00 |
| Palmyra, N. Y., S. S. | 17 46 |
| Dumont, N. J., S. S. | 20 00 |
| Albany, N. Y., Madison Ave., semi-annual offering | 727 59 |
| New Brunswick, N. J., 1st, S. S. | 75 00 |
| Paterson, N. J., 6th, Rhode Soc. | 4 45 |
| Paterson, N. J., 6th, Timotheus Soc. | 1 70 |
| Wortendyke, N. J. | 11 92 |
| Wortendyke, N. J., S. S. | 5 00 |
| Flushing, N. Y. | 13 45 |
| Overisel, Mich., Individual member | 10 00 |
| Total | $9,775 16 |

## CHURCH BUILDING FUND.

### Receipts for April, 1908.

| | |
|---|---|
| Franklin Park, N. J., S. S. | 10 00 |
| Middleburg, Ia., Free Grace | 15 00 |
| Koster, Ill. | 10 40 |
| Dempster, S. D. | 7 00 |
| Grand Rapids, Mich., 3rd, Aux. | 5 00 |
| L. I. City, N. Y., 1st. | 4 35 |
| L. I. City, N. Y., 1st, S. S. | 4 00 |
| Mellenville, N. Y. | 3 68 |
| Highbridge, N. Y. | 14 50 |
| Saugerties, N. Y. | 15 00 |
| "From Kingston, N. Y." | 25 00 |
| Owasco, N. Y. | 6 00 |
| Buskirks, N. Y. | 5 25 |
| Buskirks, N. Y., S. S. | 6 17 |
| Locust Valley, N. Y.. | 1 00 |
| Glasco, N. Y., S. S., Flatbush, Ulster Co. Ch. | 2 00 |
| Middleburgh, N. Y. | 5 00 |
| E. Millstone, N. J., S. S. | 8 18 |
| Third Pella, Ia., Large Cath's. | 5 07 |
| Brookdale, N. J., S. S. | 4 02 |
| N. Yakima, Wash. | 5 00 |
| Newark, N. J., Trinity | 32 |
| Paramus, N. J., S. S. Miss. Soc. | 3 49 |
| Hurley, N. Y. | 10 00 |
| Paterson, N. J., Riverside | 16 24 |
| Highbridge, N. J. | 6 77 |
| Hospers, Iowa, 1st. | 5 00 |
| Pella, Iowa, 3rd. | 19 10 |
| Canarsie, L. I., Ch. | 5 00 |

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| Ch. and Catechumens, Maurice. Iowa | 10 00 |
| Bay Ridge, Brooklyn, S. S. | 10 00 |
| New Brunswick, N. J., Suydam St. | 28 17 |
| Rev. A. H. Allen | 5 00 |
| Tappan, N. Y. | 4 38 |
| Linlithgo, N. Y., Livingston Ch. | 2 00 |
| Milwaukee, Wis., 1st, S. S. | 50 00 |
| Newark, N. J., Trinity | 5 00 |
| Ridgewood, N. J., S. S. | 10 00 |
| Boonton, N. J., S. S. | 4 05 |
| Cortlandtown, N. Y. | 10 42 |
| Linlithgo S. S., Livingston, N. Y. | 2 00 |
| Kiskatom, N. Y. | 3 00 |
| Grand Rapids, Mich., 4th. | 6 20 |
| Fort Miller, N. Y. | 5 00 |
| Kinderhook, N. Y. | 22 49 |
| Fishkill-on-Hudson N. Y., S. S. | 20 00 |
| Syracuse, N. Y., 2nd. | 1 65 |
| New Utrecht, N. Y., 'Neighbors' Miss. Soc." | 30 00 |
| Ghent, N. Y., 1st. | 2 00 |
| Lennox, S. D., 1st. | 3 00 |
| Philadelphia, Pa., Talmage Mem'l. | 20 42 |
| Mariners Harbor, N. Y. | 1 00 |
| Three Bridges, N. J. | 4 80 |
| Tarrytown, N. Y., 2nd. | 25 00 |
| Hamilton, Mich. | 7 45 |
| Worthing, S. D. | 1 00 |
| Plattekill, N. Y., Mt. Marion | 5 00 |
| Plattekill, N. Y., Mt. Marion, S. S. | 2 00 |
| West Layden, N. Y. | 3 00 |
| Grace Ch., N. Y. City. | 5 00 |
| South Bushwick, Brooklyn, N. Y. | 5 31 |
| Jamaica, L. I., Ger. Evan. | 4 00 |
| Stone Ridge, N. Y., S. S. | 7 20 |
| Ridgewood, N. J., 1st. | 35 70 |
| Huguenot Park, S. I., N. Y. | 2 00 |
| High Bridge, N. J. | 2 70 |
| Philadelphia, Pa., 5th. | 20 00 |
| Peekskill, N. Y., S. S. | 5 00 |
| North and Southampton, Pa. | 15 00 |
| West Hoboken, N. J., 1st, S. S. | 33 00 |
| Goodland, Ind., Ch. | 1 23 |
| Harlem, Mich. | 4 90 |
| Miss Emily Hermance Nassau, N. Y. | 1 00 |
| Jersey City, N. J., St. John's Ger. | 8 00 |
| Irvington, N. J. | 5 02 |
| Glen, N. Y. | 5 00 |
| Acquackanonk, Passaic, N. J. | 76 66 |
| Rochester, N. Y., Brighton Ch. | 9 15 |
| N. Hempstead, N. Y. | 8 75 |
| Fordham, N. Y. City. | 16 50 |
| Niskayuna, N. Y. | 50 00 |
| Ridgefield, N. J. | 4 01 |
| E. Millstone, N. J. | 4 80 |
| Rhinebeck, N. Y., S. S. | 6 16 |
| Spotswood, N. J. | 10 00 |
| South Ch., New York City. | 35 80 |
| New Durham, N. J., Grove Ch. | 50 00 |
| Springfield, S. D. | 7 00 |
| South Bend, Ind. | 5 00 |
| Hamilton Grange Ch., N. Y. | 18 25 |
| Amsterdam, N. Y., Trinity S. S. | 10 00 |
| Franklin Park Ch., Three Mile Run S. S., N. J. | 4 50 |
| German Evan. Ch., N. Y. City | 30 00 |
| Passaic, N. J., 1st Holland S. S. | 10 00 |
| Ellenville, N. Y. | 6 54 |
| Fishkill-on-Hudson, N. N. Y., S. S. | 2 00 |
| Fort Plain, N. Y. | 10 00 |
| Philadelphia, Pa., 1st. | 1 00 |
| Albany, N. Y., Madison Ave. | 232 15 |
| Three Bridges, N. J., S. S. | 5 51 |
| Total | $1,439 54 |

## Y. P. SOCIETIES FOR C. E. CHURCHES.

Receipts for April, 1908.

| | |
|---|---|
| Staten Island, N. Y., Brighton Hts. | $ 9 68 |
| Fourth German, N. Y. City | 10 00 |
| North Branch, N. J. | 1 50 |
| Orange City, Ia., American Ch. | 15 00 |
| New Brunswick, N. J., 1st. | 20 00 |
| Bayonne, N. J., 5th St | 6 16 |
| Ridgewood, N. J. | 2 50 |
| E Greenbush, N. Y. | 8 00 |
| Manor Chapel, N. Y. City | 5 00 |
| Fascack, N. J. | 3 50 |
| Nyack, N. Y., 1st. | 92 75 |
| Orange City, Ia., 1st. | 10 60 |
| Gibbsville, Wis. | 23 50 |
| Roseland, Minn. | 5 00 |
| Athenia, N. J. | 4 60 |
| New Hempstead, N. Y. | 10 00 |
| Summit, Ill. | 10 00 |
| Brookdale, N. J. | 3 00 |
| Waupun, Wis. | 12 41 |
| Hurley, N. Y. | 3 00 |
| Ellenville, N. Y. | 10 00 |
| Wayne St., Jersey City | 9 33 |
| 1st Coxsackie, N. Y. | 10 00 |
| Gallatin, N. Y. | 5 04 |
| Rensselaer, N. Y., 1st. | 3 27 |
| Amsterdam, N. Y., Trinity, Jr. | 2 50 |
| Metuchen, N. J. | 55 00 |
| Hagaman, N. Y. Calvary Ch. | 3 25 |
| New York City, Prospect Hill. | 4 00 |
| Oyster Bay, N. Y. | 5 00 |
| Middlebush, N. J. | 17 00 |
| Stone Mills, Claverack N. Y. | 5 25 |
| Albany, N. Y., 6th. | 2 61 |
| Glenville, N. Y. | 3 25 |
| Trinity, Plainfield, N. J. | 5 32 |
| Fort Richmond, S. I. | 20 00 |
| De Freestville, N. Y. | 4 00 |
| Orange City, Iowa, 1st Y. M. C. A. | 6 00 |
| 2nd Little Falls, N. J. | 5 00 |
| Raritan, N. J., 2nd. | 30 00 |
| Ghent, N. Y., 2nd. | 3 10 |
| Flushing, N. Y. | 6 00 |
| Bedminster, N. J. | 15 00 |
| West Hoboken, N. J., 1st. | 10 00 |
| Greendale, N. Y. | 4 62 |
| Alexandria Bay, N. Y., Junior | 5 00 |
| Niskayuna, N. Y. | 10 00 |
| Ridgefield, N. J., Junior | 5 50 |
| Paterson, N. J., Riverside | 5 00 |
| Paterson, N. J., Riverside, Jr. | 2 00 |
| Three Bridges, N. J. | 1 90 |
| Highwood, N. J. | 4 00 |
| Wynantskill, N. Y. | 5 00 |
| Kiskatom, N. Y. | 50 00 |
| Catskill, N. Y. | 25 00 |
| St. Johnsville, N. Y. | 15 00 |
| Ramapo, N. J. | 10 00 |
| Zeeland, Mich. | 15 00 |
| Schuylersville, N. Y. | 5 00 |
| Total | $682 29 |

## CHURCH BUILDERS.

| | |
|---|---|
| Paterson, N. J., 2nd. | 21 99 |
| Holmdel, N. J. | 1 28 |
| | $23 27 |

## RECAPITULATION.

| | |
|---|---|
| Domestic Missions | $9,775 16 |
| Building Fund | 1,439 54 |
| C. E. Societies | 682 29 |
| Church Builders | 23 27 |
| Total | $11,920 26 |

WM. T. DEMAREST, *Treas.*,
25 East 22nd St., N. Y.

## WOMEN'S EXECUTIVE COMMITTEE, DOMESTIC MISSIONS.

Receipts for April, 1908.

### GENERAL FUND.

| | |
|---|---|
| Asbury Park, N. J. | $ 5 00 |
| Middlebush, N. J. | 10 00 |
| Rennsalaer, N. Y. | 6 10 |
| Catskill, N. Y. S. S. | 5 50 |
| Fonda, N. Y. | 3 57 |
| Fultonville, N. Y., S. S. | 5 00 |
| Schenectady, N. Y., Bellevue | 20 42 |
| Flushing, N. Y. | 19 87 |
| Bayonne, N. J., 1st. | 25 00 |
| Ghent, N. Y., 2nd. | 9 50 |
| Raritan, N. J. | 64 30 |
| Paterson, N. J., 2nd. | 20 00 |
| Alexandria Bay, N. Y. | 11 00 |
| Metuchen, N. J. | 23 05 |
| Mrs. P. M. Doolittle | 25 00 |
| Plainfield, N. J., Trinity, Y. W. M. B. | 15 00 |
| Spring Valley, N. Y., M. B. | 2 00 |
| Dumont, N. J. | 30 00 |
| New York City, High Bridge | 55 50 |
| Saugerties, N. Y. Flatbush | 15 64 |
| Kingston, N. Y., Comforter | 4 53 |
| Franklin Park, N. J., Guild | 15 00 |
| Chicago, Irving Park. | 67 80 |
| Tarrytown, N. Y., S. | |
| Bacon Hill, N. Y. | 19 50 |
| S. | 15 00 |

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New York City, 1st, Harlem ..... 30 48
Harlingen, N. J., A. K. M. B..... 8 00
New York City, Lenox Ave..... 75 00
Passaic, N. J., North. 34 00
Hackensack, N. J., 1st. 22 19
Orange City, Iowa, American Church.. 5 00
Hurley, N. Y..... 20 00
Fort Plain, N. Y., King's Daughters.. 5 00
Belleville, N. J..... 20 70
High Wood, N. J.... 8 35
New York City, Fordham, S. S..... 10 00
Amsterdam, N. Y., Trinity ..... 10 00
Ridgewood, N. J., Paramus ..... 7 59
New York City, High Bridge S. S..... 15 24
Hasbrouck Hts., N. J. 5 00
Zeeland, Mich., 2nd...125 83
New York City, Lenox Ave. Bible School..150 00
Newark, N. Y., Ave.. 22 47
Gibbsville, Wis., S. S. 24 41
Rhinebeck, N. Y.... 40 00
New York City, West End .....300 00
Tappan, N. Y..... 13 84
Zeeland, Mich., 2nd., Primary S. S..... 10 00
Griggstown, N. J., M. B. ..... 2 00
Waupun, Wis..... 10 00
Waupun, Wis., Primary S. S..... 2 15
Fulton, Ill. ..... 10 00
Arapahoe, Okla..... 1 00
Grand Haven, Mich., 1st, S. S..... 5 00
Pultneyville, N. Y... 40 00
Fonda, N. Y., Jr. C. E. 5 00
Mrs. W. B. Walker.. 10 00
Greendale, N. Y.... 10 00
Vriesland, Mich..... 30 00
Cash ..... 1 05
South Holland, Ill.... 15 00
Miss B. Hoffman..... 1 50
Albany, N. Y., 1st....137 00
Fishkill-on-Hudson, N. Y. ..... 33 00
Kingston, N. Y., 1st.. 40 67
Brooklyn, N. Y., Bay Ridge, S. S..... 10 00
Harlingen, N. J..... 60 00
Pella, Neb. ..... 11 00
Miss Ethel Swan.... 10
Newark, N. J., Clinton Ave. ..... 25 00
Mellenville, N. Y.... 7 15
Scotia, N. Y..... 13 29
Stuyvesant, N. Y.... 36 50
Albany, N. Y., 6th.. 8 00
Schoharie, N. Y..... 23 00
New Durham, N. J.. 12 50
Kiskatom, N. Y..... 18 00
Freehold, N. J., 2nd.. 44 86
Catskill, N. Y..... 85 60
Miss J. L. Atwater.. 25 00
Somerville, N. J., 1st. 65 00
Newark, N. J., 1st... 50 00
Rockyhill, N. J.. S. S. 5 00
High Falls, N. Y., Jr. C. E. ..... 1 50
Allenville, N. Y., S. S. 10 00
Fonda, N. Y..... 8 56
Fonda, N. Y., S. S... 1 50
Manhasset, N. Y.... 10 00
Marion N. Y. .... 7 00
Fishkill, N. Y..... 25 00
Lodi, N. Y., S. S.... 4 15
West New Hempsted, N. Y. ..... 2 50
Guilderland Center, N. Y. ..... 6 00
Wanaque, N. J., S. S.. 2 57
Buffalo, N. Y..... 5 00
Port Richmond, N. Y. 63 00
Mt. Ross, N. Y..... 7 74
Newark, N. Y..... 10 00
Schenectady, N. Y., Bellevue ..... 17 77
Hopewell Jct., N. Y.. 9 58
Lishas Kill, N. Y.... 6 75
Brooklyn, N. Y., 1st. 37 37
Paterson, N. J., Riverside ..... 10 00
North Hackensack, N. J. ..... 10 00
Newburg, N. Y., American Church .... 15 00
West N. Hempstead, S. S. ..... 4 50
Leeds, N. Y..... 10 00
Missionary Union, Classis of Greene.. 6 00
Vischer Ferry, N. Y. 17 68
Jersey City, Grand St. 40 00
C. E., Grand St.. 4 00
Jr. C. E., G'd St. 21 00
Y. P. L, Grand St. 4 00
Zeeland, Mich., 1st.. 51 44
Newark, N. J., North. 53 01
Grand Haven, Mich., 1st. ..... 25 00
Minaville, N. Y..... 11 25
New Hyde Park, N. Y. 5 00
Sharon, N. Y..... 4 00
Selkirk, N. Y., 1st Bethlehem ..... 9 00
St. Remy, N. Y..... 5 00
Hagaman, N. Y..... 18 68
Brooklyn, N. Y., Edgewood ..... 30 00
Gansevoort, N. Y., C. P. ..... 1 00
Newkirk, Iowa, Y. L. M. C. ..... 17 00
Brooklyn, N. Y., Flatbush, S. S..... 14 14
Preakness, N. J..... 24 15
Brookdale, N. J..... 23 15
Upper Montclair, N. J., S. S..... 3 50
Ghent, N. Y., 1st.... 13 30
New York City, West End, Guild..... 41 00
Claverack, N. Y..... 40 26
Claverack, N. Y., S. S. 71
Asbury Park, N. J... 10 00
Oradell, N. J ..... 6 23
E. Orange, N. J., Hyde Park Ch. ..... 33 94
Park Ridge, N. J..... 13 45
Astoria, N. Y., 1st, King's Daughters.. 25 00
Greenwich, N. Y.... 6 80
Berne, N. Y., 1st.... 7 50
Waupun, Wis., Y. L., Soc. ..... 10 00
New Brunswick, Suydam St., M. B..... 50 00
Holmdel, N. J., Y. W. Soc. ..... 50 00
Newark, N. J., Clinton Ave. Guild ..... 25 00
Coeymans, N. Y., S. S. 18 72
Muskegon, Mich., 1st, S. S. ..... 16 30
Montrose, N. Y..... 9 80
Katsbaan, N. Y..... 12 65
Johnstown, N. Y..... 20 50
Niskayuna, N. Y., S. S. ..... 45
Jersey City, N. J., Wayne St. ..... 23 36
Plainfield, N. J..... 30 00
Scarsdale, N. Y., S. S. 2 60
Griggstown, N. J.... 10 50
Interlaken, N. Y.... 51 55
Bound Brook, N. J.. 22 50
Sully, Iowa, Bethany. 14 50
Kings, Ill. .....500 00
Athenia, N. J..... 6 52
Coeymans, N. J.... .7 80
Clifton, N. J., Primary S. S..... 9 00
Jersey City, Bergen Jr. C. E..... 5 00
Schenectady, N. Y., 1st. ..... 43 86
Utica, N. Y..... 11 00
Rochester, N. Y., Brighton ..... 20 00
Kingston, N. Y., Fair St. ..... 19 00
New Brunswick, N. J., Suydam St. ..... 28 00
Fort Plain, N. Y..... 38 00
Montclair Hts., N. J.. 35 00
Newkirk, Iowa, S. S.. 26 67
Jersey City, N. J., Lafayette ..... 14 65
Wortendyke, N. J.... 20 00
High Falls, N. Y.... 44 96
Coksackie, N. Y., 1st. 15 00
Saugerties, N. Y., Blue Mt. ..... 11 00
Schenectady, N. Y., Mt. Pleasant ..... 29 00
Howes Cave, N. Y... 2 50
Keyport, N. J..... 15 00
Newark, N. J., Trinity. 10 65
Montrose, N. Y., S. S. 5 77
Mr. & Mrs. D. Hopper. 5 00
New York City, St. Nicholas S. S..... 3 50
Hamilton, Mich. .... 30 00
New Brunswick, N. J., 1st ..... 37 50
Steinway, N. Y..... 9 00
Hagaman, N. Y..... 3 61
Newport, N. Y..... 34 25
Albany, N. Y., Madison Ave. ..... 25 00
Newark, N. J., Trinity K. D. ..... 5 00
Rochester, N. Y., 2nd., S. S. ..... 10 00
Wallkill, N. Y..... 25 00
Altamont, N. Y..... 7 00
Lenox, S. D., 2nd.... 10 00
Chicago, Irving Park. 4 20
Grand Rapids, Mich., Immanuel Church.. 10 00
Pompton Plains, N. J. 17 93
Three Bridges, N. J... 11 35
Aurlesville, N. Y.... 25
Lishas Kill, N. Y.... 5 00
Mrs. M. H. Clark.... 5 00
New Brunswick, Throop Ave. Mission..... 25
Holland, Neb., Hope. 18 15
Brooklyn, N. Y., 12th St. ..... 10 00
Upper Red Hook, N. Y. ..... 33 70
West Hoboken, N. J., S. S. ..... 20 00
Millbrook, N. Y..... 15 00
Brooklyn, N. J., So. Bushwick ..... 26 50
Philmont, N. Y., S. S. 1 05
No. Holland, Mich., S. S. ..... 26 00
Missionary Union Classis of Paramus. 18 19

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| | |
|---|---|
| Fishkill-on-Hudson, N. Y., Primary S. S. | 5 00 |
| Albany, N. Y., 3rd | 5 00 |
| Linlithgo, N. Y. | 7 50 |
| Albany, N. Y., Madison Ave. | 10 00 |
| Holland, Neb., Infant S. S. | 8 00 |
| Montgomery, N. Y. | 21 00 |
| Highland Park, N. J. | 25 00 |
| Kalamazoo, Mich., 1st S. S. | 43 87 |
| Brookdale, N. J. | 5 00 |
| Pine Bush, N. Y. | 12 09 |
| Ridgewood, Paramus S. S. | 1 00 |
| Mrs. H. D. Collingwood | 5 00 |
| McKee, Ky., Jr. C. E. | 1 51 |
| Neshanic, N. J., S. S. | 5 61 |
| Brooklyn, N. Y., Woodlawn, one S. S. Class | 1 00 |
| Apache Women | 12 00 |
| Comanche Women | 1 60 |
| New Brighton, N. Y., Primary S. S. | 1 00 |
| Belleville, N. J., Boys' Club | 10 00 |
| Missionary Union, Classis S. Bergen. | 10 14 |
| Newark, N. J., Clinton Ave., S. Soc. | 1 00 |
| Spring Valley, N. J., K. D. | 10 00 |
| New York City, Bloomingdale | 18 00 |
| Brooklyn, N. Y., Flatlands, S. S. | 5 00 |
| Brooklyn, N. Y., Greenwood Hts | 14 50 |
| Closter, N. J. | 16 14 |
| East Millstone, N. J. | 12 42 |
| East Millstone, N. Y., S. S. | 9 20 |
| Brooklyn, N. Y., St. Peter, S. S. | 9 77 |
| Middletown, N. J., M. B. | 4 50 |
| Freehold, N. J., 2nd, Y. W. Soc. | 7 21 |
| Chicago, North Western | 4 00 |
| Catskill, N. Y. | 100 00 |
| Albany, N. Y., 6th Ch. Bible School | 2 47 |
| Oyster Bay, N. Y. | 17 50 |
| New York City, Hamilton Grange | 25 00 |
| Nyack, N. Y. | 80 00 |
| Herkimer, N. Y. | 16 00 |
| Hackensack, N. J. 2d. | 83 64 |
| Zeeland, Mich., 1st, M. B. | 17 70 |
| Bedminster, N. J. | 22 00 |
| Mrs. A. E. Ryerson | 5 00 |
| Little Falls, N. J., 2d. | 7 50 |
| New York City, Prospect Hill | 5 00 |
| Red Hill Chapel | 5 00 |
| New York City, South. | 100 00 |
| Colts Neck, N. J. | 12 00 |
| Stone Ridge, N. Y. | 10 00 |
| Stone Ridge, N. Y., C. E. | 7 50 |
| Grand Rapids, Mich., Bethany | 5 00 |
| Long Branch, N. J., S. S. | 2 83 |
| "M. V." | 25 00 |
| South Branch, N. J., S. S. | 2 22 |
| Kinderhook, N. Y. | 40 00 |
| Saugerties, N. Y. | 35 65 |
| Muskegon, Mich., 2nd, S. S. | 5 00 |
| Kalamazoo, Mich., Bethany, S. S. | 8 50 |
| North Bergen, German Ev. | 17 71 |
| Brooklyn, N. Y., Edgewood, S. S. | 10 00 |
| Bronxville, N. Y., K. D. | 2 00 |
| Alexander, Iowa | 11 13 |
| Grand Rapids, Mich., 2d, D. Soc. | 20 00 |
| Gansevoort, N. Y. | 5 00 |
| Maurice, Iowa, American Church, S. S. | 78 |
| Rocky Hill, N. J., C. E. | 5 00 |
| Macon, Mich. | 3 00 |
| Holmdel, N. J. | 34 77 |
| Bogota, N. J. | 4 70 |
| New York, Lenox Ave., Y. W. D. Soc. | 10 00 |
| Shawnee, Okla., Infant S. S. | 1 00 |
| New Durham, N. J., Prim. S. S. | 4 00 |
| New Brighton, N. Y. | 5 00 |
| Newark, N. J., Clinton Ave., one member | 1 50 |
| Red Bank, N. J. | 7 47 |
| Red Bank, N. J., Jr. C. E. | 66 |
| Grand Rapids, Mich., Bethany, S. S. | 6 19 |
| Sandstone, Minn. | 15 00 |
| Brookdale, N. J., S. S. | 5 00 |
| Chatham, N. Y. | 3 00 |
| Poughkeepsie, N. Y., 1st. | 30 98 |
| Whitehouse, N. J. | 6 00 |
| Cash | 47 |
| New York City, Lenox Ave. | 30 00 |
| New Brunswick, Suydam St., S. S. | 14 08 |
| Grand Rapids, Mich., Four Classis | 2 50 |
| Grand Rapids, Mich., 5th | 4 00 |
| Grand Rapids, Mich., 5th Infant S. S. | 9 00 |
| Somerville, N. J., 2nd, C. E. | 2 60 |
| Missionary Union, Classis of N. B. | 13 49 |
| New York City, Madison Ave. | 333 50 |
| Guttenberg, N. J. | 7 50 |
| Leaflet Subscriptions. | 31 00 |
| Cockburn, N. Y., Plattekill Church | 10 00 |
| High Woods, N. J. | 5 00 |
| Bedminster, N. J. | 5 20 |
| Sale of Literature | 15 00 |
| Brooklyn, N. Y., Gravesend H.H. Soc. | 17 50 |
| Total | $6,554 88 |

## STUDENTS FUND.

| | |
|---|---|
| Fonda, N. Y. | 10 00 |
| Flushing, N. Y. | 10 00 |
| Queens, N. Y. | 10 00 |
| Metuchen, N. J. | 15 24 |
| Oradell, N. J. | 9 45 |
| Orange City, Ia., American Church | 5 00 |
| Newark, New York Av. | 7 50 |
| Tappan, N. Y. | 10 00 |
| Waupun, Wis. | 5 00 |
| New York City, West End, Y. P. Soc. | 100 00 |
| Miss S. K. Winans | 20 00 |
| Bronxville, N. Y. | 10 00 |
| Somerville, N. J., 2d. | 50 00 |
| New Durham, N. J. | 10 00 |
| St. Johnsville, N. Y. | 10 00 |
| Manhasset, N. Y. | 10 00 |
| Brooklyn, N. Y., 1st. | 35 00 |
| Paterson, N. J., Riverside | 5 00 |
| Newburgh, N. Y., American Church | 20 00 |
| Missionary Union, Classis of Greene. | 95 00 |
| Vischer's Ferry, N. Y. | 5 00 |
| Newark, N. J., North. | 100 00 |
| Freakness, N. J. | 5 00 |
| Griggstown, N. J. | 10 00 |
| Hackensack, N. J., 1st Y. W. M. Soc. | 25 00 |
| Keyport, N. J. | 6 00 |
| Newark, N. J., Trinity | 2 00 |
| Pompton Plains, N. J. | 10 00 |
| Upper Red Hook, N. Y. | 10 00 |
| Boonton, N. J. | 10 00 |
| Pine Bush, N. Y. | 10 00 |
| Brooklyn, N. Y., Old Bushwick | 5 00 |
| Nyack, N. Y. | 30 00 |
| Steinway, N. Y. | 5 00 |
| Hackensack, N. J., 2nd. | 100 00 |
| Oyster Bay, N. Y. | 5 00 |
| Brooklyn, N. Y., Ch.-on-Heights | 100 00 |
| Grand Rapids, Mich., Bethany | 5 00 |
| West Leyden, N. Y. | 3 85 |
| Kinderhook, N. Y. | 5 00 |
| Miss Margaret Miller. | 100 10 |
| New York City, 29th St. | 39 50 |
| Brooklyn, N. Y., South Bushwick. | 16 00 |
| Total | $1,054 64 |

## SPECIAL FUND.

| | |
|---|---|
| Fonda, N. Y. | $10 00 |
| Flushing, N. Y. | 10 00 |
| New York City, High Bridge, C. P. | 15 42 |
| Newtown, N. Y. | 10 00 |
| Freehold, N. J., 2nd, H. H. Soc. | 25 00 |
| Albany, Madison Ave. | 5 00 |
| New York City, Knox Memorial | 17 35 |
| Steinway, N. Y. | 5 00 |
| Total | $97 77 |

## LIFE MEMBER FUND.

| | |
|---|---|
| Mrs. S. E. Bouker, Jersey City, Lafayette | $25 00 |
| Total | $25 00 |

## OKLAHOMA FUND.

| | |
|---|---|
| Greenwich, N. Y., Primary S. S. | $ 2 20 |
| Plainfield, Trinity, S. S. | 15 17 |
| Grand Rapids, Mich., Bethany | 5 00 |
| Total | $22 37 |

## LEGACY FUND.

| | |
|---|---|
| Mrs. Anna J. Randall, legacy | $2,000 00 |
| Estate of Helen M. Dodd | 599 00 |
| Total | $2,599 00 |

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KENTUCKY MT. FUND.

| | |
|---|---|
| Middlebush, N. J. | $10 00 |
| Albany, N. Y., 1st, S. S. & M. B. | 25 00 |
| Queens, N. Y. | 12 50 |
| Albany, N. Y., Holland, C. E. | 5 00 |
| Port Jervis, N. Y., Deer Park | 5 00 |
| Harlingen, N. J., A. K. M. B. | 8 00 |
| Orange City, Iowa, American Church | 5 00 |
| Monsey, N. Y. | 6 00 |
| Belleville, N. J. | 10 00 |
| Amsterdam, N. Y., Trinity | 10 00 |
| Newark, N. J., New York Ave. | 17 50 |
| New York City, West End S. M. Com. | 300 00 |
| Griggstown, N. J., M. B. | 10 00 |
| Cleveland, Ohio, 2nd, L. Soc. | 10 00 |
| Waupun, Wis. | 5 00 |
| Morrison, Ill., Y. L. Soc. | 5 00 |
| Guilderland Centre, N. Y. | 8 00 |
| Bronxville, N. Y. | 15 00 |
| Asbury Park, N. J., S. S. | 2 34 |
| Scotia, N. Y. | 10 00 |
| Stuyvesant, N. Y. | 5 00 |
| Albany, N. Y., 6th | 3 50 |
| Schenectady, N. Y., 2d. | 21 00 |
| Flatbush, Brooklyn, N. Y., Y. W. Soc. | 200 00 |
| New Durham, N. J. | 25 00 |
| M. B., per Miss J. L. Atwater | 3 00 |
| Schodack, N. Y. | 10 00 |
| Newburg, N. Y., American Church | 20 00 |
| Vischer's Ferry, N. Y. | 5 00 |
| Newark, N. J., North. | 400 00 |
| Schodack Landing, N. Y. | 15 00 |
| Ghent, N. Y., 1st. | 8 00 |
| New Concord, N. Y. | 2 00 |
| Ghent, N. Y., 2nd. | 2 50 |
| Nassau, N. Y. | 10 00 |
| Plainfield, N. J., Trinity, S. S. | 25 00 |
| Park Ridge, N. J. | 7 50 |
| Missionary Union, Classis of Saratoga. | 25 00 |
| Neshanic, N. J. | 16 00 |
| Coeymans, N. Y., S. S. | 24 07 |
| New York City, 34th St., C. E. | 25 00 |
| Brooklyn, N. Y., Flatbush, Y. P. Society. | 200 00 |
| Fishkill-on-Hudson, C. E. | 15 00 |
| Utica, N. Y. | 2 00 |
| Newburg, N. Y., S. S. | 25 27 |
| Piermont, N. Y., S. S. | 15 00 |
| Albany, Madison Ave. | 25 00 |
| Livingston, N. Y., Walker, Jr. C. E. | 2 67 |
| Pella, Iowa, 1st. | 10 00 |
| Philadelphia, Pa., 4th. | 16 00 |
| Linlithgo, N. Y. | 50 |
| Peekskill, N. Y., S. C. | 10 00 |
| Highland Park, N. J., S. S. | 10 00 |
| Walden, N. Y., Jr. C. E. | 1 50 |
| Pine Bush, N. Y. | 7 00 |
| Bound Brook, N. J. | 10 00 |
| Milwaukee, Wis. | 30 00 |
| New York City, Anderson Mem'l, Jr. C. E. | 5 00 |
| New York City, Anderson Mem'l, C. E. | 10 00 |
| New York City, Manor Chapel, C. E. | 5 00 |
| Closter, N. J. | 2 50 |
| East Millstone, N. J. | 5 00 |
| New York, 92nd St. | 91 50 |
| Albany, N. Y., 6th, Bible School | 1 28 |
| Albany, N. Y., 4th. | 5 00 |
| Nyack, N. Y., C. P. | 10 00 |
| Steinway, N. Y., Intermediate C. E. | 3 00 |
| Livingston, N. Y., S. S. | 2 00 |
| Oyster Bay, N. Y. | 5 00 |
| Warwick, N. Y., Jr. C. E. | 3 87 |
| Brooklyn, N. Y., Ch. on Heights. | 78 50 |
| Grand Rapids, Mich., Bethany | 5 00 |
| West Leyden, N. Y. | 4 00 |
| Long Island City, N. Y., 1st, C. E. | 3 00 |
| Grand Haven, Mich., 1st, C. E. | 5 00 |
| Newark, N. J., Clinton Ave., Primary, S. S. | 3 00 |
| Chatham, N. Y. | 6 00 |
| Newburg, N. Y., American Church, U. C. | 5 00 |
| Brooklyn, South Bushwick | 10 00 |
| Hugenot Park, N. Y., Jr. C. E. | 12 00 |
| Albany, N. Y., 6th, Jr. C. E. | 2 00 |
| *For Gray Hawk, per Mrs. Gilmore. | 117 00 |
| Total | $2,110 50 |

**Separate mention will be made later of this amount.*

INDIAN FUND.

| | |
|---|---|
| Ridgewood, N. J., S. S. | $ 6 00 |
| Middlebush, N. J. | 10 00 |
| Syracuse, N. Y., 1st. | 4 60 |
| Albany, N. Y., 1st, S. S. & M. B. | 50 00 |
| Albany, Holland, C. E. | 5 00 |
| Albany, 1st, M. B. | 10 00 |
| Albany, 1st, M. C. | 5 00 |
| Albany, 1st, Bible Sch. | 5 00 |
| Schenectady, N. Y., Bellevue | 95 00 |
| Queens, N. Y. | 12 50 |
| Lebanon, N. J. | 49 12 |
| Sioux Centre, Iowa, Central Church. | 65 00 |
| Hudson, N. Y. | 19 00 |
| Freehold, N. J., Y. W. Soc. | 30 00 |
| Brooklyn, N. Y., South | 75 00 |
| Sioux Centre, Iowa, Central Ch., S. S. | 16 10 |
| Port Jervis, N. Y., Deer Park | 5 00 |
| Harlingen, N. J., K. M. B. | 8 00 |
| Orange City, Ia., American Ch. | 18 00 |
| Stuyvesant, N. Y., S. S. | 4 25 |
| Ridgewood, N. J., Paramus | 8 20 |
| Passaic, N. J., North, Primary, S. S. | 10 00 |
| Brooklyn, N. Y., Bethany | 10 00 |
| Niskayuna, N. Y., Jr. C. E. | 5 00 |
| Newark, N. J., New York Ave. | 8 00 |
| Alto, Wis., St., Catechumens | 22 75 |
| Tappan, N. Y. | 2 32 |
| Griggstown, N. J., M. B. | 10 00 |
| Cleveland, Ohio, 2nd, L. Soc. | 10 00 |
| Mrs. R. Veneklasen | 5 00 |
| Mrs. J. Vegter | 1 00 |
| Waupun, Wis. | 10 00 |
| Morrison, Ill., W. L. Soc. | 5 00 |
| Rock Valley, Ia., Carmel Church | 5 50 |
| Orange City, Iowa, D. Soc. | 15 00 |
| Crange City, Iowa, 1st. | 15 00 |
| Orange City, Ia., 1st., Y. L. M. B. | 20 00 |
| Maurice, Ia., Y. L. M. B. | 5 00 |
| Sioux Centre, Ia., 1st. | 15 00 |
| Sioux Centre, 1st, Y. L. M. B. | 10 00 |
| Jersey City, N. J., Park | 10 00 |
| Guilderland Centre, N. Y. | 8 00 |
| Vriesland, Michigan | 15 00 |
| Newark, Clinton Ave., Jr., C. E. | 25 00 |
| Bronxville, N. Y. | 8 50 |
| Zeeland, Mich., 2nd, Jr. C. E. | 25 00 |
| Pella, Iowa, 2nd. | 100 00 |
| Asbury Park, N. J., S. S. | 2 34 |
| Bayonne, N. J., 1st. | 63 26 |
| "A Friend" | 20 00 |
| Greenwich, N. Y., Primary S. S. | 2 00 |
| Albany, N. Y., 6th | 5 00 |
| New York City, High Bridge, S. S. | 5 00 |
| Tappan, New York | 5 00 |
| Schenectady, N. Y., 2d. | 25 00 |
| Dumont, N. J., S. S. | 83 00 |
| New Durham, N. J. | 35 00 |
| New Durham, Church. | 75 00 |
| Fonda, N. Y., S. S. | 7 50 |
| Hollis, N. Y., S. S. | 25 00 |
| Lishas Kill, N. Y. | 5 00 |
| Newburg, N. Y., American Church | 31 55 |
| Vischer's Ferry, N. Y. | 11 32 |
| Piermont, N. Y. | 25 00 |
| Proceeds of lecture by Rev. F. H. Wright. | 200 00 |
| Newark, N. J., North. | 50 00 |
| Ghent, N. Y., 2nd. | 2 50 |
| Nassau, N. Y. | 5 00 |
| Newkirk, Ia., Y. L. M. C. | 10 00 |
| Ghent, New York, 1st. | 3 60 |
| Plainfield, N. J., Trinity S. S. | 25 00 |
| Park Ridge, N. J. | 7 50 |
| Missionary Union, Classis of Saratoga. | 25 00 |
| Lisha's Kill, N. Y., H. M. B. | 20 00 |
| Berne, N. Y., 1st. | 18 00 |
| Waupun, Wis., Y. L. Soc. | 15 00 |
| Tarrytown, N. Y., 1st. | 137 50 |
| Napanoch, N. Y., S. S. | 7 00 |
| New York City, Lenox Ave. | 100 00 |

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| | |
|---|---|
| Miss E. P. Cobb..... | 5 00 |
| Newkirk, Iowa ..... | 45 85 |
| Griggstown, N. J..... | 3 00 |
| Scilly, Iowa, Bethany. | 5 00 |
| Utica, N. Y..... | 2 50 |
| Rochester, N. Y., Brighton, C. E..... | 5 00 |
| Miss H. Hospers..... | 5 00 |
| Schenectady, N. Y., Mt. Pleasant..... | 6 11 |
| Rev. A. H. Allen..... | 10 00 |
| Keyport, N. J..... | 5 00 |
| Newburg, N. Y., S. S. | 13 22 |
| Waupun, Wis., Catechumens ..... | 10 00 |
| Jersey City, N. J., Wayne St., C. E... | 2 50 |
| Albany, N. Y., Madison Ave. ..... | 48 00 |
| Coksackie, N. Y., 1st, C. E. ..... | 5 00 |
| Chicago, 1st, Y. L. M. Soc. ..... | 5 00 |
| Chatham, N. Y..... | 6 00 |
| Miss Lefferdink .... | 1 00 |
| Holland, Mich., Hope. | 1 75 |
| Cedar Grove, Wis.... | 12 00 |
| Grand Rapids, Grace. | 5 00 |
| Grand Rapids, Bethany, Y. L. Soc.... | 10 00 |
| Holland, Mich., 1st.. | 4 30 |
| Mrs. James F. Zwemer | 5 00 |
| Kalamazoo, Mich., 1st, Y. L. S..... | 10 00 |
| Sheldon, Iowa ..... | 7 00 |
| Holland, Neb., Y. P. Society ..... | 14 70 |
| Noxon, N. Y..... | 2 00 |
| Albany, N. Y., Madison Ave., Primary S. S. ..... | 22 82 |
| Albany, N. Y., Madison Ave., L. M. Soc. | 5 00 |
| Albany, N. Y., Madison Ave., three King's Daughter Soc. ..... | 4 00 |
| Schenectady, N. Y., 1st, C. E..... | 25 00 |
| Upper Red Hook, N. Y. | 20 00 |
| Nelly Allen Roe Memorial ..... | 30 00 |
| Port Richmond, N. Y., S. S. ..... | 60 00 |
| Linlithgo, N. Y..... | 5 00 |
| Grand Rapids, Mich., 7th ..... | 10 00 |
| New York City, 34th St., Jr. C. E..... | 5 00 |
| New York City, 29th St., Infant Class.. | 2 00 |
| Albany, N. Y., Madison Ave. ..... | 35 72 |
| Albany, N. Y., Madison Ave., Oliver S. S. ..... | 32 40 |
| Walden, N. Y., Jr. C. E. ..... | 1 50 |
| Ridgewood, N. J., Paramus, S. S..... | 11 08 |
| Plainfield, N. J., Trinity, Jr. C. E..... | 2 00 |
| Buffalo, N. Y., C. E.. | 3 66 |
| New York Mills, N. Y. | 5 00 |
| Schenectady, N. Y., Mt. Pleasant, C. E. | 15 00 |
| Westfield, N. D..... | 10 00 |
| Mrs. W. B. Walker... | 20 00 |
| New York City, Anderson Mem., Jr. C. E. ..... | 5 00 |
| Mrs. A. S. Tompkins.. | 1 00 |
| New York, High Bridge, C. E..... | 5 00 |
| Nassau, N. Y..... | 2 00 |
| New York City, Anderson Mem. C. E. | 5 00 |
| Brooklyn, N. Y., Williamsburgh ..... | 5 00 |
| New Durham, N. J., Boys' Class..... | 1 50 |
| Brooklyn, N. Y., Old Bushwick ..... | 10 00 |
| Yonkers, N. Y., Park Hill, Jr. C. E..... | 5 00 |
| New York City, Manor Chapel, C. E..... | 5 00 |
| East Millstone, N. J. | 5 00 |
| E. Millstone, N. J., M. B. ..... | 3 50 |
| Apache Indians..... | 25 00 |
| Albany, N. Y., 6th C. E. ..... | 2 00 |
| Albany, N. Y., 6th Church ..... | 2 00 |
| Warwick, N. Y..... | 30 00 |
| Albany, N. Y., 4th... | 5 00 |
| Albany, N. Y., 4th, C. E. ..... | 5 00 |
| Albany, N. Y., 1st, Jr. C. E. ..... | 2 00 |
| Albany, N. Y., 1st, King's Daughters.. | 9 00 |
| New York City, Hamilton Grange ..... | 45 00 |
| New York City, Lenox Avenue .....100 00 | |
| New York City, West End Y. P. Soc..... | 25 00 |
| Steinway, N. Y., Intermediate C. E..... | 5 00 |
| Plainfield, N. Y., Trinity, Boys' M. B.... | 6 00 |
| Norwood, Ill. ..... | 12 00 |
| New York City, Prospect Hill ..... | 5 00 |
| Dumont, N. J..... | 92 57 |
| Hackensack, N. J., 1st C. E. ..... | 50 00 |
| Fonda, N. Y., S. S... | 7 50 |
| Greenleafton, Minn., M. B. ..... | 15 00 |
| New York City, Hamilton Grange, S. S.. | 7 00 |
| New York City, Hamilton Grange, Jr. C. E. ..... | 13 00 |
| Stone Ridge, New York, S. S..... | 5 00 |
| Grand Rapids, Mich., Bethany ..... | 5 00 |
| Mrs. Jeremiah ..... | 25 00 |
| Mrs. McIndoe ..... | 25 00 |
| Mrs. E. H. Peters.... | 25 00 |
| Colony, Okl., Boys' Club. ..... | 2 00 |
| Franklin Park N. J.. | 11 30 |
| Brooklyn, N. Y., Ch.-on-Heights .....100 00 | |
| M. M. G..... | 15 00 |
| Cash at Reception...228 57 | |
| Rev. G. Z. Collier ... | 2 50 |
| Brooklyn, N. Y., New Utrecht N. M. Soc.. | 5 00 |
| Hurley, New York... | 2 00 |
| Delmar, New York... | 5 00 |
| Pine Bush, N. Y..... | 5 00 |
| Mrs. C. L. Wells.... | 50 00 |
| Pella, Iowa, 2nd..... | 5 00 |
| Walden, N. Y..... | 15 06 |
| Three Oaks, Mich.... | 5 00 |
| East Greenbush, N. Y. | 5 50 |
| Mrs. G. J. Vanderzyl. | 2 00 |
| Indian Women ..... | 10 00 |
| Philmont, N. Y..... | 54 00 |
| Schenectady, N. Y., 1st, Chapel S. S... | 15 00 |
| Chicago, 1st, Y. L. M. Soc. ..... | 10 00 |
| Grafschapp, Mich.... | 3 00 |
| Grafschapp, Mich., Y. L. Soc. ..... | 2 25 |
| Friends ..... | 2 45 |
| Grand Haven, Mich., 1st, C. E..... | 5 00 |
| New York City, St. Nicholas, Jr. M. Soc. | 5 00 |
| Cash for printing invitations ..... | 6 00 |
| Friends in Kingston.. | 4 25 |
| Rev. & Mrs. F. Ferwerda ..... | 5 00 |
| Brooklyn, N. Y., Flatbush, Y. W. Soc... | 5 00 |
| New York City, Madison Ave. .....300 00 | |
| Mr. W. T. Demarest.. | 5 00 |
| Clinton, Okla. ..... | 5 00 |
| Albany, N. Y., 6th, Jr. C. E. ..... | 2 00 |
| Holland, Neb. ..... | 40 00 |
| Jamaica, N. Y., Y. P. Soc. ..... | 15 00 |
| Mrs. A. M. Kremer... | 5 00 |
| Chatham, N. Y..... | 5 00 |
| Middleburg, Ia., Free Grace Church ..... | 23 00 |
| Hackensack, N. J., 1st Jr. C. E. ..... | 4 00 |
| New York City, Middle Coll. .....600 00 | |
| Newburg, N. Y., American Bible Class.. | 35 00 |
| A Friend in Newburg ..... | 1 50 |
| Brooklyn, N. Y., 1st S. S. ..... | 25 00 |
| Brooklyn, N. Y., South Bushwick ..... | 5 00 |
| New York City, Mott Haven, C. E..... | 10 00 |
| New York City, Madison Ave ..... | 15 00 |
| Plainfield, N. Y., Trinity, C. E..... | 10 00 |
| Peekskill, N. Y., Young Men's Soc.. | 77 |
| Cockburn, N. Y., Plattekill Ch., Jr. C. E. ..... | 4 00 |
| Albany, N. Y., 5th, Jr. C. E. ..... | 5 00 |
| Little Falls, N. J., 1st S. S. ..... | 25 00 |
| Total .....$4,832 24 | |

## SUMMARY.

| | |
|---|---|
| General Fund ....$6,554 88 | |
| Students' Fund.... 1,054 64 | |
| Special Fund .... 97 77 | |
| Life Member Fund. 25 00 | |
| Oklahoma Fund... 22 37 | |
| Legacy Fund ..... 2,599 00 | |
| Kentucky Mt. Fund 2,110 50 | |
| Indian Fund..... 4,832 24 | |
| Grand Total.....$17,296 40 | |

MRS. KENNETH G. WHITE,
Treasurer.

## BOARD OF EDUCATION.

Offerings for April, 1908.

### NEW YORK.

| | |
|---|---|
| 2nd Syracuse .....$ | 3 00 |
| 6th Albany..... | 2 10 |

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| | | |
|---|---|---|
| 24th St., N. Y. City, (L. M. S.) | 25 | 00 |
| Flatbush, Men's Schp. | 100 | 00 |
| S. S. 1st Long Island City | 5 | 00 |
| Mellenville | 9 | 49 |
| Grahamsville | 1 | 00 |
| High Bridge | 58 | 27 |
| Roxbury, | 11 | 45 |
| Saugerties | 10 | 81 |
| S. S. Prospect Hill | 3 | 00 |
| S. S., Buffalo | 3 | 90 |
| C. E., Manor Chapel, N. Y. City | 5 | 00 |
| Schoharie | 5 | 62 |
| 5th Albany | 3 | 00 |
| Unionville | 7 | 93 |
| Middleburgh | 2 | 00 |
| Ger. Ev. Brooklyn | 3 | 50 |
| Bushkill | 10 | 00 |
| Grace, N. Y City | 10 | 00 |
| Hurley, | 5 | 00 |
| Trinity, Amsterdam | 10 | 00 |
| Montrose | 10 | 42 |
| Pt. Ewen | 5 | 62 |
| Livingston Mem'l | 2 | 00 |
| Schaghticoke | 3 | 58 |
| Castleton | 5 | 00 |
| Clymer Hill | 8 | 40 |
| Ft. Miller (for 1907) | 3 | 00 |
| Ft. Miller (for 1908) | 3 | 00 |
| Elmhurst | 12 | 06 |
| S. S. 4th Ger. N. Y. City | 10 | 00 |
| Greenport | 2 | 10 |
| 2nd Schenectady | 1 | 00 |
| Mariner Harbor | 2 | 00 |
| 1st Ghent | 2 | 00 |
| 2nd Tarrytown | 12 | 00 |
| Ger. Ev. Jamaica | 3 | 00 |
| Melrose | 6 | 50 |
| Lisha's Kill | 2 | 80 |
| Piermont | 5 | 00 |
| 1st Rotterdam | 12 | 80 |
| Huguenot Park | 2 | 00 |
| 1st Schenectady | 18 | 43 |
| C. E., Piermont | 5 | 00 |
| Anderson Mem'l., N. Y. City | 5 | 33 |
| Glen | 5 | 00 |
| Brighton, Rochester | 4 | 70 |
| Niskayuna | 25 | 00 |
| Blue Mountain | 5 | 00 |
| No. Hempstead | 11 | 46 |
| Kinderhook | 34 | 74 |
| Claverack | 8 | 92 |
| 1st Jamaica | 88 | 00 |
| Fordham, N. Y. City | 10 | 50 |
| Bronxville | 35 | 45 |
| Ger. Ev. Mission, N. Y. City | 50 | 00 |
| Katsbaan | 5 | 64 |
| Hamilton Grange | 14 | 80 |
| 1st Syracuse | 10 | 00 |
| Tappan | 3 | 12 |
| Mt. Pleasant, Sch'dy. | 10 | 00 |
| Nyack | 39 | 15 |
| Stuyvesant Falls | 1 | 00 |
| S. S. Palmyra | 5 | 00 |
| Fort Plain | 24 | 04 |

NEW JERSEY.

| | | |
|---|---|---|
| Keyport | $ 5 | 00 |
| Pompton | 11 | 92 |
| Highland Park | 3 | 00 |
| Harlingen | 8 | 23 |
| Readington | 6 | 25 |
| 2nd Little Falls | 5 | 00 |
| People's Park, Paterson | 10 | 00 |
| Middlebush | 5 | 09 |
| Y. P. M. League, Grand St., Jersey City | 5 | 00 |
| C. E. Centerville | 10 | 00 |
| C. E., W. New Hempstead | 5 | 00 |
| Whitehouse | 5 | 00 |
| Suydam St., New Brunswick | 27 | 44 |
| Trinity, Newark | 3 | 10 |
| Dumont | 10 | 00 |
| Lafayette, J. C. | 14 | 00 |
| 1st W. Hoboken | 17 | 74 |
| Taree Bridges | 3 | 68 |
| Ger. Ev. Jersey City | 6 | 00 |
| Ridgefield | 5 | 02 |
| Grove, Weehawken | 40 | 00 |
| E. Millstone | 5 | 11 |
| Spottswood | 7 | 00 |
| North Ch., Newark | 81 | 50 |
| Trinity, Plainfield | 20 | 73 |
| West Newark | 6 | 00 |

MICHIGAN.

| | | |
|---|---|---|
| Spring Lake | $ 8 | 50 |
| Lucas | 2 | 00 |
| L. M. Soc., 3rd G'd Rapids | 5 | 00 |
| Peaverdam | 12 | 10 |
| 7th G'd Rapids | 4 | 50 |
| Graafschap, Y. P. Soc. | 10 | 00 |
| 1st Muskegon | 12 | 75 |
| 1st Holland | 5 | 00 |
| Catechumens, 8th G'd Rapids | 5 | 00 |

ILLINOIS.

| | | |
|---|---|---|
| Raritan | $ 3 | 22 |
| Northwestern | 5 | 00 |
| Summit | 2 | 00 |
| Norwood Park | 20 | 00 |
| 2nd Pekin | 5 | 00 |

IOWA.

| | | |
|---|---|---|
| Y. P. Soc., Bethel, George | $2 | 00 |
| Y. P. Soc., Hope, George | 2 | 00 |
| Free Grace | 8 | 00 |
| Muscatine | 8 | 00 |
| Hospers | 10 | 00 |
| Otley | 11 | 26 |

OTHER STATES.

| | | |
|---|---|---|
| North Yakima, Wash. | $ 5 | 00 |
| Delaware, S. D. | 3 | 00 |
| Worthing, S. D. | 1 | 00 |
| Catechumens, Prairie View, Kan. | 5 | 00 |
| Holland, Neb. | 26 | 50 |
| Hingham, Wis. | 10 | 00 |
| Waupun, Wis. | 12 | 34 |
| Pella, Neb. | 6 | 12 |
| Goodland, Ind | 2 | 31 |
| Bethel, Leota, Minn. | 8 | 42 |
| 5th Philadelphia, Pa. | 15 | 00 |
| 1st Philadelphia, Pa. | 1 | 00 |
| Addisville, Pa. | 2 | 75 |

INDIVIDUALS.

| | | |
|---|---|---|
| Miss J. E. Graham | $ | 75 |
| Rev. A. F. Beyer, D.D. | 5 | 00 |
| Mr. & Mrs. D. Hopper. | 10 | 00 |
| Daughters of Rev. E. R. Atwater | 25 | 00 |
| | $1,434 | 95 |

FOR CORDELL ACADEMY.

| | | |
|---|---|---|
| Miss D. M. Douw | $25 | 00 |
| Charles A. Mapes | 100 | 00 |
| Ch. Warwick, N. Y. | 34 | 17 |
| S. S. Kinderhook, N.Y. | 50 | 00 |
| | $209 | 17 |

FOR PAROCHIAL SCHOOL FUND.

| | | |
|---|---|---|
| Ch. Florence, S. C. | $ 1 | 50 |
| Ch. Shiloh, S. C. | 2 | 00 |
| | $3 | 50 |

Grand Total.... $1,647 62

JOHN F. BERRY, *Treasurer.*
25 E. 22nd St., N. Y. City.

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The twenty-fifth annual gathering of missionaries of all Evangelical Missionary Societies and from all lands will convene at Clifton Springs, N. Y., June 3-10, 1908. Through the hospitality of the Sanitarium and village, entertainment is provided for all past and present foreign missionaries and for all actual appointees (not candidates) of the Boards.

The object of this Union is to gather from every land God's watchmen to tell us "What of the night;" to get acquainted with persons, fields, methods, helps and hindrances in mission work; to promote missionary sympathy, prayer and fellowship; to see eye to eye and to speak heart to heart out of personal experience of the love of God, His power to save, His grace to keep and His comfort to sustain; to create, to formulate, and to promulgate united sentiment on questions of public and national interest; and to enlighten and stimulate missionary zeal in the home church.

All inquiries for programs and further information should be addressed to the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

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# General Synod Number.

# THE MISSION FIELD.

VOL. XXI JULY, 1908. No. 3

## News from the Front.

### FOREIGN MISSIONS.

On the 26th of April occurred the **COMMENCEMENT** of Steele Academy, **NAGASAKI.** Eleven students graduated, the largest class in the history of the institution. We are through, I hope, with the period of one or two graduates a year or none at all. Of these students three are Christians, of whom two are looking forward to the ministry.

The new year opens with the expected increase of pupils, for we have now two hundred and three enrolled. As the small upper classes are displaced by larger ones, this number may confidently be expected to grow from year to year, until the desired maximum of two hundred and fifty is reached.

The **ELEVENTH ANNUAL CONFERENCE** of the Board of Foreign Missions of the Presbyterian Church (North) with its newly appointed missionaries, was held at the Board Rooms in New York June 3rd to 10th. Addresses were made on subjects of special importance to the missionaries in regard to their work abroad and their relation to the Church at home. Thirty-two newly appointed missionaries are under appointment by this Board. A delightful feature of the occasion was the presence of five missionaries recently appointed by our own Reformed Church Board, who were heartily welcomed to the Conference as guests of our sister Church and Board.

**AS A SAMPLE OF PUSH** and enterprise in economic distribution of mission literature, the following item will be of interest.

At the last autumn session of the Grand River Classis, Dr. Oltmans brought up the matter of securing mission literature for the

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Holland speaking constituency of our Church. A committee was appointed and it was resolved to publish a Dutch edition of our "Work in Asia" with liberal extracts from the annual reports of all the missions. After securing an advance of $430 from the Board towards printing, the committee secured paid orders for four thousand copies of the booklet. By judicious advertising, by house to house canvass on the part of some of the pastors, and by the resolution of some of the consistories to order one copy of the report placed in each family of their church and defray the expenses from the local church fund, nearly the whole edition has been exhausted. Only a very few copies were given away. The whole edition will not cost the Board one cent and six thousand homes have been reached by the message.

During the last six months, the **LAYMEN'S MISSIONARY MOVEMENT** has held campaigns in twenty-two cities in the United States and Canada. In fifteen cities in the United States, containing 2,546,000 people, 310,585 communicant Church members were reported. They gave to religious work in America last year, $5,405,500, and to similar work abroad $297,450. They have decided to undertake to raise a total of $1,175,000 annually for foreign Christian work, an aggregate increase of $877,550. In many cases, two years or more are taken in which to work up to this higher standard.

Dr. Arthur K. Bennett who is taking the place of Dr. Worrall at Busrah writes: "**OUR WORK SEEMS TO BE GROWING** and for the last two months we have had as in-patients in the hospital not less than 20 or 30 at a time. Patients come from Nejd, Kut, Amara and other points inland, and we have a big surgical practice. Since January I have had as many as twenty abdominal sections including appendicitis, tumor, etc., etc. The patients are lined up in almost any place, for our accommodations are not what they ought to be, but thanks to Mrs. Vogel, who is a most excellent nurse, the place is kept neat and clean. Some of the Arabs are willing to pay for the operations as much as £40 Turkish and yet 95% of the cases are treated free because of their poverty. Salome, our colporteur, has the work of visiting and preaching to the patients, and he does it well, using all his time in the hospital. I myself try to preach whenever possible and am glad to say that Arabic comes easier.

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## DOMESTIC MISSIONS.

Rev. and Mrs. Legters, of the Comanche Mission, are rejoicing in the bith of their first child, **DAVID BRAINERD LEGTERS,** born June 13, 1908. It is a big responsibility to live up to such a name, but we will pray that the faith and hope which led to its bestowal will be abundantly realized.

**A NEW ENTERPRISE** is Vance chapel, Tennessee. Some months ago with the aid of the North Church, Newark, a Sunday-school was started near Greenville, in the Tennessee mountains, by an agent of the American Sunday-school Union. A chapel has been erected, which, in honor of the North Church, Newark, is called Vance Chapel. The property has since been turned over to the Board, and the Board has commissioned Mr. William Forsyth, a consecrated layman, to labor in this field.

The **SECOND WOMEN'S HOME MISSION CONFERENCE FOR THE EAST** will be held at Northfield, Mass., July 16-20th. Bible and Mission Study Classes, Conferences on Methods and helpful addresses by leading speakers will occupy and enrich the time. For details of program, requirements for delegates, etc., please address Mrs. Allen of our W. E. C., or the Conference Secretary, Mrs. James L. Hill, 225 Lafayette St., Salem, Mass.

The year recorded the **LARGEST RECEIPTS** in the history of the Board. The income from all sources and for all purposes was $141,743.06, an increase of $25,942.95 over the figures of 1907. The gain is due, however, almost entirely to legacies. The gifts from the living are practically the same as the year before.

At its late commencement Rutgers College gave the degree of **DOCTOR OF DIVINITY** to the **REV. WALTER C. ROE,** our missionary in Oklahoma. It is a mark of esteem which was worthily bestowed and will be gracefully worn by its beloved and honored recipient.

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We devote considerable space this month to a brief report of the acts of **GENERAL SYNOD**, especially along the lines of our **MISSIONARY WORK.** We do this to keep informed so far as possible on these important points those of our readers who will not see the excellent report in the *Christian Intelligencer* of June 10th and 17th, or the more full reports as published by the several Boards, to which we must refer those of who desire more detailed information.

**DR. JOHN A. OTTE** has returned from China for a brief vacation of about three months, during which he will rejoin his family at Grand Rapids and endeavor to obtain some much needed rest.

Because of the brevity of his stay and his other engagements, he will not be able to accept invitations to address churches or societies during this summer.

Mr. **JACOB C. PELGRIM** is the third student to enjoy the honor of the Van Schaick Post-graduate Scholarship. He was graduated from Hope College in 1905, has taken his theological course in the New Brunswick Seminary and was unanimously recommended by the Seminary Faculty for this honor. The appropriation is $480 for one year in addition to a free room in Hertzog Hall, the rent of which is assumed by the Board of Education.

During the year **SIXTY-EIGHT STUDENTS** have been under the care of the Board. On the first of May, thirty-two were studying in our theological seminaries and thirty-four in colleges, two having been dropped from our roll. The Board now pays the tuition and room-rent of its students who reside in the dormitories and grants each man in addition an annual appropriation of from $100 to $180.

The Domestic Missions report calls attention to the **"HOME MISSIONS COUNCIL,"** which was organized during the year. Its aim is to "promote fellowship, conference and co-operation among Christian organizations doing missionary work in the United States and its dependencies."

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THE GENERAL SYNOD OF 1908, AT ASBURY PARK

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## THE ONE HUNDRED AND SECOND GENERAL SYNOD.

The General Synod met in Asbury Park, N. J., on June 3rd and adjourned on June 10th, having spent the week in the careful consideration of the business of the Church. Compared to many Synods it was an uneventful meeting, but full of energy and interest in the work committed to it. Rev. William I. Chamberlain, D. D., of Holland, Mich., who was elected president, and Rev. Albert Oltmans, D. D., of Holland, Mich., vice-president made excellent presiding officers. The pleasure of the Synod was much enhanced by meeting in the new Library Hall, a pretty and convenient structure on Grand Avenue, near the Reformed Church.

Perhaps the most important action was the election of Rev. John H. Wyckoff, D. D., to be Professor of Theology in the Arcot Seminary.

The report of the Committee on the State of Religion showed that

> The contributions for denominational benevolence have fallen off $22,416, in comparison with those of the former year, which was one of signal advance; but they exceed the average of the past three years by $19,463. It averages $5.75 per family, or $3.07 per member. Among the hopeful features of the summing up of the year's work are a gain of sixteen churches, and of ten Sunday-schools; an increase of $191,787 for congregational purposes, of $26,000 for domestic missions, and of $18,235 for foreign missions. The sum raised for this world-wide enterprise, $197,468, is the largest in the history of the Church. Of this amount $172,875 is available for the regular work of the board. That we have come so near to the $200,000 goal of the Forward Movement, in a year of such financial stringency, indicates plainly that the leaders had a mind to work and the people had a mind to give, for which the Lord be praised.

It also says:

> Deducting losses for the year by dismission, suspension and death from accessions for the year on confession and certificate, there is a net gain of 3,534 members. The number of accessions to our membership on confession of faith, an average of only eight for every church, emphasizes the importance of a deeper consecration to the work of soul-winning on the part of the ministry and membership. Does it not seem that in this blessed work the elders and deacons, and the rank and file of the membership, should assume a larger responsibility? Should not everyone whose soul is "lighted with wisdom from on high" seek to bring others into the light?

The Committee on Religious Education appointed last year was empowered to appoint a secretary and raise $4,000 for his salary and for other expenses of the committee.

A new committee on the English Preaching Services at the Hague was appointed, consisting of Revs. J. B. Drury, E. Van Slyke and Sartelle Prentice with Elders A. A. Raven and G. J. Dykema. The services will be continued during the coming summer.

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The Sunday-school work of the Church has been prosperously continued as shown by the following statements of the committee:

The total number of Sunday-schools is 790, a gain of 10 over last year. The total enrollment is 117,633, an apparent loss of 2,153. As the Home Department and the Cradle Roll are not included in these figures it is probable that the loss is not so large as it seems.

The benevolence of the Sunday-schools for the past year is as follows: Foreign missions from Sunday-schools, $18,535.35, and from Young People's Societies, $7,862.88, a total of $26,498.23. From Domestic Missions: Sunday-schools, $13,-876, and from Young People's Organizations $6,724.10, a total of $20,600.10; for education from Sunday-schools, $240.98 and from Young People's Organizations $90.82, a total of $331.80; for Disabled Ministers' and Widows' funds, from Sunday-schools, $116.43 and from Young People's Organizations $126, a total of $242.43, and a grand total of $47,672.56.

WILLIAM I. CHAMBERLAIN, D.D., PH.D.
*President of General Synod.*

Reports were received from the Council of the Alliance of Reformed Churches throughout the World holding the Presbyterian System and delegates were appointed to represent our Church at the Council to be held in New York in 1909. Delegates were also appointed to the Federal Council of Churches which embraces all the leading Protestant Churches of America.

A strong Committee on Evangelistic Work with Dr. I. W. Gowen as chairman, was appointed and commended to the Church.

The Friday evening meeting in behalf of Education and Young People was one of the most unique and helpful services that has ever been held by Synod in the interests of the topics presented. Dr. Pockman's address was earnest and convincing and should arouse the attention of every pastor in our Church to this most important

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topic: "The Supply of Students for the Ministry." The pictures shown by Mr. Diefendorfer were convincing. "Seeing is believing," and the views of heathen temples and worship and the methods of missionary work, preaching, teaching and healing exhibited by the moving pictures were most thrilling. This new method of telling the missionary story should be taken to every congregation in our Church and Mr. Kinports should have no difficulty in securing the $250 needed to furnish his department with the stereopticon films necessary to present these moving pictures where they are desired by pastors and societies.

REV. ALBERT OLTMANS, D.D.
*Vice-President of General Synod.*

Monday and Tuesday were the great Missionary Days of the Synod, and the picture showing the platform during the Foreign Synod, and the picture showing the platform during the Foreign Missionary session on Monday afternoon is interesting and suggestive.

The chairman of the committee on Foreign Missions, Rev. Matthew Kolyn, of Grand Rapids, Mich., read his report and the Synod then heard a remarkably able address from Dr. Cobb, the beloved Secretary of the Board, who introduced his address with the interesting remark that thirty years ago he addressed the Synod for the the first time as a representative of the Board, when the Rev. Dr. Jacob Chamberlain, father of the present president of the Synod, was himself president. The Secretary spoke with his accustomed earnestness as he reviewed the work of our missions, its progress during the last thirty years, and its present claims and needs. He said that in our mission fields over thirteen millions of people were dependent upon our Church for the gospel. Of these 3,000,000 are under the care of our Amoy (China) Mission, 2,500,000 in Arcot (India), 5,000,000 in Japan, and 3,000.000 in Arabia. He referred to the spirit of unity which prevails on the mission field among Christians of the various denominations, and instanced especially Japan, where there promises to be in the near future only five denominational forms of Christianity—Congregational, Presbyterian, Baptist, Methodist and Episcopalian. Dr. Cobb also spoke of the growth of unity among

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Christians of our own land in missionary effort, as shown by the recent rise and rapid growth of the Young People's Missionary Movement, the Laymen's Missionary Movement and other similar movements. He referred to the necessary increase of means and men to meet the growing demands of the work and plead for the interest and prayers of the Church in answering this call of God, and closed with an allusion to General Grant's famous words, "We will fight it out on this line if it takes all summer," saying, "Brethren, shall we not fight out our fight for the gospel in heathen lands not only if it takes all summer, but all the year?"

Dr. Zwemer, Field Secretary of the Board then gave one of his characteristic ringing addresses, after which the resolutions offered by the committee were adopted. Some of the more important of them are as follows:

That we emphasize the absolute indispensableness of a liberal distribution of missionary literature, in English, Dutch and German as it can be used; we would recommend that the annual report of the Board or a full synopsis of it be placed in all the families of the Church, and its careful reading strongly urged. And, further, that our missionary periodicals, THE MISSION FIELD, *The Gleaner, The Day Star, The Missionary Leaflet, The Young People's Quarterly,* be earnestly recommended and pastors and consistories be urged to secure their wide and general circulation.

That we heartily endorse the aims and work of the "Department of Young People's Work" and congratulate this Department upon the appointment of Mr. H. A. Kinports as its secretary, while we commend it and its officers to the prayers and co-operation of the entire Church, believing as we do that through this educational activity and latent strength will be developed.

That we rejoice at the favor with which the "Laymen's Missionary Movement," whose chief aim is to devise a comprehensive plan looking toward the "evangelization of the world in this generation," has been regarded in our churches and are glad to learn that it is constantly gaining support in our churches, both East and West, and again commend it for support and co-operation to all our churches.

In regard to "the larger vision," we recommend for endorsement by the Synod of the policy adopted by the Board in the resolution which, after much prayer and great deliberation in the meeting of February 19, 1908, viz:

*Resolved,* That the results of the inquiry instituted by a committee of the conference of the officers of Foreign Missions Boards of the United States as to the forces and funds needed for the speedy evangelization of our mission field and herewith presented to the Board, be adopted as the working basis for the Forward Movement and that we pledge ourselves to pray and labor for the realization of this high ideal submitted to us by the missionaries on the field, and which constitute such a challenge to the faith, prayer and liberality of the Church as it has never faced before. This means that the goal of our effort for the coming year shall be $225,000.

In view of the recent celebration of the twenty-fifth anniversary of Dr. Cobb's election as Corresponding Secretary of the Board of Foreign Missions it was

*Resolved,* That this Synod hereby record its grateful recognition of the "work of faith, labor of love and patience of hope" which have invariably characterized these twenty-five years of devoted and loyal service of our beloved Secretary, Dr. Cobb, in the interests of our work of foreign missions.

This was adopted by a rising vote, and Dr. Cobb availed himself of an opportunity afforded him to express his grateful appreciation of the Synod's action.

The popular Foreign Mission service in the evening was largely attended and was addressed by Dr. Otte and Rev. A. L. Warnshuis, of China, and Dr. Vance, of Newark. After the addresses an unusual and stirring feature of the meeting was presented when, at the invitation of Dr. Zwemer, the chairman of the evening, all the missionaries present, whether in active service or not, to the number of about thirty men and women, grouped themselves together on the platform accompanied by Secretary Cobb and were led in prayer by Dr. Hutton, President of the Board. The scene was most impressive and one that could not often be repeated or ever forgotten.

Tuesday morning the Synod considered the report on the Disabled Ministers' and Widows' Fund, and listened to Dr. Wortman, Synod's agent for their funds. He presented evidence that they were growing in usefulness. There were seventy-three beneficiaries on the Widows' fund last year who received from the Church $11,880 with a maximum payment of $180.

The Committee on Education reported and Secretary Gebhard addressed the Synod. The report showed that

> The Board has had upon its roll during the past year the next largest number of students since the year 1897; namely, 68. The resolutions recommended the raising of at least $16,000 for the ensuing year; that the Sunday-schools make an annual offering for the Board of Education on Rally Day, or on some other Sunday in October; and that the last Thursday in January be observed by all the churches as a day of prayer for colleges and other institutions of higher education.

The report on Domestic Missions was presented on Tuesday afternoon by Dr. J. G. Fagg, who in it congratulates the Board on having raised the largest sum ever raised for the cause of Domestic Missions in the history of the denomination, viz: $141,000.

The report also calls attention to the organization of the Church Extension Society of Greater New York and Vicinity with which the Board of Domestic Missions expects to work with the greatest harmony and efficiency.

The following are the resolutions which were adopted:

> *Resolved,* That the sum of $150,000 be named as the lowest amount absolutely necessary to the maintenance of the work.
>
> *Resolved,* That a most strenuous effort be made to raise at least $25,000 for the Church Building Fund. It is absolutely indispensable to any substantial advance that there be a goodly sum for the specific purpose of erecting new churches.
>
> *Resolved,* In response to the overture from the Classis of Hudson that we urge all Classes East and West to investigate the condition of apparently hopeless fields and institute efforts for the disbanding of churches where they are no longer needed, and the use of such funds in city or country in those locations

FOREIGN MISSION AFTERNOON AT GENERAL SYNOD.

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where there is an evident need and promise of present and continued usefulness.

*Resolved,* That the fourth Sunday in February be set apart for earnest and prayerful consideration and presentation of the cause of domestic missions in all our churches.

Before the adoption of the report, Secretary Voorhees, Secretary Demarest and Rev. Messrs. Korteling of Oklahoma, and Spaan of South Carolina, addressed the Synod.

At the evening service in behalf of Domestic Missions Dr. Wm. I. Chamberlain, President of Synod, presided, and prayer was offered by the Rev. E. Aeilts, classical missionary of the Classis of Pleasant Prairie, and by the Rev. Edgar Tilton, D.D., of New York.

The first address of the evening was by Dr. Chamberlain, who assured his hearers that his interest in the great Home Mission problems of our land was not assumed, but most intense and real. Two books had recently claimed his deep thought—"Christianity's Storm Center" and " The Challenge of the City." And while emigration is continually forcing new problems upon us, there is not one of the elements that are thus being poured into our national life that is not capable of contributing something of value to our national life and progress if only it be touched and fused by the spirit of Christianity.

Dr. J. G. Fagg, of the Collegiate Church, declared that he was a Dutchman, an American and a Christian. Our Church is big enough to do something for the evangelization of our land without waiting for others to help us. We are also old enough to attempt our duty, and young enough to do it with efficiency and vigor. In New York we have a city that is big, busy, rich, beautiful and fascinating and we should work to make it also a godly city.

Mr. E. Ohori, who has recently been engaged by our Woman's Executive Committee as a missionary to his 4,000 Japanese countrymen in New York City, spoke of the power of personal contact and cited the success of our Reformed Church in carrying the gospel to Japan as a reason why she should also carry it to the members of this great nation thus providentially brought to our door.

Mr. Henry Cloud, a student in Yale College and a native Winnebago Indian, next spoke in most excellent English, referring to the tribal superstitions of his people and the power of Christian influence to overcome this and to free his people from these bonds.

The last speaker was the Rev. G. W. Watermulder, of Kalamazoo, Mich., who set forth three principles as essential to the growth of the Kingdom of God everywhere viz: 1. The recognition of the absolute supremacy of Jesus Christ in our personal life and in our Church work. 2. The recognition of the law of sacrifice as the only law of advance in the Kingdom of Christ. 3. The recognition of

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the great spiritual forces of prayer and of the presence of the Holy Spirit in every effort to deepen the spiritual life or to extend the power of the Church at home or abroad.

Ladies' Day was also observed on Tuesday and on another page an account of its exercises will be found.

Wednesday morning the Synod heard and acted upon a number of important reports for an account of which and of many details necessarily omitted in this brief resume we must refer our readers to *The Christian Intelligencer* for June 10th and 17th.

The Synod adjourned at 12.30 on Wednesday and the work of another ecclesiastical year was begun throughout the Reformed Church in America.

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## GLEANINGS FROM FAR AND NEAR.

The Arabic language has ninety-nine names for God, each represented by one bead in his rosary; yet the "Name above every name," which makes Him dearest to our hearts, is totally unknown.—*"Religious Beyond."*

A Japanese convert said: "Before I believed, I was sinning all the time quite naturally; but afterwards, when I wished to sin, it seemed as if a great cord was pulling me back from behind, so that I could not do the wrong thing."—*C. M. S. Report.*

The trend toward union in mission fields has received its latest and brightest illustration in the plans now forming in Korea, looking not merely to the establishment of an independent Presbyterian Church, but of an effective union between the Methodist and Presbyterian Churches. Methodists and Presbyterians have appointed a committee for conference on this subject; and the first resolution drawn up by this committee was in these words:

*"Resolved, That it is the sense of this meeting that the time has come when there should be but one Protestant Christian Church in Korea."* A name for this church was approved,—*Ta Han Jesu Kyo Whoi,*—literally, The Jesus Church of Korea. Whatever the final outcome of these plans, a greater degree of co-operation in education and in medical and evangelistic work must ensue. The Church will pray that the workers may be divinely guided in all their plans.—*Assembly Herald.*

Interdenominational Meetings of Men, to consider their relation to the missionary calls coming to the churches, have recently been held in Richmond, Va.; Montreal, St. John, and Halifax. In every case, a marked advance has been undertaken. In Richmond, where all the churches last year, with 28,000 members, gave about $27,000 to Foreign Missions, the men decided to undertake to double this amount this year, and further increase it to $100,000 as soon as possible. In Montreal, with about 30,000 Church members, they gave last year to Home and Foreign Missions, $100,000; they have undertaken to increase this to $250,000 a year, within a period of two years. This will be an average equal to that undertaken some months ago by the city of Toronto, viz.: $8.33 per member for missionary purposes. Splendid progress is being made in Toronto in securing personal subscriptions to cover the $500,000 they decided to raise. The Baptist Churches, which at first undertook $50,000 of the total amount, have made such progress that they now expect to secure at least $60,000. The reflex blessing that has already come to the churches of Toronto is very marked.

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# Foreign Missions

## THE PROGRESS OF THE KINGDOM IN ASIA.

The seventy-sixth annual report of our Board of Foreign Missions is full of information and inspiration. While every one interested in our work would be the more intelligent and enthusiastic for reading the entire report, it is perhaps not possible to bring this about. We therefore copy the opening paragraphs which give a rapid review of affairs in our several mission fields. In his review Dr. Cobb says:

The movements going on in the lands where our Missions are located continue to attract the attention of the Christian world. They challenge, as never before, the faith, devotion and liberality of the Church. It is impossible to view them without a feeling of awe and admiration,—without the deep conviction that God Himself is working in those lands more manifestly than ever before, preparing for His gospel a highway among the nations and for His people great and mighty things in the way of opportunity and achievement which, hitherto, they have not known.

The extensive revivals in India that characterized the year before have not prevailed to so marked a degree, but their influence has not been lost and their fruits abide. The spirit of unity and co-operation is leading to new and larger combinations and winning new triumphs. Even the growing national feeling and consciousness, while they have had their forbidding aspects and manifestations, and have to some extent interfered with missionary work, yet offer the opportunity and intensify the obligation to make known to the people that Gospel which can alone bring about that unity which is now absolutely wanting and in which their hope of a true national life, regeneration and stability must rest.

In China the government steadily pursues its reforming policy, of which Sir Robert Hart declares the Empress Dowager to be the moving spirit. Elaborate preparation is in progress for the promised introduction of constitutional government. The educational movement, so wide-spread and so wonderful, still offers the Church its unprecedented opportunity of moulding the new life of the China that is to be. The Centenary Missionary Conference held in Shanghai in April and May, 1907, in commemoration of one hundred years of missionary effort since the landing of Robert Morrison in 1807, marks a new era in the history of Protestant Missions in that Empire. All the great practical problems of missions were considered and measures recommended and undertaken for their solution. Above all, unity was its dominant note, and steps were taken to secure the federation of existing churches, with the idea of One Church for China, though now impossible of realization, yet distinctly in view as an ultimate possibility.

The Conference of the World's Student Christian Federation in Tokyo, in 1907, apart from its own special interest and significance, appears to have made a marked and deep impression on public opinion in favor of Christianity, and to have been followed by an awakened evangelistic spirit in the churches of Japan. By the breaking up of the army and the dispersion among towns and hamlets of soldiers who had come under Christian influence in camp and field and hospital during the war with Russia, the Gospel has been carried to every nook and corner of the Empire, to an extent hardly possible in any other way. It is not surprising, therefore, that an exceptionally large number of converts is reported from all parts of the country.

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The question of co-operation between the Presbyterian and Reformed Missions and the Church of Christ is not yet settled. So far as the entire independence of that Church is concerned, there is no question. It has enjoyed absolute autonomy and independence for many years. The problem is, rather, as to the terms on which and the practical methods by which, as mutually independent bodies, the Church and the Missions may co-operate in the work of evangelizing the people and building up one Church of the Reformed faith and Presbyterian order. It is believed that the problem, though it has proved a difficult one, is not insoluble, and that progress toward its solution is being made. It cannot be settled too soon, provided it be settled right, so that these bodies, Missions and Church, freed from such distraction, may give themselves more unreservedly and aggressively to the work of evangelization which is so great and pressing and for which opportunities everywhere abound.

Though no "movements," either religious or political, are reported from Arabia, yet even here the Spirit of God seems to be moving on the hearts of men. The Mission has to tell not only of a larger distribution of the Word of God than ever, but of a change in the attitude of the people toward it and its work,—of pressing invitations to visit the Pirate Coast and stay there, and of a gift of land adjoining the Mission property, from the Sheikh of Bahrein, in gratitude for medical service rendered to his family.

Even and far more significant is the new sense of the importance of evangelistic work for Moslems which is growing in all the churches, especially those whose Missions come in contact with Islam. Not only to bring the Gospel to the followers of the false prophet, but to defend lands and people as yet unoccupied by Christian Missions, though open to them, from the attack and encroachments of the Mohammedan propaganda, is felt as never before to be the pressing duty and solemn responsibility of the Church of Christ.

These facts and considerations, drawn from all our fields, combine to lend additional importance to the reports from the Missions and to the work they are doing. They show how that work affords a vantage-ground for larger work to meet the enlarged demand. They serve to emphasize both its success and its insufficiency.

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## FINANCIAL.

From the report of the Board of Foreign Missions we learn that the receipts of the Woman's Board for all purposes and from all sources were $63,103.15. This is an advance of more than $4,000 over last year when it received $59,333.59, which was then the largest amount in its history. Its disbursements were $63,288.65. To the Treasury of the Board it contributed $44,875.63, of which $39,685.41 was for the regular work and $5,190.22 for special objects. Its payments to the Arabian Mission were $5,285.62.

The receipts of Synod's Board for its regular work were $146,393.85, of which $130,248.09 were from collections; $11,147.88 from legacies, (less expenses); and $4,497.88 from interest on invested funds. Beside these amounts, $19,552.71 were received for special objects outside the appropriations. Among these objects are included an In Memoriam Fund "In memory of departed friends," of $500; the C. L. Wells Memorial Fund, No. III, of $2,500; contributions for rebuilding the Neerbosch Hospital at Sio-Khe, China, $1,860; for famine sufferers in China, $1,109, and for a School building

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at Chiang-chiu, China, collected by Mr. Boot, $1,588, with other smaller items. The total receipts of the Board, therefore, both regular and special, were $165,946.56, a gain over last year of $15,339.25.

The receipts of the Arabian Mission for its regular work were, —from Syndicates, $10,198.15; non-Syndicate gifts, $15,815.73, and from interest, $467.87, a total of $26,481.75. In addition, $5,039.95 were received for special objects outside of the appropriations, making a total for all purposes of $31,521.70, or $2,896.41 more than last year.

Adding the receipts of the Board and the Arabian Mission together, we have the grand total of $197,468.26, a gain of $18,235.66 upon the receipts of the previous year. Such a result, in such a year, affords occasion for surprise and grateful praise.

It may at first appear that the Church has come very near—within about $2,500—to raising the $200,000 sought in the Forward Movement. The purpose for which that amount was sought, however, was the maintenance and increase of the regular work of the Missions, and was not intended to include gifts for special objects which are very irregular and uncertain in character and amount. For the regular work only, the sum of $172,875.60 was received. This was a gain of $12,819.93 over last year, almost entirely accounted for by an increase in legacies. There remains yet the sum of $27,124.40 needed to complete the $200,000. This is the work and should be the achievement of the year on which we have just entered.

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## OUR NEW MISSIONARIES.

During the past year the following new missionaries have taken up their work in their respective fields: Rev. Henry J. Voskuil, Rev. and Mrs. Henry P. DePree and Miss Katharine R. Green at Amoy; Rev. Henry Honegger at the Arcot Mission; Mr. and Mrs. W. E. Hoffsommer in North Japan; Rev. Willis G. Hoekje in South Japan; Dr. and Mrs. Mylrea and Miss Minnie Wilterdink in Arabia.

Besides these the following have been appointed to missionary work and will proceed to their posts shortly:

Miss Anna H. Meengs of Cedar Grove, Wis., who has been accepted by the Woman's Missionary Union of the North Classis of Long Island as its own missionary and will go to Amoy. Miss Mary W. Shepard of Hudson, N. Y., to Amoy; Miss Delia M. Houghton of New Brunswick, N. J., to the Arcot mission, as a trained nurse in the Mary Taber Schell Hospital in place of Miss

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Lillian H. Hart, resigned. Rev. G. H. Pennings of the Western Theological Seminary, and Miss T. H. Josselyn, M. D., to the Arabian Mission, with probable assignment to work in the Mason Memorial Hospital at Bahrein.

The Board would gladly have made other appointments could the proper persons have been secured. This number by no means meets the wants of the Missions as at present constituted, without reference to any considerable advance.

NEW MISSIONARIES' HOME, BAHREIN.

(Through the special donations of friends of our Arabian Mission, a commodious and suitable "Missionary Home" has been built at our Bahrein Station. It contains apartments sufficient for two families, and several single rooms for individual missionaries, and it is hoped that its conveniences will greatly conduce to the health and comfort of its occupants.)

## NOTE FROM ARABIA.

I got back from my tour to the Batinah Coast last Saturday having been away thirty-four days. Perhaps if it had not been for my treasurer's work I might be out still although a month of Oman touring is just about enough for a time. I found the lack of privacy rather trying. Being always guest means that one lives in a public reception room all the time. One may come in from an all day's ride and then have to squat on the floor in native style and entertain a larger or smaller audience. Of course this also has its advantages. For the first

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two weeks our main discomfort was *cold weather*—in the last week it got pretty warm. We went up the Batinah Coast some miles beyond Sohar, not quite as far as planned but made up for this by going up into the mountains as far as Rostak and returning via Nachl where our house was a welcome refuge for a few days. At Rostak we were for a while in doubt how we were going to get away and we had to use backsheesh with the head slave to secure us a guard who proved useful along the way. Several stretches were pronounced dangerous though we saw nothing more than some suspicious characters. It gives one a peculiar sensation when the guard load their Martinis with the laconic remark "There is fear." There was much to cheer us most of the way. We sold well—viz. 450 copies and with few exceptions we were able to talk straight on religion. Frequently we were asked to read and often in the light of our lantern, surrounded by a circle of dusky countenances the colporteur or myself would read from the Bible. Ignorance is dense, prejudice great and wickedness awful in this land and it seems so little we can do but God uses weak things to confound the mighty.

F. J. BARNY.

## WELCOME TO A NEW MISSIONARY.

At different stopping places I received letters of welcome from my Indian friends and future fellow-workers. At Colombo no less than about a dozen letters were handed to me assuring me of the hearty welcome that was awaiting me in Vellore. And these letters contained the very truth, for words cannot tell and describe the kind reception that was tendered to me at the depot of Vellore where I was met by nearly all of our missionaries and their wives and the native pastor and helpers; and as the custom is, the native brethren each handed me a citron and put a beautiful, fragrant garland around my neck and then we took the carriage to Dr. Wyckoff's large bungalow where the conference was in session. It touched me as very homelike, too, to look into the real faces of these brethren and sisters whose pictures were already in my mind and so they were no real strangers to me. In the afternoon meeting I was more officially welcomed by a few kind words of the officiating chairman of the conference, Rev. H. J. Scudder. In the evening the latter friend took me out for a walk through the town and behold, some more familiar pictures which I have so often seen before, such as the Mary Taber Schell Hospital and Voorhees College and the college bungalow. As I had two watches with me I had been keeping one running with Swiss time and the other with current time and I marked in my diary: Time difference between Zurich and Vel-

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lore: 4 hours, 30 minutes; and as New York differs 6 hours from Zurich, the time difference between Vellore and New York must be about 10 hours, 30 minutes, wherefore just now while I am writing this, at 9 p. m., the clocks of Zurich must indicate 4.30 p. m. and yours over there 10.30 a. m.

The Mission meetings extended till about Friday noon officially, when several of the missionaries returned to their respective fields. It was a great sorrow that Father Dr. Chamberlain* was detained from attending the conference by severe sickness which has been confining him to his bed to this very hour. On Friday afternoon I took my first walk all alone through the native quarters of Vellore and saw a good many very interesting sights too numerous to be mentioned here. One pleasant feature which we younger people daily enjoyed was a plunge and a swim in the large swimming tank at Dr. Wyckoff's bungalow, a sport which might compensate somewhat for the skating at home.

Sunday, Jan. 12. Attendance of the first Tamil preaching service, not first church service, for I went to prayer meeting on Wednesday before. Of course, I had to provide my own sermon and meditation and could only enter into the spirit of the service. As the Mission decided to have me spend my first year at the bungalow of Rev. L. R. Scudder, M. D., at Ranipettai, I was supposed to move over here on Monday morning, Jan. 13, but God decided otherwise, for on Sunday afternoon I fell sick and could not leave my bed again till the following Friday, so my removal had to be postponed a whole week. Unfortunately by a misunderstanding the friends here were not properly informed of my detained arrival and went twice to the station to meet me, only to return again disappointed. They therefore came in a body with song and music to the bungalow and tendered me a reception in great style, with an eloquent address and decorating me with another most charming garland. On the following evening another surprise was awaiting me at the Normal School, where the students whom I instruct daily in the Bible received me with speech, music and song and garland. They had even *composed* a song especially for the occasion and presented it. Last week the native helpers, (Dr. Scudder's) met in their monthly conference at Dr. Scudder's and one afternoon they asked for my appearance and paid me their respect by song, prayer, address, citrons and garland. So you need not wonder any more why I felt at home here right from the start, and my prayer and desire is only that I might be found worthy of all the honors and the favors that have been bestowed upon me thus far, and that I shall never disappoint the expectations of my friends here and at home.

HENRY HONEGGER.

*Dr. Chamberlain died Mar. 2, 1908.

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## SYNOD AND PRESBYTERY IN INDIA.

Last Saturday the Presbytery of Arcot met in special session at Sekkadu (Near Kandiputhur), and on Sunday, 16th inst., ordained Mr. P. Arivanandam to the Gospel ministry, and installed him Pastor of the Kandiputhur and Serkadu churches, in place of Mr. Isaac Lazar deposed. The gathering was a very pleasant one, a goodly number of visitors being present from Vellore and Ranipettai. Eight village congregations unite in forming the churches, the membership being thoroughly indigenous. The pastor is to be supported by native funds, the Pastors' Aid Society for the present supplementing the salary given by the churches. I have spent most of the last week among the Kandiputhur group of villages introducing Mr. Arivanandam to his people. I have been accompanied by some good native preachers, and we have held special evangelistic services with nearly every congregation. At Kandiputhur where the ex-pastor resides, we had an impressive service, at which he was present, and in all the villages the Christians not only were responsive, but many heathen showed no little interest in the preaching. The new pastor begins his work under pleasanter auspices than was feared, and we trust that his ministry will be greatly blessed.

On the 27th inst. our Synod will hold an adjourned meeting at Madras to finally confirm the act of union with the Congregational churches of South India, and arrange for its consummation. Out of courtesy to our General Assembly, we did not definitely arrange for the completion of the union last November, and the action was a wise one, for the Assembly most cordially approved of the step proposed, and gave us its blessing. The time when the two bodies will come together will probably be July next, and the place of meeting Madras, although both Madura and Travancore have extended invitations to meet there. To onlookers from a distance, our road to this union may have seemed a very round-about one; but the hand of the Lord is plainly visible in it. Our connection with the brethren in the north led to their taking action in 1906, committing themselves to a wider union than the "Presbyterian Church in India," which was first contemplated. We have also learned that one General Assembly for India on the lines adopted, is impracticable; and that if a National Church is to become a fact, the central and highest court cannot assume the functions that are commonly delegated to a Presbyterian Assembly.

J. H. WYCKOFF.

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## MESSRS. TAFT AND BRYCE ON MISSIONARIES.

(Editorial from the New York Times, April 24, 1908.)

It is not without significance that on successive days two statesmen so eminent as Mr. Taft and Mr. Bryce should be discussing the work of missionaries in non-Christian lands in the same spirit, and that spirit favorable to the missionaries and severely critical of the classes among whom the missionaries are most often decried. Both these gentlemen, it must be remembered, have in the course of their work in public life had to deal with the countries to which missions are sent, and to deal with them in a responsible manner. Mr. Bryce has been a member of the British Parliament and of the British Government. He has also been extensively a traveler and he has been a careful student of the affairs of the British Oriental possessions and dependencies. Mr. Taft has had to concern himself with the Philippines and their varied tribes of natives, some Mohammedan, some pagan, and some Christian, and has had to study the general Oriental question. Both agree that the missionaries have, as a class, been faithful, pure, disinterested, and truly benevolent.

Both agree in substance that it is the non-religious and irreligious among the Occidentals who have been directly or indirectly responsible for the hostility that has been developed against the Christians. This has come about largely through the covetousness, the cruelty, the unscrupulousness of the foreigners having to do with a weaker and, therefore, with a more or less despised race. And both urge the duty, which seems plain enough in the light of mere morality, resting upon the so-called civilized Governments to control and restrain, as far as possible, their own people in their intercourse with the natives. Happily this now is the spirit of Occidental Governments, our own and those of Europe, far more than it was even a generation since. The practical application of this spirit is at all times difficult. Has not Mr. Taft discovered that the most un-Christian motives he has had to contend with in seeking justice for the Filipinos prevail in the breasts of the beet sugar planters of the West and of the tobacco growers of the Connecticut Valley? And the British Government has had like experiences in connection with its attempts to control the opium traffic. But it is to be noted, on the other hand, that Messrs Taft and Bryce are actually assuming the role of missionaries to their own people, and are preaching the gospel of doing unto others as we would have others do unto us.

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# Domestic Missions.

## A BIG WORK.

"Resolved, That the sum of $150,000 be named as the lowest amount imperative to the maintenance of work already in hand in the populous East, in the great and growing Middle West and promising Oklahoma, as well as to any proper advance in the great work of our country's evangelization."

"Resolved, That a most strenuous effort be made to raise at least $25,000 for the Church Building Fund. It is indispensable to any substantial advance that there shall be a goodly sum for the specific purpose of erecting new churches, the opportunities in this respect are large and the need is very great. We call the attention of the whole Church to the importance of larger immediate gifts, and a remembrance of this work in the disposition of legacies."

These resolutions are Synod's appraisal of our Domestic Mission responsibility. A new and higher mark is set before us, a challenge to the faith, the liberality, the sacrifice of the Church. $175,000 for Domestic Missions is not beyond the ability of the Reformed Church in America.

A big work! Now up and at it!

"If there is an imperative work in North America, it is the work of Home Missions." J. B. V.

## A SURVEY OF THE SITUATION.

By W. T. Demarest.

Several months ago I saw for the first time an outline map of the United States which showed in a striking way the relative numbers of the people of our country who were identified with evangelical churches, either as members or as adherents, and those who were entirely apart from church influences. I do not recall the numbers in each class, but the chart showed that Home Mission effort in America has accomplished not one-third of its task. Throughout our whole country the people who are indifferent to the message of the gospel greatly outnumber those who have opened their hearts to its truths, and when we call ours a Christian land,

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we are but saying in a positive way what could be more truthfully expressed negatively. Ours is not a heathen land.

The task of the Church of God in America is to turn this negative truth into a positive one, and if it be not accomplished we will see the day when another negative statement may be made regarding our beloved country: that it is not a Christian land. That this danger is a pressing one may be discovered by any one who studies population statistics side by side with those of the churches. For a number of years the percentage of population growth and that of church growth have been almost identical with what advantage there may be on the side of the population. The Church is making little headway. Our forefathers, whether they were of Dutch, French, English, German, or Scandinavian birth, left us a sacred heritage. In the early days they dedicated this country to the Lord. We must see to it that He does not lose this fair land because of our inactivity or indifference.

The home mission problem of today is complicated by two new elements. One is the movement, the increasing movement, of the people toward the large cities, and the other is that which we call the Immigration Problem. In meeting both complications our own Church must play an important part.

We sometimes hear it said that there is no field for our effort in those parts of our country where our denomination is not known. I do not accept that statement, but it is not necessary to discuss it here, and I will only ask you to remember our new church in Belfast, Maine, as proof of the fact that consecrated effort was sufficient to plant a Dutch Church, and one successful from its beginning, even in Puritan New England.

But our Church is known, and favorably known, in many places where the increase of population provides the finest missionary ground in the land; places where denominational investment is certain to produce compound interest for the Lord's work. I have mentioned the movement of population toward the cities. Beginning at that great metropolitan center where our American Church had its birth, we may go toward the West, and in New York State, Ohio, Indiana, Illinois, Michigan, Wisconsin, and the States farther West, we are already established in the important cities and the Reformed Church is held in good repute. There is scarcely one of these cities which does not feel the effects of this population movement. There is not one of them in which opportunities for Reformed Church Extension does not exist. Such extension is an immediate opportunity, it is a passing opportunity, it is a manifest duty which we must accept or prove recreant to our trust.

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The matter of immigration is so familiar to all that I need but touch upon it. Here, too, we have a duty and an opportunity, and they have been too long neglected. From southern Europe are coming millions who hold nominal allegiance to the Church of Rome. But when we remember that the Roman Church in the United States does not begin to add to its membership figures anywhere near as many people as come to these shores from Catholic countries, to say nothing of the natural growth of the Church through family increase here, you realize that among the immigrants we have a missionary duty to perform without danger of laying ourselves open to the charge of proselyting, even were we anxious to avoid such a charge. In this connection we are also to remember that in the Catholic countries of Europe, from which so large a proportion of our present day immigrants are coming, the Protestant churches are known in many cases as Reformed churches, so that to many of these people the Reformed Church in America will stand as an institution of which they have already heard, and to which many are already inclined.

Apart from these two phases of home mission work, there still remains the familiar work on the frontier and in rural communities, just as important today as it ever was, with new opportunities constantly presenting themselves. How are we faithfully to acquit ourselves as a Church of these many responsibilities? Only by a larger realization of them, by deeper consecration of ourselves and our possessions.

How are we now meeting this responsibility? The contributions to the work of the Board of Domestic Missions showed no advance in the year just closed. Contributions for the Missionary Fund were about forty cents per member for the year, less than one cent a week. How ridiculous to expect thus to realize our responsibilities and accomplish the Lord's work in this land!

Contributions to the Church Building Fund last year were at the rate of seven cents per member per year. Is it too much to ask that each pastor in our Church shall see to it that his people contribute at least twenty-five cents per member for this cause of church erection? Opportunity after opportunity has to be pushed aside by the Board because of the inadequacy of this fund, and this is especially disheartening now, when suburban opportunities are multiplying and it often happens that our own people are driven into other communions, because they and not we are able to assist them in building a house of worship. At least $35,000 per year ought to be spent by our denomination in church erection. I hope that we may depend upon $25,000 of this from the contributions of

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our people, and that at least $10,000 a year may be realized from the repayment of loans made from the Fund in past years.

The aggregate of such loans is about $400,000. The Board has offered to accept annual payments of five per cent. on such loans, so that churches may thus relieve themselves of this obligation to the denomination in twenty years at the most. This is a reasonable offer, involving the payment of a sum no larger than would have to be paid in annual interest, if the money had been borrowed from a bank or an individual, without any reduction of the principal debt. A few churches have already accepted this offer, and doubtless many others will begin repayment in a year or two. If every Classis were to appoint a special committee to agitate this matter, an era of church erection would dawn upon our church such as it has never before experienced.

The figures printed in the back of the Board's annual report have one hopeful sign which is not at once apparent. It is this: Interest in the cause of Domestic Missions does not need to be created in our churches; it already exists. All that is needed is development. For we find that in our whole denomination there were last year only thirty-five churches which did not give anything to this cause. 652 churches did make an offering, but of these, forty remembered only the W. E. C., making no gift directly to the Board. Only 369 churches, however, made any offering to the Church Building Fund!

So here is an occasion for encouragement. The people know the cause. It remains only to develop knowledge into a sense of personal responsibility.

"What is to be my part in the evangelization of America?" This ought to be the question which every one of the members of the Reformed Church puts to himself or herself. If it is honestly asked and if it is answered sincerely, the Board will go to the next Synod with a far different financial report than has been given this year.

I believe most thoroughly in systematic giving. I am no lover of the annual, or even of the semi-annual collection. We sometimes smile when we hear of churches in which two offerings are taken at every service; one for congregational purposes and one for some benevolent cause. But I am not sure that this, in its essence at least, should not be our ideal. Every Sunday, every day, we are to call ourselves faithful followers of the Master, do our part, however small, for the advancement of His kingdom. We may not all be missionaries, but it is given to the humblest of God's children to

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let his light shine, systematically and constantly, so that each one of us may sincerely pray "Thy kingdom come," feeling that we are doing our individual part of the work to advance the coming.

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## THE BUILDING OF THE CHURCH.

Someone has said that the members of our churches do not discriminate in their gifts for the cause of Domestic Missions. To the average person, it is said, home missions, as a term, covers all the extension work of the denomination—church building, purchase of property, aid of weak churches, and payment of missionaries' salaries. A gift to the Board of Domestic Missions, therefore, is assumed to include all these in its purpose. This is substantially, but not altogether, true. For many years our denomination has had a special fund, known as the Church Building Fund, which is used for no other purpose than the building of houses of worship and the purchase of the land on which they stand. It is advisable, in the opinion of most people, that this phase of domestic mission effort should be administered from a separate fund, although it may be true that the method is not altogether understood by the rank and file of our church membership.

The opinion is almost universally held, in our Reformed Church as well as in other denominations, that it is a good thing to give the people an opportunity especially to contribute to the work of church building, apart from any other home missionary enterprise. The privilege of such contribution is not realized as it ought to be. What nobler purpose can one find for self-sacrifice in giving than the building of churches in which our heavenly Father may be worshipped? If this be remembered when the offering for the Church Building Fund is made in each vongregation of our communion the denomination will grow more quickly. Almost the first need of a community is a church, and were it not for the aid which is extended by the denominations, few would be the churches built in our land. Our own denomination would be smaller by several hundred churches than it is today, had it not been for the timely aid given in past years through the Church Building Fund.

But these things are not realized. If they were the Board of Domestic Missions would not have to show, as it did in the annual report recently published, that three hundred churches of our faith and order made no contribution to the Church Building Fund last year. It is especially sad to note that some of the churches which

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allowed the privilege of aiding in church erection to pass them last year were themselves former beneficiaries of the Church Building Fund.

Now is the time of great opportunity. Never were so many doors opened for the entrance of our Church as in this year 1908. The frontier, the city, the suburbs, the rural communities, are all crying for aid, and the help must be quickly given or the opportunities will forever pass. The General Synod realized it. For it called upon our people to give at least $25,000 this year to the Church Building Fund. This is three times as much as was given last year, but it is just about one-half of the real needs of the Fund. In the last analysis the progress of our denomination depends upon this fund. The Church cannot extend unless new congregations are aided in the erection of houses of worship and old ones helped in the providing of better facilities to meet membership growth.

This must be the watchword in every church this year. An offering for the Church Building Fund that will average at least 25 cents per member. Added to this, individual members who have been blessed by the Lord with an abundance should esteem it a privilege, by large special gifts, to raise altars to His glory. Individuals might sometimes easily give all that is needed for one church, and those seriously seeking such opportunities for service will find the secretaries of the Board of Domestic Missions ready to point the way to fields that are ripe for the harvest.

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Lord! while for all mankind we pray,
Of every clime and coast,
Oh, hear us for our native land,
The land we love the most.

—*John Reynell Wreford.*

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## GLANCING THROUGH THE ANNUAL REPORT.

The captions of the several paragraphs are suggestive of interesting reading. "Increase in Receipts" (this ought to be double-leaded); "Reorganization of Office"; "Summary of Churches and Missions"; "Repayment of Loans"; "Classical and Student Missionaries"; "The Women's Executive Committee" (who have a big report of their own, which you ought to have for the cover alone—and the outside is the least important); "Oklahoma"; "Among the Colored People"; "Ellis Island"; "New Work"; "The Home Missions' Council"; "The Appeal to the Church."

The Board gave assistance last year to 229 churches and missions, which have a communicant membership of 11,729. The number received into these churches on confession was 899, and by certificate 626. This proves that fruitful work was done and we would like to know whether this proportion of addition can be found in the churches independent of outside help. The Board appropriated for Pastors' Salaries $51,316, and the churches themselves contributed to the same $66,516. The benevolent contributions from the missionary churches amounted to $15,851, besides which above $3.000 was given for benevolences outside of the denomination.

The work at Ellis Island has been maintained as heretofore. The missionary of the Board, Rev. Sydney Zandstra, is present at the docking of every ship from the Netherlands. Every Holland immigrant receives a welcome to the new land from the representative of the church of his fathers.

Oklahoma reports as follows: "There are now eight organized churches with three more to be organized. One hundred and sixty-seven members have been added during the year, 124 of them on confession of faith, making a total communion of 713, and this in spite of several vigorously revised rolls. The Sunday-school enrollment has increased to 1067. Financial returns are equally encouraging, showing $1,409.86 for denominational objects, as against $626.81 last year."

Further items from the Report can be seen by consulting the Bulletin pages, but the best way to "know it all" is to send for the report and read it all for yourself. A postal to the Office Secretary and the Report comes next mail.

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# Women's Executive Committee, Board of Domestic Missions, R. C. H.

MEMORIAL HOME, GRAY HAWK, KY.

(This home for our Kentucky Missionaries was given by Miss M. S. Allen, as a memorial to Dr. John Chester Lyman. It was finished and occupied last year, and is the home of Mrs. Hoover and Miss Schermerhorn.)

## GRAY HAWK AND TYNER.

From the Gray Hawk district came pleading voices asking that they too might share in the blessing, for the good news had spread. The nurse, the Bible reader and the teacher were sent to them. Many a mother's heart has been comforted by the relief given to her and to her children. Many a "Little Jim" has caught sight of gladness which has made more endurable the suffering that was past being cured. Since the little Memorial home has been completed its doors have been always open to every form of need. Special interest has been shown in the young men and boys, and they meet often in the evenings and are entertained with games and music. So little that is pure and bright has ever come in touch with their lives, and no effort been made to keep them from vice and sin. When the new church is finished here, a room will be fitted up for this special purpose—a reading-room open and free day and night.

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The encouragements of the work have been many, but the outlook is even more promising if we can but realize and grasp our opportunities at once. Beyond Gray Hawk lies the little settlement at Tyner. Hundreds, yes, thousands of young people may be reached from this point, boys and girls eager for an education, and who can never have their chance unless we give it to them. Purchase a large tract of land here, erect dormitories, establish an industrial plant, so that the hands may be trained to be skillful, taught to make home a place of comfort and happiness, to work the soil properly and secure from it a living. Who can estimate the far-reaching influence of such a step forward. Shall we, may we go in and possess this new land? "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me"—the King's approval shall be the reward.

From *"Twenty-five Years of Mission Work in America."*

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## THE YEAR'S WORK.

From the twenty-fifth annual report of the Corresponding Secretary of the Women's Executive Committee, we make the following extracts. From cover to cover the report is most interesting reading, and we hope every woman in the Church will have her own copy and read and study it:

### MISSIONARY AND CHRISTMAS BOXES.

"The common problem yours, mine, every one's, is not to fancy what *were* fair in life, provided it could be—but finding first what *may* be; then find how to *make* it fair, up to our means, a very different thing."

The common means at hand to make life a little more fair for those who represent our Christ and ourselves on the Mission field, and whose stipend is often pitifully small, is to send a thoroughly good Missionary or Christmas box filled with necessities, and here and there a little real luxury tucked in with a "just because we love you" thought, the sweetness of which can only be appreciated by those who labor in far away lonely fields, and who need to realize that there are those at home who care and want to help. In all 1,809 Missionary boxes have been sent.

Christmas Boxes! Yes surely we want every one to have a real Christmas. We could not bear the thought that one little frontier or Mountain Sunday-school might lack the Christmas joy, for do not these material things, interpret and make real the true spiritual meaning of the Advent. In all the years 840 of these good cheer boxes have gone on their mission of love.

### SPECIAL GIFTS.

This department of our work records its twentieth year of service. Hundreds of Churches, Sunday-schools and homes are the better equipped because of the coming of these Special Gifts.

It is often a serious problem in the economy of a little new enterprise to provide the smaller needs of the sanctuary. When the subscription paper has gone its rounds again and again, and one after another has given until there is nothing more that can possibly be spared, when they have given the labor of

their hands and yet are lacking the means to provide pulpit, hymn books, communion table, organ or communion service, it is then the Special Gifts come forward, to supply these last needed furnishings, which were quite beyond the power of the little struggling mission to secure.

STUDENT MISSIONARY WORK.

It is now fourteen years since the Committee began assuming the support of the Student Missionaries sent out by the Domestic Board. Including those to go out this summer, 385 of these young men have been sent to fields east and west and south, carrying the message and the power of the Christly life, trying to make potent the divine righteousness in communities and places where neglect and sin and ignorance have prevailed. "How shall they preach except they be sent?"

One of these summer representatives costs $100. Are *you* sending one?

PARSONAGES.

What a story might be woven out of the events the parsonage has witnessed. Here the wayward have been counseled, the mourning comforted, affianced hearts made one. How many here have resolved to turn from sin to the straight and narrow way. How many burdened hearts have here found relief.

The parsonage suggests, not merely a house, but a house, as it were, with a soul and a mission to perform, that of ministry to all who may come within the sphere of its influence.

Each church should have such a home. It has been the purpose of the Committee from its organization to assist in providing these homes for missionary pastors. Not ever giving the entire cost but by our aid making it possible, when the people themselves have done their utmost, to secure a suitable and permanent home for their minister.

The Committee has contributed in all to the building of one hundred and twenty-one of these homes.

Each year a large number of both churches and parsonages received needed repairs through help from the Committee.

Very special mention is due the Elim Church of Kings, Ill. Not long since the pastor of this church wrote us saying "Fifteen years ago when we were a struggling church, you gave us five hundred dollars toward building our parsonage. It has always been our hope that some day we might be able to return this sum to your treasury. God has blessed and prospered my people and I now have the great pleasure of enclosing a check for $500, the full amount of your gift."

Is this not the ideal that every church should strive to attain? Money thus returned goes out at once to bless some other waiting people, to whom without this returned gift we could not extend the needed help. We trust there are many churches that in the near future will return these gifts in full or in part as God has blessed them.

INDIAN WORK.

The gathering of gifts for a Columbian Memorial Church, in 1894 and the sending out, the next year, of one missionary, the Rev. Frank Hall Wright, marked the beginning of a work that has grown in fourteen years to a ministry among the Indians of four tribes in Oklahoma with an efficient band of workers, an orphanage, a school and an allied Industrial work; and, most blessed of all, a total Indian membership of 421 souls, won from the darkness of heathendom to the light and peace of the Jesus way.

How the past year opened a new field in the mountains of New Mexico and brought to us a wonderful opportunity among the Winnebago Indians of Nebraska, will be told more at length in the report of our chairman for Indian work.

KENTUCKY WORK.

The title of a recent magazine article is suggestive of just the work that is needed in the mountains of Kentucky, "Reclamation Work." The article on the Government's Reclamation Service in the west makes this statement: "Few realize how extensive are these undertakings or how important they are to the

home seeker. The employment of 16,000 men and the expenditure of $1,250,000 every month are but incidents in the service. The productiveness of these re-reclaimed lands is marvelous."

What the Government is doing for these American lands we are seeking to do for these Mountain American people.

One thing is needed to reclaim these desert lands, and bring them to wonderful productiveness—water. One thing is absolutely needed for the reclamation of these splendid Mountain people—Christian help. Wonderful potentialities lie dormant in these mountain boys and girls; let us give them a chance in life, through a Christian education of head, heart and hand.

The Committee began its work of Reclamation in the Mountains at McKee, in June of 1900. The story of its development will be found in the report of the chairman for Kentucky work.

One fact is insistent. We must enlarge this work by the opening at an early date of the much-needed Industrial department with the regular school course at Tyner, a new location recently opened to us.

And what about this work being worth while?

These reclaimed lives, with the higher standard of home life, will reach down with influences for good to generations yet to come, a blessing mentally, morally, physically to hundreds yet unborn.

There can be no measure to the worth of such work. If we could put into it millions instead of units, it would still be well worth while.

### THE TREASURY.

We desire to express again our grateful appreciation of the labor of love our treasurer has given, as we submit the following summary of her report:

| | |
|---|---|
| For the General Fund | $20,373.74 |
| For the Indian Fund | 21,709.40 |
| For the Kentucky Mountain Fund | 6,784.36 |
| Legacies and Memorial Gifts | 3,137.67 |
| *Legacy of invested securities | 12,000.00 |
| Total for year | $64,005.17 |

This is, as it should be, the largest sum that has ever passed through our treasury.

We are deeply thankful to the many co-workers in our churches, who by their self-sacrificing gifts and loving prayers, have made this result possible. They have heard the Master's call to service, they have realized America's need, and to them belongs the joy in whatever has been accomplished.

To them and to us there opens now the larger work of the morrow. Never was such opportunity, never such need, as confronts us today, of making Christ a living reality to the polyglot millions of our land.

It is a work that is fundamental and basic, not only in its bearing upon the future christianity of America, but in its relation to world evangelization.

O let us hear the inspiring word
Which they of old at Horeb heard;
Breathe to our hearts the high command,
"Go onward and possess the land."

EDITH H. ALLEN,
*Corresponding Secretary.*

*This includes $12,000 of the Helen M. Dodd legacy.

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## LADIES' DAY AT GENERAL SYNOD.

Ladies' Day dawned fair and bright and brought to the services of the day not only all those ladies who were visitors at Synod, but many who came into town for the express purpose of attending the sessions.

The morning was devoted to the interest of the Women's Executive Committee, who had dressed the Grand Avenue Church with flags and flowers, and crowded it with an interested audience.

Mrs. John S. Bussing, president of the Committee, occupied the chair and introduced the speakers.

The first speaker was Rev. Henry S. Schipper of Springfield, South Dakota, who told of the progress of his work in that far western land. He was followed by Rev. E. Aeilts, the classical missionary of the Classis of Pleasant Prairie, whose description of the method of organizing new churches in the West, where long journeys and unpleasant privations were a part of the work, was most interesting.

Mrs. Hoover, of our Mission to the Kentucky Mountaineers, was next introduced and described the work among those native Americans whom the world has passed by in their rocky fastness, but who can and do respond most wonderfully to the efforts made on their behalf.

Henry Cloud, a Winnebago Indian and a student at Yale, bore testimony to the excellent work done by the Committee among these "wards of the nation," and the wonderful results that are being attained by them.

Mr. E. H. Ohori, the last speaker, has been recently employed by the Women's Executive Committee to go to the 4,000 of his countrymen who form the Japanese colony of New York City. He has been but a few months at work, but already much progress has been made.

After this speaker the meeting closed with singing "America" and many remained to enjoy a social hour and to partake of refreshments provided by the ladies of the Grand Avenue Church.

The afternoon session commenced at half past two and was conducted by Mrs. D. J. Burrell, of New York, president of the Woman's Board of Foreign Missions. After the opening exercises Mrs. Burrell introduced Miss Couch of Japan, who told of the work among the women and children of that land.

Miss Anne E. Hancock of India then spoke, describing life and worship and school work in the Arcot mission.

Dr. Ida Scudder was the next speaker, whose story of the medical work in India was, as ever, most thrilling and convincing as she told of the day's routine in the hospital wards, and the great need of the women of India.

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Mrs. M. L. Wyckoff, of Japan, then spoke of the children and women of Japan, saying that the Christian women of Japan are seeking the evangelization of their fellow women.

Miss Margaret C. Morrison, of China, had two thoughts to offer; one that our thought of self ought to be less and our thoughts of others grow larger as the years go by; and the other the need of realizing our personal responsibility. She told of an elevator boy in the Windsor Hotel fire, years ago, who lost his life trying to save others because he was "the man who ran the elevator," and thus illustrated the result of feeling our responsibility for the good of others.

Miss Gertrude Dodd, the new Treasurer of the Board, spoke of the need of funds for the work and gave an opportunity to those present to make an offering for the traveling expenses of Miss Couch who is to return to Japan in the autumn.

Mrs. J. S. Hogan, of Schenectady, N. Y., spoke of the value and methods of Mission Study Classes, taking as an illustration the methods used in her own church, and showing the charts, lesson books and leaflets used in this work.

Mrs. A. De W. Mason, of Brooklyn, then told how the work of the auxiliary of the First Reformed Church of Brooklyn is planned and worked. Committee work is greatly emphasized in this society and by putting every member on some committee each one is interested and made truly an *active* member. A good and faithful treasurer is also an absolute necessity. Two meetings, one on "Arabia" and another "A Tour of our Mission Stations" were particularly described.

Miss Lawrence spoke the concluding words, urging all to strive from a sense of love for "others."

The benediction was then pronounced and the audience withdrew to carry new inspiration to their homes.

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## Educational.

### ANNUAL REVIEW.

When the Rev. Wm. H. Ten Eyck, D. D., departed this life, April 25, 1908, he had served as a member of the Board of Education for forty-nine years and ten months. During thirty years of this time he recorded the acts and proceedings of the Board and rendered valuable service as a member of its executive and finance committees. Although nearly ninety years of age at the time of his decease, he was still in possession of his mental and spiritual pow-

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ers and was a regular attendant upon the meetings. Deep gratitude to God is expressed for this long life of distinguished service.

A change in the treasurership of the Board is noted, Mr. Peter Quackenbush feeling obliged to resign this office on account of th pressure of other duties, his successor being Mr. John F. Berry, a elder in the First Reformed Church of Brooklyn, whose familiarit with the business interests of Greater New York peculiarly fits him for the position.

Certain of the scholarship funds administered by the Board having been so devised as to make their respective incomes available for meeting expense of instruction in our theological seminaries, during the past year the salary of the Rev. J. Fred Berg, Ph. D., as Lector in Biblical Theology and Sacred History in the New Brunswick Theological Seminary has been paid by the Board, which has also credited each of our seminaries with the balance of income of the funds above referred to.

In addition to the aid given to students for the ministry and to our theological seminaries, the Board has made an appropriation of $2,000 to Hope College and of $1,200 to each of our Classical Academies, viz.; Northwestern, Pleasant Prairie and Wisconsin. The facts that 57% of the students aided by the Board last year came from homes within the boundaries of the Particular Synod of Chicago and that the larger proportion of students for the ministry who are not aided by the funds of the Board come from the same Synod, prove these appropriations to be most profitable investments.

As Cordell Academy, in Oklahoma, was established by the order of the General Synod and is owned and managed by the Board of Education, a full report of this institution is included in the annual report of the Board. This shows that the management of the school is entrusted to a local board of three Reformed Church ministers and three laymen, and that it has a strong faculty, which gives the students the best preparation in the State for college entrance. The courses of study include classical, Latin, scientific, English, engineering, preparatory and commercial.

Seven prizes were offered by friends of the school and five tuition scholarships by the business men of Cordell for superior scholarship in various branches. The enrollment of students for the year was 74, but while the academy building will accommodate a much larger number, there is imperative need of a dormitory, as the capacity of the homes in town has been already taxed beyond reasonable limits to provide the students with comfortable lodgings. Harder Hall cost $15,000. A suitable dormitory would cost about

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$20,000. Here is a call to Christian faith and Reformed Church enterprise, a magnificent opportunity to add one more name to those of Hertzog, and Winants, and Voorhees, by the erection of a memorial home for Christian students in our wonderful new State. The support of the academy last year cost $4,865.86, which the Board was able to meet, chiefly through the gifts of friends of the school, and receipts from tuition. Next year Cordell Academy is to be under the efficient management of the Rev. Jacob Poppen, Ph.D., who has been elected its principal.

Receipts for the year from offerings of churches, societies and individuals were $9,837.84, a bequest of $50 came from the estate of Mr. Almon B. Merwin, and re-payments by former students amounted to $594.73. The Board administers two distinct classes of funds, namely the *income* of a permanent fund, for the benefit of students preparing for the ministry and of a small fund for parochial schools. The aggregate of balances of income of these funds May 1, 1908, was $9,179.65.

The second class of funds are the *offerings* from all sources for the general purposes of the Board, the disposition of which is discretionary. The balance of this general fund, May 1, 1908, was $566.06.

Eighty-two per cent. of the total receipts of the Board of Education last year was in specifically designated funds; 18% was subject to the vote of the Board.

Emphasis is placed upon the necessity of beginning all forward movements in the Church of Christ where the Master began, namely, with enlisting and instructing workers for His harvest field of the world. The fact is also emphasized that the Board of Education is receiving twice as much income from the bequests of the dead as from the offerings of the living. The amounts should be about equal, the Synod having laid upon the Board for the coming year work which will cost at least $16,000, no part of which can be taken from the income of invested funds.

The annual report closes with gratitude to our Heavenly Father for the blessings of the year; with an appeal to the Sunday-schools to help forward the work of the Board, which is wholly among young people; and with a request that the annual Day of Prayer for colleges, January 28, 1909, be observed by all our churches, for the recruiting of the Lord's forces and the growth and success of the forward movement.

JOHN G. GEBHARD, *Cor. Sec.*

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# Our Young People's Work.

Of this work Dr. Cobb speaks thus in his annual report:

The appointment of Mr. H. A. Kinports as Secretary of this department by the four Mission Boards in the spring of 1907, was noted in the last report. Mr. Kinports assumed the duties of his office on the 1st of September, 1907. The first effort was to organize a campaign for Mission Study Classes. As a result 74 classes were reported with a total membership of 1,111. Probably there are many other classes but it has not been possible to secure information concerning them.

A Young People's Classical Agent has been appointed in every Classis and the department has placed itself in communication with these agents, to enlist their "co-operation in missionary conferences for fellowship, inspiration and missionary education." Fifteen Classes were covered in this way and six others reached by the Secretary.

Special attention has been given to the development of work among Sunday-schools. It is gratifying to note that a widespread interest has been manifested "among superintendents and teachers, in plans and methods for the promotion of the missionary spirit. To meet this need the department has prepared 'A Missionary Policy' for circulation in the early fall," containing a list of valuable helps to make such a policy effective. With this policy successfully inaugurated and generally adopted, we may well "look for a new attitude on the part of the Sunday-schools toward the missionary enterprise."

With this department are associated the Young People's Missionary League and the Crusaders. "The Young People's Quarterly" has become its official organ. It is proposed to establish in the Church Building a complete missionary exhibit covering the very latest material for promoting missionary interest in Sunday-schools and Young People's Societies.

It is gratifying to know that Mr. Kinports has been elected as a member of the Board of Managers of the Young People's Missionary Movement, of all denominations. The Secretary reports that there are gratifying indications of an enlarged vision of opportunity, an increasing sense of responsibility and a new attitude toward the missionary enterprise on the part of our young people.

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## CONFERENCES FOR LEADERS.

For six years the Young People's Missionary Movement has conducted summer conferences. The one outstanding purpose of these conferences is to provide trained leaders for the educational campaign for missions which is being conducted by the mission boards and societies of the United States and Canada. The demand for trained leaders is so great that the Movement has been compelled to add two conferences this summer, thus making seven conferences in all. The new conferences will be held at Pertle Springs (near Warrensburg), Missouri, June 12-19, and at Mount Union College, Alliance, O., August 11-19. The remaining conferences will be held as follows:

Lake Geneva, Wisconsin, June 23-July 1.
Whitby, Ontario, Canada, July 2-9.
Asheville, North Carolina, July 3-12.
Silver Bay, New York, July 24-August 2.

The Third Annual Conference on the Sunday-school and Missions will be held at Silver Bay on Lake George, N. Y., July 15-23, 1908. The general subject of the Conference will be "Missionary Education in the Sunday-school." The program is planned so as to include both a thorough consideration of the problem in the local school and a full discussion of the editorial, administrative, and other work.

To these conferences are invited all those who are vitally interested in missionary education and who desire to combine a splendid vacation with preparation for a life of real service for the Master. In each case those who are interested should correspond with Mr. H. A. Kinports, 25 East 22nd Street, or with the office of the Young People's Missionary Movement, 156 Fifth Avenue, New York City.

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## Book Note.

THE KINGDOM OF GOD IN INDIA.

This is the latest and also alas the last book of our beloved and revered Dr. Jacob Chamberlain. It is a collection of his inimitable stories of Telugu life and work, some of which have been in part already published, but all of which have been rewritten and expanded and made fresh and new, with the added attractions of others never before printed. The simple story of the power of the Cross is the central theme in them all but the diversified incidents and experiences, the pathos and delicate humor that pervades them all makes them a power for righteousness to every reader.

"It is the author's supreme desire and prayer, in the preparation of this volume," says Dr. Chamberlain in his brief preface, "that it may be used of God in inciting among those who read it many young men and women to offers of personal service at the front; many laymen to the fuller consecration of their property; and all loyal Christians to an earnest service of intercessory prayer for the speedy and complete establishment, throughout the whole of India, of the Kingdom of our Lord Jesus Christ."

The biographical chapter by Rev. Henry N. Cobb, D. D., Secretary of our Board of Foreign Missions, forms a most fitting and interesting introduction to this work, giving us an insight into Dr. Chamberlain's life and work that enables us to more fully understand his experiences and descriptions as presented in the succeeding pages. It is a beautiful and impressive tribute by Dr. Cobb to his long known and well loved friend, and as a piece of biographical writing is well worthy of separate circulation as a study of the life and character of the veteran missionary.

The book is exceedingly well printed, bound and illustrated and may be ordered from our Board of Publication at $1.50 postpaid.

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# Received with Thanks.

## RECEIPTS FOR MAY.

### FOREIGN MISSIONS.

CHURCHES, ETC.

| | |
|---|---|
| A Member, Overisel, Mich. | $10 00 |
| Highwood, N. J. | 2 90 |
| Brooklyn, N. Y., 1st, Flatbush | 64 52 |
| Mr. Crines Bird, 1st, Passaic, N. J. | 5 00 |
| Herkimer, N. Y. | 9 3[illegible] |
| Clover Hill, N. J. | 5 00 |
| Raritan, N. J., 3rd | 12 00 |
| New Baltimore, N. Y. | 9 83 |
| Bayonne, N. J., 3rd | 5 00 |
| Mrs. Lansing | 5 00 |
| Passaic, N. J., 1st, Acquackanonk | 56 43 |
| N. Y. City, South Ch. | 30 50 |
| Newark, N. J., North Ch. | 4 00 |
| Overisel, Mich. | 51 37 |
| Westwood, N. J. | 10 15 |
| Arapahoe, Okla. | 7 41 |
| Jersey City, N. J., Bergen Ch. | 29 96 |
| Edwin C. Jameson | 200 00 |
| Hudson, N. Y., 1st | 14 12 |
| Graafschap, Mich. | 24 51 |
| 1st Kalamazoo, Mich. | 20 00 |
| Watervliet, N. Y., North | 41 20 |
| Linden, N. J. | 6 22 |
| N. Y. City, 48th St. | 100 00 |
| Buffalo Center, Ia. | 5 00 |
| Hamilton, Mich. | 19 60 |
| Mrs. S. M. Lansing, Montgomery, N. Y. | 10 00 |
| Maurice, Ia., Am. Ch. | 8 44 |
| Rochester, N. Y., 1st. | 14 00 |
| Rev. E. Rothesay Miller | 100 00 |
| Annandale, N. J. | 5 00 |
| Rochelle Park, N. J., 1st | 5 00 |
| New Salem, N. Y. | 15 05 |
| Ontario, N. Y. | 5 50 |
| S. B. Chapin | 50 00 |
| Boonton, N. J. | 17 00 |
| East Greenbush, N. Y. | 21 83 |
| Milwaukee, Wis., 1st. | 80 95 |
| Rev. J. W. Beardslee, D. D. | 25 00 |
| Waupun, Wis. | 29 86 |
| Little Falls, N. J., 1st. | 110 38 |
| Claverack, N. Y. | 8 00 |
| Mrs. James Powers Philip | 25 00 |
| Mrs. E. E. Olcott | 50 00 |
| Boyden, Ia. | 52 91 |
| Sioux Center, Ia., Central | 4 91 |
| Newburgh, N. Y., Am. Ch. | 80 54 |
| Brooklyn, N. Y., So. Bushwick | 25 00 |
| Lafayette, Ind., 1st Ch. | 18 50 |
| Chicago, Ill., Norwood Park | 5 00 |
| Montgomery, N. Y. | 195 69 |
| 2nd Kalamazoo, Mich. | 175 00 |
| Soc. of Inquiry Theol. Seminary, New Brunswick, N. J. | 69 00 |
| | $1,966 59 |

SUNDAY SCHOOLS.

| | |
|---|---|
| Rhinebeck, N. Y. | $ 6 74 |
| Anderson Meml., N. Y. City | 3 39 |
| Saugerties, N. Y. | 30 00 |
| High Falls, N. Y., Clove Ch. | 50 00 |
| New Brunswick, N. J., Suydam St. | 39 51 |
| Middlebush, N. J. | 12 76 |
| Guttenberg, N. J. | 7 50 |
| Albany, N. Y., 1st, S. S. Miss. Band | 5 00 |
| Koster, Ill., Catechumens | 5 60 |
| Jersey City, N. J., Wayne St. | 7 32 |
| Brooklyn, N. Y., 12th St. | 5 00 |
| Oak Ridge, N. Y., Home Dept. | 6 25 |
| Muskegon, Mich., 2nd. | 32 71 |
| New Paltz, N. Y. | 16 00 |
| 1st Paterson, N. J., S. S. Miss. Soc. | 78 89 |
| Peoria, Ill. | 6 38 |
| Bronxville, N. Y. | 50 00 |
| | $363 05 |

Y. P. SOCIETIES.

| | |
|---|---|
| Jersey City, N. J., Lafayette C. E. S. | $27 00 |
| Zeeland, Mich., 2nd C. E. S. | 30 00 |
| North Yakima, Wash., 1st C. E. S. | 5 00 |
| New Baltimore, N. Y., Y. P. S. C. E. | 4 25 |
| Brooklyn, N. Y., 12th St., C. E. S. | 3 00 |
| | $69 25 |

RECAPITULATION.

| | |
|---|---|
| From Churches | $1,966 59 |
| From Sunday-schools | 363 05 |
| From Y. P. Societies. | 69 25 |
| From Woman's Bd. | 880 57 |
| | $3,279 46 |

GIFTS FOR OBJECTS OUTSIDE THE APPROPRIATIONS.

| | |
|---|---|
| Mr. Wm. Walvoord | $100 00 |
| Woman's Board | 1 18 |
| Miss Gertrude Dodd | 500 00 |
| Mt. Vernon, N. Y. | 9 75 |
| Hon. C. Van Loo | 10 00 |
| Benj. C. Van Loo | 5 00 |
| 2nd Poughkeepsie, N. Y. | 24 00 |
| 1st Zeeland, Mich. | 31 25 |
| Mr. H. J. Koopman | 500 00 |
| Mr. M. Waalkema | 150 00 |
| | $1,331 18 |

W. H. VAN STEENBERGH,
Treasurer
25 East 22nd St., N. Y. City.

### THE ARABIAN MISSION.

| | |
|---|---|
| Rev. J. L. Stillwell | $10 00 |
| Jersey City, N. J., Bergen Ch. | 30 75 |
| Jersey City, N. J., Lafayette C. E. S. | 12 00 |
| Zeeland, Mich., 2nd C. E. S. | 50 00 |
| Linden, N. J., Miss A. Winan's S. S. Class Club | 5 00 |
| Chicago, Ill., 1st Roseland | 350 00 |
| Blauvelt, N. Y., L. Soc. Greenbush Pres Ch. | 5 00 |
| Watervliet, N. Y., North | 16 90 |
| Clymer, N. Y., Abbe Ch. | 17 09 |
| Y. P. Missy. Soc. Marble Coll. Ch. | 25 00 |
| Fordham, N. Y., Deftfinger Soc. | 30 00 |
| Mrs. Abbie J. Bell | 3 00 |
| Tarrytown, N. Y., 1st, S. Sch. | 15 00 |
| Grand Rapids, Mich., 2nd Ch. | 25 47 |
| Holland, Mich., 1st Ch. | 150 00 |
| Mrs. E. E. Olcott | 320 00 |
| Y. P. S. Summit Miss., Chicago, Ill. | 10 26 |
| C. H. Harris, 1st Hackensack, N. J. | 20 00 |
| Livingston, N. Y., Jr. C. E. S. | 3 26 |
| N. Y. City, Vermilye Chapel S. Sch. | 40 00 |
| 2nd Kalamazoo, Mich. | 125 00 |
| Woman's Board | 390 81 |
| | $1,654 54 |

FOR OBJECTS OUTSIDE THE APPROPRIATIONS.

Woman's Board ..... $381 50
W. H. VAN STEENBERGH,
Treasurer,
25 East 22nd St., N. Y. City.

### DOMESTIC MISSIONS.

| | |
|---|---|
| Anderson Memorial S. S., N. Y. | $ 3 39 |
| S. S., Saugerties, N. Y. | 25 00 |
| Herkimer, N. Y. | 6 89 |
| Rhinebeck, N. Y., S. S. | 6 74 |
| 2nd Kalamazoo, Mich., S. S. | 14 00 |
| Middletown, N. J., S. S. | 12 75 |
| Bayonne, N. J., 3rd | 5 00 |
| New Brunswick, N. Y., Suydam St. S. S. | 9 51 |
| S. S. of the Clove, High Falls, N. Y. | 4 68 |
| S. S. Guttenberg, N. J. | 7 50 |
| New Paltz, N. Y. | 14 78 |
| Alto, Wis. | 39 00 |
| Coopersville, Mich. | 15 75 |
| Wanaque, N. J., S. S. | 7 54 |
| Arapaho, Okla. | 7 41 |
| Pella, Neb. | 10 90 |
| Locust Valley, N. Y. | 2 50 |
| Watervliet, N. Y., North Ch. | 47 80 |
| Hackensack, N. J., 2d. | 75 42 |
| Mrs. S. M. Lansing | 15 00 |
| Macon, Mich. | 3 00 |
| Buffalo Center, Iowa | 5 00 |
| Ponds, N. J. | 15 15 |
| Linden, N. J. | 19 35 |
| Nassau, N. Y. | 2 00 |
| Fishkill, N. Y. | 11 01 |
| Newkirk, Ia. | 53 43 |
| Luctor, Kan. | 22 77 |
| Hingham, Wis. | 11 10 |
| Rochester, N. Y., 1st. | 10 00 |
| Men's Miss. Assn., 48th St. Coll. Ch., for work at Arapahoe, Okla. | 85 00 |
| Soc. of Inquiry, Theo. Sem., New Brunswick, N. J. | 69 00 |
| Koster, Ill., Catechumens | 7 60 |
| Annandale, N. J. | 5 00 |
| Brooklyn, N. Y., 12th St. S. S. | 5 00 |
| Jersey City, N. J., Wayne St. S. S. | 10 00 |
| A Friend | 25 00 |
| Orange, N. J., 1st | 33 37 |
| Barren Island Mission, N. Y. | 16 00 |
| Little Falls, N. J., 1st. | 102 24 |

| | |
|---|---|
| Oak Ridge S. S., Claverack, N. Y. (Home Dept.) | 6 25 |
| Addisville, Pa. | 25 00 |
| Addisville, Pa., S. S. | 8 20 |
| Jersey City, N. J., Bergen Ch. | 22 46 |
| Walden, N. Y. | 14 64 |
| Muskegon, Mich., 2nd, S. S. | 32 71 |
| New Salem, N. Y. | 10 53 |
| New Paltz, N. Y., S. S. | 16 00 |
| Preakness, N. J. | 4 92 |
| Edgewood, Brooklyn, N. Y. | 19 76 |
| Rhinebeck, N. Y. | 10 20 |
| Grand Rapids, Mich., 4th | 8 90 |
| Muskegon, Mich., 2nd, Catechumens | 15 90 |
| Kalamazoo, Mich., 2nd | 57 62 |
| Total | $1,101 67 |

CHURCH BUILDING FUND.

| | |
|---|---|
| Cromwell Center, Iowa | 13 65 |
| Pella, Ia., 2nd | 16 50 |
| Clove, High Falls, N. Y., S. S. | 2 60 |
| Bayonne, N. J., 2nd | 2 50 |
| Greenleafton, Minn. | 35 00 |
| Arapaho, Okla. | 2 72 |
| Castlewood, S. D. | 1 25 |
| Millbrook, N. Y. | 6 66 |
| Hull, Ia., 2nd | 24 00 |
| Springfield, S. D. | 9 10 |
| Atwood, Mich. | 6 50 |
| Germantown, N. Y. | 6 78 |
| Lodi, N. Y. | 3 00 |
| Rochester, N. Y., 1st Women's Miss. Soc. | 5 00 |
| Flushing, N. Y. | 19 11 |
| Belle Mead, N. J., Pleasant View S. S. | 6 42 |
| Fallsburgh, N. Y. | 9 00 |
| St. Johnsville, N. Y. | 3 32 |
| New Paltz, N. Y., S. S. | 10 00 |
| Chatham, N. Y. | 12 00 |
| East Orange, N. J., Hyde Park | 6 64 |
| Orange City, Ia., American Ch. | 14 10 |
| North Blendon, Mich. | 3 35 |
| Total | $425 45 |

Y. P. SOCIETIES FOR C. E. CHURCHES.

| | |
|---|---|
| Kinderhook, N. Y. | $10 00 |
| Ghent, N. Y., 2nd, Juniors | 2 05 |
| Zeeland, Mich., 2nd | 25 00 |
| Irving Park, Chicago, Ill. | 15 00 |
| Brooklyn, N. Y., 12th St. | 3 00 |
| North Yakima, Wash. | 5 00 |
| Total | $60 05 |

CHURCH BUILDERS.

| | |
|---|---|
| Newark, N. J., Clinton Ave. | $13 98 |

RECAPITULATION.

| | |
|---|---|
| Domestic Missions | $1,101 67 |
| Church B'lding Fund | 425 45 |
| Y. P. Societies | 60 05 |
| Church Builders | 13 98 |
| Total | $1,601 15 |

## WOMEN'S EXECUTIVE COMMITTEE, DOMESTIC MISSIONS.

GENERAL FUND.

| | |
|---|---|
| New York City, Harlem Coll., 1st | $ 5 00 |
| Muskegon, Mich., 1st. | 20 00 |
| Mrs. Thomas Winters. | 10 00 |
| Missy. Union, Classis of Monmouth | 8 37 |
| Little Falls, N. J. | 8 00 |
| Mrs. H. V. Meeks. | 25 00 |
| Newark, N. J., Clinton Ave., S. S. | 9 89 |
| Miss E. Hermance. | 1 00 |
| New York City, Hamilton Grange | 35 00 |
| Readington, N. J. | 27 28 |
| New York, West End, Primary S. S. | 20 00 |
| Kingston, N. Y., Jr. C. E. | 8 00 |
| New Brunswick, N. J., S. S. | 8 83 |
| Philadelphia, Penn. | 29 34 |
| Queens, N. Y. | 7 82 |
| Rochester, N. Y., 2nd. | 15 00 |
| Warwick, N. Y., S. S. | 7 26 |
| Zeeland, Mich., 2nd, C. E. | 25 00 |
| Muscatine, Ia., M. B. | 7 00 |
| New York City, Lenox Ave. | 10 00 |
| Brooklyn, Bethany | 10 00 |
| New York City, Vermilye Chapel S. S. | 15 00 |
| | $312 79 |

KENTUCKY MOUNTAIN FUND.

| | |
|---|---|
| Little Falls, N. J. | $ 7 00 |
| Jersey City, N. J., Lafayette, C. E. | 10 00 |
| Buskirk's Bridge, Jr. C. E. | 66 |
| New York City, Vermilye Chapel S. S. | 25 00 |
| Pupils in Mrs. Hazen's School | 20 00 |
| Jamaica, N. Y., S. S. | 9 49 |
| New Brunswick, N. J., 2nd | 20 00 |
| Mrs. J. W. Geyer. | 10 00 |
| Muscatine, Ia., M. B. | 2 00 |
| Tarrytown, N. Y., 1st S. S. | 25 00 |
| Germantown, N. Y. | 7 31 |
| Delmar, N. Y. | 10 00 |
| Dumont, N. J., Jr. C. E. | 3 00 |
| | $149 46 |

INDIAN FUND.

| | |
|---|---|
| Orange City, Ia., American | $ 3 15 |
| Hospers, Ia. | 75 00 |
| Nelly Allen Roe Memorial | 30 00 |
| Flushing, N. Y. | 31 00 |
| Alto, Wis., C. E. | 3 00 |
| Jamaica, N. Y. | 5 00 |
| Albany, N. Y., Madison Ave., S. S. | 30 00 |
| Maurice, Ia. | 3 00 |
| Jersey City, N. J., Lafayette, C. E. | 11 00 |
| Tappan, N. Y., Jr. C. E. | 1 82 |
| Buskirk's Bridge, N. Y., Jr. C. E. | 66 |
| Newark, N. J., Clinton Ave. S. S. | 25 00 |
| Newark, N. J., Clinton Ave., C. E. | 10 00 |
| Coopersville, Mich., Bible Class. | 4 63 |
| Cash, Paterson, N. J. | 1 00 |
| Rev. F. H. Wright | 10 00 |
| Poughkeepsie, N. Y., 1st. | 125 00 |
| Poughkeepsie, N. Y., 1st, S. S. | 20 00 |
| Poughkeepsie, N. Y., 1st, Y. P. A. | 15 00 |
| Poughkeepsie, N. Y., 1st. C. P. | 10 00 |
| Poughkeepsie, N. Y., 2nd | 66 00 |
| New Holland, Mich., Y. L. Soc. | 10 00 |
| Mt. Vernon, N. Y. | 15 00 |
| Cash and Collection Missy. Union, Classis of Westchester | 8 91 |
| Sioux Center, Ia., 2nd S. S. | 8 90 |
| Selkirk, N. Y., C. E. | 10 00 |
| Rochester, N. Y., 1st. | 5 00 |
| Knox Memorial Chapel New York City, Bible Class. | 50 00 |
| Muskegon, Mich., 1st. | 20 00 |
| Castleton, N. Y., Jr. C. E. | 2 25 |
| Fonda, N. Y. | 5 00 |
| New York City, Lenox Ave. Coll. | 100 00 |
| Delmar, N. Y. | 5 00 |
| New York City, Vermilye Chapel, S. S. | 35 00 |
| New York City, Vermilye Chapel, Infant S. S. | 10 00 |
| | $765 32 |

STUDENT FUND.

| | |
|---|---|
| Little Falls, N. J. | $10 00 |
| Mrs. C. L. Wells. | 100 00 |
| New Brunswick, N. J., 2nd | 15 00 |
| Bayonne, N. J., 1st. | 5 00 |
| Brooklyn, N. Y., 1st S. S. | 100 00 |
| Millstone, N. J. | 12 00 |
| | $242 00 |

SPECIAL FUND.

| | |
|---|---|
| New York City, Knox Memorial | $19 00 |
| | $19 00 |

OKLAHOMA FUND.

| | |
|---|---|
| Little Falls, N. J. | $7 00 |
| | $7 00 |

SUMMARY.

| | |
|---|---|
| General Fund | $312 79 |
| Student Fund | 242 00 |
| Special Fund | 19 00 |
| Oklahoma Fund | 7 00 |
| Ky. Mt. Fund | 149 46 |
| Indian Fund | 765 32 |
| | $1,495 57 |

MRS. KENNETH G. WHITE, *Treasurer.*
25 East 22nd St., N. Y. City.

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# THE MISSION FIELD.

VOL. XXI. AUGUST, 1908. No. 4

## Items of Interest from the Reformed Church.

On June 13th, Rev. and Mrs. Legters, of the Comanche Mission, welcomed to their home a little son, **DAVID BRAINARD LEGTERS.** They have the heartiest congratulations of all their friends and best wishes for the little missionary boy.

The Comanches who are loyal friends of Mrs. Legters, have named the boy **"THE INTERPRETER"** and have been coming to the parsonage to express their pleasure. The baby is carried out and shown to them to their great delight. Mr. Legters says: "I am quite sure our boy will be a missionary, and perhaps accomplish what we will not be able to do."

**"TENTS AND TEPEES** on Mountain and Prairie," is the title of the new Missionary Leaflet just published.

It is full of information and interest. Mrs. Roe has written of the Colony Mission. Rev. Mr. Fincher gives tidings of the Mescalero Mission. Miss Hospers, Miss Mahan and Miss Lewis have each sent word from their own fields.

You will need it for your next Indian meeting.

The Queen Mother, Queen Emma, of Holland, has kindly agree to become the **HIGH PROTECTRESS (Beschermvrouwe)** of Wilhelmina Hospital for women at Amoy, China. This is the result of an interview which Dr. Otte had with her at the palace when he was in Holland, and of the information he was able to supply about the work of the Hospital.

The Board of Foreign Missions has just issued their annual condensed report. This year it is called **"THE REFORMED CHURCH IN THE EAST,"** and contains a full synopsis of the Board's report to General Synod concerning the condition of the various mission fields of our Church in Asia, of the several departments of work at home, and of the plans of the Board for the coming

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year together with complete lists of the officers and classical agents of the Board, the names of the missionaries at home and in the field, and a mass of like interesting and valuable matter. Copies of this hand book can be had in any number for distribution, on application to the Board.

The well known Battle Creek Sanitarium, under the superintendence of Dr. J. H. Kellogg, has arranged to provide board and rooming with **MEDICAL TREATMENT FOR RETURNED MISSIONARIES,** at the nominal charge of five dollars a week—and operations are performed free of cost. This applies particularly to the eight months, including October and May, although those requiring actual medical or surgical care will be received at any time of the year. During the summer months, when the Sanitarium is quite crowded, missionaries can locate at Mountain Rest, Goshen, Mass., 1,500 feet above sea level, and at the same charge.

Dr. Dowkont, who has been for thirty years engaged in Medical Mission work, chiefly in New York City, will spend his time between the two places, aiding in the care of missionaries and in the training of students.

**FAMINE** is again raging in portions of our Arcot Mission, and an appeal is made (see page 133) for contributions to meet the need and distress that results from these conditions. They may be sent to our Board of Foreign Missions.

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# Facts Worth Knowing.

Under this heading will be noticed from month to month facts and items of present day interest in the missionary world. Brief original contributions to these pages from our readers will be thankfully received and used.—Ed.

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### TORONTO THE LEADER.

The most significant action ever taken by a great city with reference to its missionary duty to the rest of the world, was taken in last November by the city of Toronto. The representatives of all the Churches in Toronto voted unanimously to attempt to increase the total offerings of their churches to missionary purposes, from $141,000 last year to $500,000 this year.

Toronto's population is about 300,000. Her communicant church membership is about 60,000. Her contributions last year, through regular church channels were almost exactly one million dollars. In addition to this, a very large sum was expended by the Christian people of the city for hospitals, and other local benevolent institutions. Of this one million dollars contributed through regular church channels, only $141,000 were contributed to missionary purposes outside of Toronto and of this amount, not over $40,000 was sent outside of Canada, to propagate the gospel in the non-Christian world. Something like this same proportion is given to foreign missions by the entire Church of North America, viz:—at least $25 to religious and philanthropic work at home for every dollar we send abroad.

Three other Canadian cities have lately taken action with reference to this same question, though none of them voted to attempt so great an increase as did Toronto. Brantford, with a population of 20,000, averaged $2.30 per church member to missionary purposes last year. The laymen of the city voted to increase that amount to an average of $5.00 per member this year. Hamilton, with a population of 100 000 averaged last year $3.50 per Church member to missionary objects. The men of Hamilton decided to attempt to double this average this year. London, Ont., with a population of 50,000, averaged last year $2.70 per Church member to missions. The men there recommended that this average be lifted this year to at least $5.00 per member.

One of the things about the Laymen's Movement that appeals most strongly to the men of all the Churches, is that it does not ask for a dollar for itself. The working expenses of the Movement are

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met by a few men who thoroughly believe in it, and no general appeal for funds is ever made. The whole purpose of the Movement is to enlist the men of all Churches in the adequate support of their own denominational missionary work. Every dollar contributed is to be given through the regular denominational channels.

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"We are entitled to our individual estimates of the usefulness of the man who goes abroad with the Bible and hymn-book, but there can be little difference of opinion regarding the man or woman who carries his Gospel in a surgical case, whose chapel is a thatched dispensary in an out-of-the-way place in the world. The doctor who goes a hundred or a thousand miles beyond the most distant hospital and practices his profession among an alien race—at a salary equal to that of a bookkeeper—certainly need envy no other man in any part of the world his opportunities for doing good. You may journey from the Golden Gate to Stevenson's grave in the South Seas, wind your northward way through the Pacific islands to Canton and Shanghai, take the overland trail across Asia to Constantinople or swing south to Bangkok and westward to Suez; then you may circumnavigate the Dark Continent or cross it from Cairo to Capetown and from Sierra Leone to Khartum—and in all these months and months of travel you will never be far from the American missionary physician. His diploma is from one or another of the best medical colleges in the United States and his experience has been gained in a practice probably larger than that of any professor that taught him."—*World's Work.*

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Much of the success of the McAll mission in France is due to the eagerness of the people to spread the Gospel. A cobbler's wife, a milk woman, an old soldier, a blind man, all these carry the good news—truly like the early Christians.—*Missionary Review.*

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St. Paul was the first Christian who clearly understood that Christianity must be a missionary religion till it becomes the universal religion.—*Mrs. Carus-Wilson, B. A.*

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# Foreign Missions

## BREAD FOR THE HUNGRY.

For some time rumors have reached the office of the Board of "dire distress and gnawing hunger" in portions of the Arcot Mission field. Hitherto, however, no appeal for aid has come from the Mission.

On July 9, the following letter was received from Rev. L. B. Chamberlain. By the authority of the Executive Committee its appeal is presented to the members of our churches in the hope of a prompt and generous response, such as has always met similar appeals in the past.

June 9th, 1908.

The Mission has just commissioned me to write for help for our Madanapalle Village Christians, owing to the great and increasing scarcity. From the beginning of the year appeals for aid have been growing in number and importunity. Private succor has been rendered the most needy individual cases; but the doling out of general aid plays such havoc with the spirit of self-respect and self-support, both in individuals and in the churches, that we have refrained from it perhaps even too long. In April conditions allowed no further delay, and a hundred rupees, $33, were distributed among over a hundred and fifty families—a seemingly ridiculous sum for so many, but what bounty to them!

Now the Mission has come to our aid. In anticipation of the usual ready response from the Church at home it has authorized us to render necessary assistance.

The Telugu Plateau is usually the first and severest sufferer because of its limited arable area, and small water supply. Relying on the proven generosity of our Church toward those in famine distress, I pass on a few sentences from recent letters of our two Indian Pastors, and refrain from further details.

Pastor Sundaram writes on May 29th:—"No rain at all here. People are trying to live by eating aloe and other roots, and with a small quantity of food alternate days."

Pastor Joseph John writes, May 12.—"Hard-up times are more severe. There is no rain over this part. The loss and damages by thieves (always numerous and dangerous in famine) are great. Some neighbors, wounded by thieves, are under treatment in the Hospital." Again on June 4, reporting on a long tour of twenty days in thick forests, Pastor Joseph Writes:—"We had much trouble in getting water. Almost all the wells have dried up. Even the richer farmers left off watering their sugar cane gardens for want of water." To the initiated this speaks volumes. The sugar cane crop is the most expensive to cultivate and the most remunerative, and therefore is abandoned most reluctantly. When it is abandoned it means a very serious condition. Food scarcity always precedes water scarcity. When both are combined, the need is the utmost. We hope for an early response.

It will be noticed that the letter is dated June 9, more than a month ago. It is certain that conditions have not improved but rather grown worse. Contributions for relief will be gladly received at the office of the Board, 25 East 22nd Street, New York, and promptly forwarded. All gifts for this purpose should be designated, "For famine relief in India."

HENRY N. COBB, *Cor. Sec.*

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## BUILDING UP AND TEARING DOWN IN INDIA.

REV. HENRY J. SCUDDER.

It is now over five months since we arrived in India, and I meant to have written you long ere this, but we have been very much unsettled, and were without a home of our own for three and a half months after our arrival in India. It has seemed impossible

REV. H. J. SCUDDER'S BUNGALOW AT PUNGANUR.

to find the time to do a hundred things we desired, and among these has been the writing of letters to our many friends and well-wishers in America.

You will remember that the Arcot Mission decided to open a new station at Punganur, and we were appointed to occupy and develop it.

Punganur is situated fifteen miles to the south of Madanapalle and nearly midway between that station and Palmaner. It is a pleasant town, and is the residence of His Highness and Rajah of Punganur who is a native prince, or Rajah, of a section of the country corresponding to a county in America, and having an area of 648 square miles and a population of 96,852. For many years the Mission has had a High School, (largely supported by the Rajah and the Government), a Boys' Elementary School and a Hindu Girls' School in Punganur, and it has been an evangelistic centre as well. It is now a Mission station—the youngest child of the Mission,—and occupied by a missionary family. We have the distinction of being the first European, or American, resident; for, though often visited by "white folks", none such have ever made Punganur their home.

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After the Mission had decided that Punganur was the best place in which to station us in order to extend the Master's work among the Telugu, the Rajah very generously donated to the Mission a large tract of land of about ten acres, having upon it a small unfinished house. There were no doors or windows, and the walls had not been plastered. This work was put in hand as soon as possible, and finally by February 15th, doors and windows enough were on to make occupancy and privacy possible, and on that date we took up our residence in our little home. It was a conundrum where to tuck away our boxes and trunks, goods and chattels. After much planning we are fairly well settled and are very "snug" in our little house. Our boxes were converted into chests by a pair of hinges and a clasp, and the front, back and two small side verandahs are lined with varous boxes containing the things for which we could find no room inside. Our combined parlor and dining room is 12x12 feet, and the children's bedroom is the same size, my study is 6x9 feet, and our one large bedroom is 21xx12 feet. The land all around and up to the steps of the house had been sown with grain and a country bean, and the outlook from the veranda was forlorn in the extreme, but now the bungalow looks like a little gem, nicely mounted, for the surroundings have been thoroughly cleaned up and the land graded; the transformation is an astonishment to all—from the Rajah to the coolies who did the work.

The house looks cosy, clean and cheerful with the walls adorned with pictures and ornaments. Our Indian brethren shake their heads in wonder at what a Christian woman can do to make a home bright and attractive. There is not a tree on the premises (save two apologies) but we pitched an old tent to provide shade for the children, and they have been very happy in it, with plenty of sand as an attraction.

We are delighted with the climate of Punganur. Even during the month of April, when the mercury has soared in the region of 111° in the shade in Vellore, I have had very little discomfort from the heat. Punganur strikes me as cooler even than Madanapalle. We have no adjacent rocky hills to absorb and radiate the heat as in Madanapalle, and there is nearly always a pleasant breeze.

We have been very busy with the work in town, and have found much to do, in order to get things into good running order. Mrs. Scudder has supervised the two Bible women and the Girls' school, while I have devoted fully two hours a day to teaching and supervision in the High and Elementary Boys' schools.

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I have taken the two highest classes in the New Testament lesson and have enjoyed it to a certain extent, but I have been disappointed in the spirit of the students. The unrest in India is real and is affecting the minds of the students in all higher educational institutions.

The Swadeshi, or National, spirit, has affected several of the students and they show an unwillingness to prepare their lessons, and become excited over every forcible presentation of the Truth. Criticising the Bible, finding fault with every possible action of Christ (e. g. His allowing the demons to enter the swine and cause their destruction), and blind, unreasoning loyalty to Hinduism, are

GIRLS' SCHOOL BUILDING AT PUNGANUR.

conceived to be important ways of showing one's patriotism. Among lower class students, patriotism takes the unpleasant form of shout "Vanda Matram" (Hail to the mother country) in the streets whenever Europeans or Americans drive through the town. It gets very tiresome at times, and it is very difficult to preserve one's equilibrium. I am now avoiding certain streets in Punganur as much as possible, because of the youngsters shouting after me.

Politics and religion are inextricably confused in this land of the Vedas, and it sometimes seems hopeless to try and bring order out of chaos. The thoughts and ideas and ambitions of the people of India are without form and void, and darkness is upon the

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face of the deep. Oh! for the moving of the Spirit of God upon the face of the waters, and for His Mandate "Let there be light."

India is groping and yearning for something she scarcely knows what. Those who have tasted of Christ, know that He and He alone can satisfy that longing and satisfy the desires of the human heart.

We need your prayers for patience and wisdom from on high, to guide us in our work during the crisis through which India is passing.

Telegrams announce that one of the first bomb-outrages in the history of India occurred May 1st at Mozaffarpore, North India, near Calcutta. The bomb was intended for Mr. Kingsford, an official who had passed sentence on some seditious persons in Calcutta, but was thrown at a carriage containing a Mrs. Kennedy and her daughter. The daughter was killed on the spot and Mrs. Kennedy died the next day from injuries received. The police in Calcutta on May 1st, in a raid upon a number of houses, "unearthed a den of Anarchists, with a complete arsenal of bombs and explosives, besides a quantity of terrorist propaganda."

The Government will doubtless take stringent measures to check the growing unrest, which is spreading more and more through South India, where till recently there has been but little agitation. One encouraging phase of the matter is, that the best of India's sons are not in sympathy with the Extremists, and condemn their methods and propaganda.

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## MEMORIAL TO DR. CHAMBERLAIN.

The following clipping from *The Mangala Vasanam,* the bright little journal of our Arcot Mission, shows the esteem by which the late Dr. Jacob Chamberlain was held not only by his countrymen and colleagues but by all Christian Indians of every grade who knew and loved him for his own and his works' sake. This project for a "Chamberlain Memorial Church" at Punganur is evidently intended as an expression of the feelings of the native and European friends of the Doctor in India, and no request has been made as yet for subscriptions to this object from his American friends:

DEAR SIR:—I request you to kindly publish through the columns of your valuable paper, the following invitation to the many friends of the Dr. Jacob Chamberlain, to contribute as they feel disposed, toward the Church to be erected in Punganur, North Arcot, as a Memorial of his life and of his eminent Service for Christ in India.

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"In response to the request of Mr. Lazarus Marian, both the Mission, and Madanapalle Church, have authorized the soliciting of subscriptions for a Church edifice in Punganur to be known as "The Dr. Chamberlain Memorial Church."

His Highness, the Rajah of Punganur, has generously promised to contribute the site for the Church and most of the workers in the Punganur Station have each subscribed a month's salary. It is hoped that the many friends who knew and loved and honored Dr. Chamberlain, will respond to the appeal for the erection of a Memorial of the life and labors of the one, who inaugurated Mission work among the Telugus in this region, and for whom he joyfully and unselfishly devoted his great abilities, his spiritual life and power, as well his medical skill.

There is no Church edifice of any kind in Punganur, and it is eminently fitting that a suitable Church should be erected here to perpetuate the memory of him who began the work in Punganur, and lived to see it developed into a Mission Station, occupied by a Missionary family.

Subscriptions may be given or sent to Mr. Lazarus Marian, or to Rev. H. J. Scudder, or to any member of the Arcot Mission.

(Sd.) H. J. SCUDDER, *Missionary in charge* and
LAZARUS MARIAN, Station Catechist,
Punganur, North Arcot.

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## MUSICAL EDUCATION IN JAPAN.

The Japanese have immense difficulty in singing the 4th and 7th of the scale, the *fa* and *ti*. I would not believe that they ever could learn to sing well, but they can. In some mission girls' schools I have heard really beautiful part songs.

The government system of schools has declared for music. There is practically no school without an organ and regular instruction. The music sung is chiefly a modern Japanese invention almost devoid of the 4th and 7th tones, but still mildly musical. The best singing of European music is among Christians. On a recent Sabbath I had a few spare moments with fifty Sunday-school children at Fukuoka and undertook to teach them the Gloria, the tune being the one with three 7ths and an 8th at the close. I was surprised at the correct 7th they sang. I am ready to believe now that persistent training can accomplish almost anything, and that if the Japanese continue along present lines they will eventually change entirely to the European mode.

Instrumental music also is making great advance. Formerly the possession of organs was confined to schools. It is now no cause for remark if a small organ costing fifteen or twenty dollars is found in a home. They are frequently heard as one passes along the streets. And violins! A very difficult instrument, but cheap, portable, and like the bicycle, eminently suited to Japanese conditions. A few years ago a violin was a rarety, but today the shops are full of them, ranging in price from one dollar to ten, and it is more usual to see them carried on the street or in the train than it used to be in the United States. REV. H. V. S. PEEKE.

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## A RIVER TRIP IN CHINA.

By Rev. Henry J. Voskuil.

I had the privilege before Rev. and Mrs. Warnshuis went home of making them a visit and of seeing a part of the Sio-khe field under Mr. Warnshuis's guidance. I found the trip up the river interesting and not nearly as tiresome as I had expected it to be. I think the launch is the least comfortable part of this trip. It is cold in winter because you are exposed, and almost always crowded for there is much traveling between Chiang-chiu and Amoy. When one transfers from the launch to the river boat in Chioh-be it becomes more comfortable for we then have a boat to ourselves and may close it against the wind.

In Chiang-chiu we again changed to a smaller boat because of the shallowness of the river. This was in the first week in March and it was somewhat rainy and the river was swelled making progress slower.

We went on board the boat in Chiang-chiu on Thursday and were only fairly under cover when the rain came which continued, with short intermissions, all that day and the next. We were not much inconvenienced by it however for the bamboo mats which cover the boats from side to side allow no rain to come through, and to keep the wind from soughing through from end to end we had heavy canvass curtains, which also served to divide our boats into cabins and make us think we were riding on an ocean steamer instead of on a little flat bottom boat about seven feet by thirty. We even had afternoon tea served by the company and the only thing we missed much was vibration of the propeller both to give us speed and to make us sea-sick.

The days were spent in reading, the evenings in playing games, for the light was not sufficient for reading. If we felt the want of exercise we needed only to choose an hour when the clouds favored us by withholding their dampness and take one of the spare bamboo poles and assist in propelling the boat, which did not move very fast especially up the rapids.

While it was dark the boat was anchored and all on board slept undisturbed. But with the first break of day the boat people were out and getting under way.

Happily the third day, which was Saturday, was bright and clear. At ten o'clock we left the boat and walked to Sio-khe, a half hours' distance. I was much pleased with the view I had of the valley,

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which is a large one, and everything looked prosperous. The town was hardly as large as I had expected, though I find it very hard to tell how many people may possibly live in a small Chinese village. The mission property is not the least impressive in the town and occupies a good position. It did my heart good to see old Pastor Iap who had just been made Emeritus, the first Chinese pastor in China and forty-three years of service in the ministry.

The Sio-khe church seems to be in a thriving condition in spite of the fact that the pastor has been unable to do all the work for some time. Especially is the school thriving, two teachers and fifty boys. Even the Catholics realized that it is a good school and sent two of their boys. A new school building is required if we will not let the work lag.

I also attended a "preacher's meeting" which we call a "paw to hoy," which literally means a meeting for spreading the doctrine. Here were gathered the unordained preachers of the region for instruction and conference and inspiration. In the afternoons they went in small companies preaching the gospel in the smaller villages. May God bless these meetings.

Our next trip was a hard day over three mountain ranges to a picturesque market place in the mountains, Hong-tau-poa. This place is isolated but it has its prominent men. It was here where I saw the large clan house which is four stories high and three circles inside of each other. The people say it has over four hundred kitchens and no one knows how many people. Mr. Warnshuis estimated the number at more than a thousand. In this place where the gospel has only recently entered were a preacher and a school teacher doing a good work.

I visited three other places in this region with Mr. Warnshuis. One a thriving pastorate with two teachers in their school. Another pastorate with one teacher in a school just opened this year. (This had nineteen boys). A third preaching station where the mission very much needs a piece of land on which to build a chapel as no quarters can now be secured which are at all adequate to meet the needs of the small company of Christians and adherents there.

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Speaking about Chinese Christians Dr. Corbett of Chefoo says: "I can witness to their childlike faith in the willingness of God to fulfill every promise in the Bible; to their love of the Scriptures; and their honest and faithful effort to live blameless lives."

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## "THE ORIENTAL EVANGELISTIC SOCIETY."

By Rev. H. Loomis.

Just twenty years ago a physician in Okayama, Japan, took in charge a destitute orphan and opened an institution for the care of such children, trusting in God for the means of support. The asylum thus founded has taken in and provided for nearly 2,000 orphans, and the present number is 1,184. The monthly expenses are estimated at 10,000 Yen, ($5,000.)

The asylum owns at Okayama about eight and a half acres of land, with 73 buildings. In the Province of Hyuga it has also a farm comprising about five acres, with 11 buildings; and in addition to all an endowment fund of 31,658 Yen ($15,829.) All this has been secured by dependence upon God and in answer to prayer.

In the same city there has also been for many years a "Bible Evangelizing Society," that was formed for the purpose of supplying and teaching the Scriptures to all the people in that province. It has been one of the special agencies that has made Christianity known and popular in that region; and perhaps no part of Japan today is more ripe for the gospel. One man of means and ability has for many years devoted his life to this special work, without any compensation beyond the joy and satisfaction of doing good.

This general diffusion of the Scriptures has prepared the way, and in fact created a demand for the work of evangelization; and the result was the organization of the "Okayama Prefectural Evangelization Society," and the city of Tsuyama was selected for the opening campaign.

In a report of the meetings, given by Rev. S. S. White he says, "During the first week a meeting was held every forenoon for the workers themselves, the average attendance being fifteen. The afternoons were spent in visiting the homes of the inquirers for the purpose of Bible teaching. In the evening preaching services were held in different parts of the city, thirteen districts thus having the Gospel brought home to them. The workers' meetings were attended with a special blessing upon those who were present and new consecration on their part to the work.

The first week was followed by ten days devoted entirely to personal work in the city, and evening preaching services in three adjacent villages. In some thirty-five homes of the city Christian instruction was regularly given; in many cases members of other families in the vicinity coming in."

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In the old castle town of Ayabe people came for miles and camped out in the church. Thirty-four public meetings were held, one a theatre meeting, attended by eight hundred people. Seventy-six persons received baptism, ten of whom were girls from a silk weaving factory under the management of an earnest Christian man, whose constant influence added to that of these special meetings, resulted in three hundred out of the six hundred girls, asking for baptism. In an account of the meetings given by one of the workers he says: This marvelous work of the Holy Spirit in this small town is beyond expectation.

As a result of the evangelistic work, and the success which attended it there was effected in April last a union of the Bible Evangelizing Society and the Prefectural Evangelistic Association, and the name was changed to "The Oriental Evangelistic Society," and its sphere of labor is to be enlarged so as to include not only all Japan but Korea, China and the East as well. A sum has been subscribed for the employment of native evangelists, and the first year is to be devoted to the city of Okayama.

There are six evangelists engaged in work, of whom three have given up pastorates for this purpose. There are also four Bible women who are teaching and visiting in the homes.

A former member of Parliament, Mr. Teteishi, has resigned his position in order to devote himself wholly to educational and evangelistic work, and especially the latter. He is a man of means, as well as of ability, and gave 1,000 Yen (500 dollars) for building the church at Tsuyama. He receives no compensation for his services and works simply for the extension of the Kingdom of Christ. He is the Vice President of the Evangelization Society, and Mr. Ishii, the head of the orphan asylum is president.

One remarkable feature of this movement is that it is being carried on entirely by the Japanese. It is the distinct purpose of the leaders to conduct this work without any connection with or aid from foreigners. As in the recent war, it is their conviction that they can do the work better themselves. Having met with such marvelous success in one case they are confident of their ability to do the same in this spiritual campaign.

In a report of his own observations Rev. Dr. Barton of Boston says, "Never before in the history of any country, after less than fifty years of Christian effort, have such direct, systematic and effective measures been put into operation for home evangelization. It seems to me that we can now see on every side indications of a most sweeping revival."

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## THE MISSIONARY'S CALL.

(The following remarkable poem or lyric, was sung at the memorial service for Dr. Jacob Chamberlain, held on April 13, 1908, in New York City. It was repeated at the anniversary of the Woman's Board of Foreign Missions, held in May.

However, since many of our readers have probably not had the opportunity to hear or read the lines, and since they were a favorite with Dr. Chamberlain, and indicative of his life's purpose and effort we offer no apology for reprinting them in THE MISSION FIELD.—ED.)

My soul is not at rest, there comes a strange
And secret whisper to my spirit like a dream of night,
That tells me I am on enchanted ground.
The voice of my departed Lord, "Go teach all nations,"
Comes on the night air, and awakes mine ear.
Why live I here! The vows of God are on me,
And I may not stop to play with shadows,
Or pluck earthly flowers, till I my work have done,
And rendered up acocunt.
And I will go!
I may no longer doubt to give up friends, and idle hopes,
And every tie that binds my heart to thee, My Country!
Henceforth, then, it matters not if storm or sunshine
Be my earthly lot; bitter or sweet my cup;
I only pray "God make me holy, and my spirit nerve
For the stern hour of strife!"
And when I come to stretch me for the last,
In unattended agony beneath the cocoa's shade,
It will be sweet that I have toiled for other worlds than this.
Through ages of eternal years,
My spirit never shall repent
That toil and suffering once were mine below.

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## A CHRISTIAN JAPANESE FUNERAL.

REV. J. H. BALLAGH, D. D.

Rev. J. H. Ballagh, D. D., speaks thus of the death and burial of a native Christian, a Mr. Serizawa, who was converted at Hakone and subsequently removed to Yokohama. He was a model Christian as a Bible-lover, as a Sabbath-observer, as a church-goer, and a man of prayer. In each of these particulars he was a conspicuous example. Though no scholar, he committed large portions of Scrip-

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tures especially the Old Testament, and often at a prayer meeting would recite a whole chapter at a time. His love of the Sabbath, and the worship of God, and attendance at all meetings for prayer were most remarkable. He was one of the little band that never failed attendance at the daily noon-day prayer meeting for the success of the Japanese arms during the twenty months of the Russian-Japanese war.

His humility, his simplicity of mind, his honesty were marked traits of his character. He had all the time of his Christian life been a sufferer from chronic rheumatism, depriving him of full use of hands and limbs—yet in his long wasting illness never complained of a pain or ache. All his family are Christians, the widow, the daughter, the son and his excellent wife—a daughter of the Rev. Mr. Ito. The son called into service in both the Chinese and Russian wars never discharged a musket—was invalided in both campaigns; and though a cabin boy on Japanese steamers has never failed of strict conformity to his father's character before him—in church attendance, love of prayer, sincerity, simplicity and humility —though an Adonis in manly beauty.

The largely attended, and most satisfactory funeral, conducted by the officers of the Kaigan Church in the absence of the son was most impressive in the home, the street, the church, and the distant cemetery—the solemn silence, the bier with its black silk pall and beautiful wreaths surmounting it, the pastor in jinriki poring over his open Bible, with crape on his high hat, followed by seven or eight elders on foot, then the bier with six bearers, Mr. Kimura, a relative by marriage, on one side the bier, and myself on the other as the most intimate friends of the deceased; the widow and tw daughters, and others in jinrikisha following the bier, and Christian brethren in numbers, with a man bearing, not his cross like our Savior, but a great beam of shaven Shinoki wood having the name and age of the deceased written thereon, but concealed in a wrapping of white muslin to be removed at the erection of the beam at the grave. This man closed the procession in its two mile march to the grave out into the fields near Hodogaya to Kuboyama, a veritable mountain of the Dead.

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Let us give our *money* to the point of sacrifice, *sympathy* even with tears, *service* even to going forth alone to fall in some heathen land to die, and *prayers* to the white heat of importunity.—*Rev. F. B. Myers.*

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# Domestic Missions.

## THE MINISTER AT TULSA.

An important step in the development of the Reformed Church at Tulsa, Oklahoma, has just been taken in the appointment to that field of the Rev. James Boyd Hunter, who had been serving for a number of years in a New York City pastorate. Mr. Hunter reached Tulsa on July third and three days later he sent a letter to the Board of Domestic Missions. Friends of the work, especially the young people who are this year making their gifts definitely for a church building in Tulsa, will enjoy reading some of Mr. Hunter's first impressions of Oklahoma. He writes:

THE REV. JAMES BOYD HUNTER.

"I reached here on Friday, only fifteen minutes late from New York. I was met by Mr. Wright and Mr. Worthington, who had secured a satisfactory room for me, and I am quite well fixed, so far as sleeping quarters go. A good bathroom alongside gives me opportunity for a plunge into the cool water. The heat makes this necessary. There is no disguising the fact of the heat, but there is also a gentle breeze blowing which makes things endurable so long as you do not work too fast—and everybody seems to understand that.

"On Saturday the Fourth was celebrated quite noisily—and protractedly. I went with Wright and Worthington to a sort of park where there was a kind of public picnic, under the direction of some band. We had a great dinner on the ground under the trees. Everything was homemade from the pickles to the ice cream. About 3.30 the great show began—cowboys with their feats of horsemanship. It was just the "Wild West" as we have seen it with Buffalo Bill, only here it was all done in the open and by the "real things." In racing around one or two dropped their revolvers, and were in consequence jerred by the discriminating crowd.

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"I was standing alongside of a lot of Indians, and when they got stirred up at some of the feats they would talk a streak of syllables that sounded quite like Hester Street or Little Italy. After this show I went back to my room to rest. The heat was pretty tough on me and I thought I had better go slow. I heard yesterday that the festivities lasted nearly until midnight, and that after dark the law against liquor selling was violated, with the result that a rather tough time ensued. It was a great sight for me. The two extremes of this town were manifested clearly. 'Cayuses,' 'broncos' and automobiles rubbed along together on the dirt road, and trudging along in the dust were toughs and swells, Indians and cowboys, all sorts and conditions of men, women and children.

"One certainly discovers amazing contrasts here. Great five-story brick structures occupy some corners, while other equally desirable sites are held down by little cabins whose owners are holding out for some sort of extravagant price. The old part of the town is decidedly crude, bizarre and temporary looking. The new part is for all the world like the suburbs of New York. Fine houses, set on generous lots (lots here are 50x140) in the midst of old, grown oak trees, with sidewalks cemented and asphalted, have been built for many blocks. Farther out a more modest one-story house, bungalow-like, is the prevailing type. These are mainly of wood, though brick is not a rarity.

"The city is laid out very nicely. Main Street divides it into east and west and the Frisco tracks into north and south. The north and south streets are numbered 1st, 2nd, 3rd, etc. The east and west streets are alphabetical, commencing with B (Main Street is the A of the plan). On the west they are Boulder, Cheyenne, Denver, Elwood, Frisco, Guthrie, Houston. Going east they are Boston, Cincinnati, Detroit, Elgin, Frankfort, etc. You can see from this that our tent, which is located at Elwood and 8th Streets, is eight blocks south of the railroad and five blocks west of Main Street."

On the Sunday evening following Mr. Hunter's arrival at Tulsa, the Rev. Frank Hall Wright preached at the last one of a series of evangelistic services he has been holding in the tent. Mr. Hunter writes that there were about one hundred people present, that at the close of the sermon a number stood up to signify their desire to lead better lives, and that after the service a number remained and signed their names to indicate their willingness to identify themselves with the new Reformed Church. Mr. Hunter's first task on the new field will be to make a thorough canvass of the neighborhood to se-

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cure other adherents for the church, and it is hoped soon to remove the tent from its present location to what will be the permanent site of the church. This site has yet to be selected.

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## WHAT INDIA THINKS OF AMERICA.

A story is told as having occurred during the International Missionary Convention at Pittsburg last March, which should bring home to every American Christian the obligations resting upon him for the evangelization of this land.

It is said that Mrs. S. P. Devasahayam of India was speaking in the exhibition hall of the Convention. She had talked of conditions in India, of the anxiety of her people to learn of Jesus, of the rapid strides now being made by the Christian religion in that eastern land. Then she told how numbers of friends came to her to bid her farewell before she started for America, and they said to her:

"This is a great opportunity and experience for you, to go and be in a land where there is no sorrow, no pain, no trouble, no crime, no sin, neither clouds of superstition existing."

Then the Hindu lady told her American hearers: "When I reached America the greatest disappointment of my life came to me, because my eyes beheld some heathenism in America.

"Now," she continued, "the question is, What shall I tell my friends in India when I return? Should I tell them the truth concerning conditions in America, my countrymen would say: 'Let the missionaries return—return and Christianize America and then return to us.'"

Truly we all believe in sending missionaries to carry the message of salvation to all lands and to all people. But how much more effective will be this missionary service when every American missionary shall be able to say that he is a messenger not only from a Christian Church but from a Christian land! When we have fulfilled our duty to America the missionary impulse from this great land will be irresistible. Let us be sure that we realize the duty and go immediately to work. Definite tasks constantly present themselves to members of the Reformed Church in America. The next-door neighbor, the adjoining town, the frontier state, the great cities, all these call to each of us for unselfish gifts and service. Individual work each may do near his home. The Board of Domestic Missions is the agent of each individual for work that is more distant. How much of *your* work are you asking the Board to do?

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## THE REFORMED CHURCH OF HARRISON.

REV. HENRY STRAKS, *Pastor.*

The Reformed Church of Harrison was the first Holland-speaking church of South Dakota. A little more than twenty-five years ago, Sioux County, Iowa, began to hear of the rich farm lands of Southeastern Dakota. Young men of the pioneer spirit had visited the country, and their enthusiasm kindled the interest of others. Several families determined to make the venture, and Harrison was the place selected for the new home.

Of course, being Dutch and from Sioux County, a place of worship was the first necessity. It speaks volumes for the character of these settlers, that a church building was erected the same year that their claims were taken. This building was not an elaborate structure, but the sods and rough boards of which it was composed did not make it any less the house of God.

In the fall of 1883, a permanent organization was effected, with forty-five charter members. The Board of Domestic Missions gave generous assistance, and with help from this source, the history of the church has been one steady progress in membership and material prosperity. Today the church is self-supporting, with a membership of a hundred and sixty-eight, and last year its benevolent contributions amounted to more than $600.

These settlers had with their love for the Church a zeal for learning, and have shown it by establishing and maintaining an academy for higher learning. Hope College has furnished the teachers of the Academy, and the graduates have always been a credit to the institution which gave them their college preparation.

The twenty-fifth anniversary of the Harrison Church was celebrated June 28th, 30th in becoming fashion, with historical and missionary addresses. The Church extends to Pastor Henry Straks and his devoted people congratulations. A quarter-century of honorable history has been completed. What has been is promise of yet better things to be.

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## A JAPANESE MEETING IN NEW YORK.

Do the young men from Japan want to hear the story of the Gospel? No one would ask this question after having been present at a meeting which was held in the hall of the Twenty-third Street Young Men's Christian Association, New York, Sunday evening,

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June 21st. For there were in that hall between four and five hundred Japanese young men and a few Japanese young women to hear a Japanese pastor, a famous missionary to Japan, and our own missionary, Mr. Ohori, speak.

The meeting was to a considerable extent an impromptu one. No very great effort had been made to secure a large attendance. But Mr. Ohori, who had principal charge of the arrangements had let it be known through New York's Japanese papers that the Rev. Mr. Ebina, the veteran pastor of a Congregational Church in Japan was to pass through New York on his way to London to attend the Congregational Council, and that his fellow countrymen might have an opportunity to see and hear him at the Y. M. C. A. that Sunday evening. Bishop Harris, the veteran Methodist missionary to Japan was also invited to be present and speak.

It was a very warm evening, so warm that it would have been easy to use the temperature as an excuse for staying away from any service. But it did not deter our Japanese friends. They came singly, in couples, in groups of three or four, and they kept on coming until it seemed that the hall would not be large enough to hold them all. They are nice looking young men, well dressed, well mannered, and of a most evident intelligence. Nowhere in New York, that evening, could have been found a more cultured congregation. Not very many of them were Christians, according to the best information obtainable. But their presence signified their readiness to hear the message and having heard, to decide for themselves the matter of their personal religion.

The writer cannot tell you what was said by Mr. Ebina and Bishop Harris, for the addresses were in the Japanese language. Mr. Ohori was the first of the speakers, telling the young men what the Church is trying to do for them. He was listened to with the closest attention and if one had harbored any doubts as to the importance of the field our Reformed Church has entered, with Mr. Ohori as the worker, the doubt would have disappeared that night.

Mr. Ohori is spending the summer in New York, working every day among these young men, trying to reach their hearts for the Master. He has already gathered about himself a number of the men whom he teaches the English language and the Bible and is rapidly coming to be known throughout New York's Japanese colonly as one who is spending himself in the service of his fellow men. Mr. Ohori and the officers of the Board of Domestic Missions are studying the situation, planning for the future, and asking the Lord to guide them in the work.

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## THE TWELFTH GRAND RAPIDS CHURCH.

A few months ago the building of the Bethel Reformed Church of Grand Rapids was completed with aid received from the Church Building Fund and the pastor, Rev. P. C. de Jong, and his people are justly proud of their new church. A brief history of this church should prove an incentive to Church Extension efforts in other communities.

Bethel Church is located in the northern part of Grand Rapids. It is in the center of a beautiful residence district which is steadily being improved and there is in consequence a most encouraging outlook for the future of the young church.

About thirteen years ago there was a movement for planting an English Reformed Church in the North End, and a small beginning was made which, however, amounted to little and the matter was given up for the time being. Ten years later, in the fall of 1905 some of those who had been earlier interested, with others whom they succeeded in interesting, again took up the project. A committee was formed looking toward organization, and it was not long before services were regularly held in a hall not far from the present site of the church. A very small number were identified with the enterprise at its bginning. They believed that there was a field for a Reformed Church in the community, but some of them doubted whether fifteen persons were sufficient to establish a church. Nevertheless they went on working and praying and soon the blessings of God began to be poured upon them. A Sunday-school was organized early in 1906. The membership list continued to grow and there seemed no doubt that the time had come to organize, although some were yet fearful because of the small numbers. On March 7, 1906, the church was organized with twenty-eight charter members.

Then the little congregation had to face the problems of securing a new building and a pastor. The pulpit was regularly supplied and attendance constantly increased. In October, 1906, a lot was purchased and hopes were consequently strengthened. The congregation unanimously chose the name "Bethel" as a suitable one for this young branch of the Church.

The question of a pastor remained unsettled and for a long time the desire of the people for a leader was unsatisfied. But while they were looking for a pastor they were also making plans for the building of a house of worship, and in the spring of 1907 a barn was purchased and moved to the church lot. With considerable remodelling

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it was converted into a neat little church and it was a happy congregation that worshipped for the first time in its own building.

Soon after the church was dedicated a meeting was held for the purpose of calling a pastor and the Rev. P. C. de Jong was the unanimous choice of the people. He accepted the call and on October 24, 1907, was duly installed as pastor. Since that time the membership has reached 81, about double what it was when Mr. de Jong took charge, and the Sunday-school has also doubled its membership.

In a recent letter the pastor of Bethel Church writes: "It feels good to preach in what was once a barn. Jesus was born in one. I do not claim the honor of having so increased the size of the congregation. This is the most sociable lot of people one ever met and it is no wonder that outsiders want to become insiders."

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## THE COUNTRY CHURCH.

Sixty per cent. of the population of the United States is rural, notwithstanding all we hear in the current din about the city; 50,000,000 live in little cities, in villages, at the cross-roads, and on the farms. And, unless we mistake the signs of the times, a current is certainly setting in, in the form of a return to the country. The rich are setting the example. The daily free delivery of mail along rural routes is robbing the country of its isolation. The newspaper, health and independence are restoring the country to its old-time claim on the people. If the trusts and the mortgage anacondas do not swallow the farming area also, the future will see a return to it in a great centrifugal movement on the part of the people.

Into that future the Church should go and take its part. The country should be as well equipped with desirable men in the pulpit, practically, as any part of the country. Exceptional men with exceptional gifts of organization and leadership may be needed for the big towns, but there should be no pulpit more eagerly sought or more willingly accepted than those in the country and in the small towns. In an ideal situation this would be done, we believe. The small church and the small town frequently make a martyr of their ministers. One little, heady, peevish busybody, on the official board or off it, can make so much misery, can sting so deep, can compel such failure, that we do not, and cannot, blame noble men for wishing to avoid not a few of such little places. A crank can make so much trouble in a little church. But it should not be so; and if we all had enough religion, it would not be so. The small church would give such opportunities for caring for the hand-picked fruit, for inspiring units, indivduals, families, to noble lives; there would be such chances for growth, for profound study, for gazng on the open face of God—that it would seem every Christian would hail its peculiar opportunities.

As it is, about seventy-five per cent. of our pastors work in towns more or less small. Can we not have such a wide revival everywhere that the church in the little place will be the one most eagerly sought for?—*Central Christian Advocate.*

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# Women's Executive Committee, Board of Domestic Missions, R. C. H.

## WILL YOU HELP THESE INDIANS?

Dear Friend of the Indians:—We have recently received an appeal for help from an isolated band of Indians who are self-supporting and we want to pass this appeal on to you. This is a colony of Navajo Indians who are reaching out for higher and better things. As you probably know, the Indians of the United States may be put into two general classes; namely, those who receive help from the Government, and those who have to work for everything they get. The colony about which we write belongs to the latter class and they are very deserving of your help. The Navajos number about 20,000 and are located on a large reservation lying in Colorado, New Mexico, Arizona and Utah, which is almost entirely mountainous and desert. There is very little of this large reservation suitable for farming so the Indians have to make their living in other ways. They raise a little Indian corn, gather pinon pine nuts, hunt, and raise sheep. Those sheep are the chief source of income. Every year the wool is clipped and part of it sold to the Indian traders and part worked up into their beautiful blankets or rugs. As they are primitive people living in the most simple ways, the actual labor of shearing the sheep, scouring, dyeing and spinning the wool and finally weaving into the almost indestructible blanket is inconceivable to us who are used to having *all* of this work done by machinery. Imagine, if you please, the enormous task of spinning by hand the wool required for even one 60 by 90 inch blanket; besides the labor of weaving. The loom consists of two upright poles or trees with two horizontal pieces between; one close to the ground and the other some distance above. To these two horizontal pieces is fastened the warp. Then the task of weaving is begun, extending sometimes for months, according to the size and quality of the article made. Nearly all of these rugs are sold to the traders and by them to the white people, but this particular band of Navajos about whom we write, has, with the aid of a devoted white worker, organized for the purpose of bettering their condition. They have secured large scouring vessels and the best dyes they can possibly find. Some of them have become Christians, and others are deeply interested in Christianity and they are now trying to get money enough together to build a church and work house. To quote from the ap-

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peal referred to above, the writer says, "Within the last year, some of the more enlightened and progressive suggested that they start an association of their own. This they have done with fair success. One year ago a prominent medicine man of the tribe became converted to Christianity, and although persecuted for a time, he remained faithful and my earnest co-worker to such good advantage that many of the Indians are willing to listen to and learn of the truths we have been so long giving them, with the result that almost ten months ago a number of the best weavers who are interested in this forward movement agreed to give the work of many months to help provide themselves a house or room for industrial work and in which they could meet for Sunday-school and prayer services. The work was ready by November 1, 1907. They contributed what they could to help me buy the stationery and mail over 1,500 letters. Just as the first 100 were ready to mail, the recent money panic came and consequent depression in business, striking New Mexico probably harder than any other part of the southwest, and the prices of everything of Indian production went to the lowest point known in twelve years. Those letters were a failure. The Indians sold not to exceed ten rugs, and they have nearly 150 of them waiting for a market. Can and will the Mohonk Lodge help these Navajos dispose of these fine blankets? The Indians still own them, no other person has any interest in them whatever and they are of too fine grade and quality and dyes for the average trader or dealer to buy at anything like their real value."

Does not an appeal like this touch you? and do you not want to help these poor people who are striving so hard for the best? Remember, nothing is ever given them; no churches or industrial buildings have been erected for them, but they are contributing out of their little to a fund for this purpose. All they ask is that the white friends who are interested in their advancement and uplift buy their goods. These blankets are beautiful, among the most beautiful made; they are all clean, and are of genuine Indian make, and range in price from $10.00 to $40.00, according to size and quality. Besides these blankets, there are Navajo coffee spoons, finger rings, swastika hat pins, stick pins, charms, etc. If you are interested in these goods and desire to help these Indians in their undertaking, kindly write to us and we will give detailed descriptions and prices.

THE MOHONK LODGE.
*Per R. Kincaide, Mgr.*

*Endorsed by Rev. and Mrs. Walter C. Roe.*

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## LOST OPPORTUNITIES.

Recently we buried a young woman, a member of the Arapaho tribe, whose case was interesting, not because of what she did, but for what she failed to do. Trained by the Mennonites, living in a German home for years, until she could speak and read German, taught in the Christian way, she should have been a power for good among the Arapahoes.

But, alas! She grew cold, spiritually, and seldom ever came to God's house. Now she has gone to meet God, to answer for the use she made of all that which God gave her.

That she died a Christian I have no doubt, but as to the sheaves which she has taken to her Master, I fear they were few and small, unless garnered before she came back to live with her Indian people.

This young woman is, after all, only a reminder to us of the many white people who bury their talent of opportunity.

One encouraging feature of our work, I must not forget to mention, namely, that a goodly number of our Indians are farming this spring. They have planted corn, cotton, kaffir corn, millet and potatoes.

When more of them actually work the task of uplifting them will not be so great, looking at it from the human side.

RICHARD H. HARPER.

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## AN INDIAN WOMAN'S MISSIONARY MEETING.

The last Thursday in the month instead of our regular quilting at our Woman's Missionary meeting, we read or tell some interesting missionary anecdote and serve coffee with meat sandwiches—that's what Indians like. Last week we had such a pleasant gathering, ten women were present, more would have come but they could not ford the creek. You ought to hear the women talk and joke, mostly in Apache. Our president, a woman of seventy or older, has not missed one meeting until last week when the water was too high. She lives three miles from here and often comes on horseback. A week ago she wanted to go home earlier. I told her she might, still she did not go. Upon asking the interpreter why not, she said she did not want to go until we had had our Bible reading and prayers. We have these at the close because they do not come punctually, they have no time but the sun. We are so glad that the interest continues. We hope it will last during the hot months.

HENDRINA HOSPERS.

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## AN EXPERIENCE MEETING.

It is the custom in a missionary society of which we have heard, to hold a meeting once in the year, called "An Experience Meeting," when each member must tell or write exactly how she earned her money for missions.

The following story in rhyme by "the dominie's" wife, relates her experience:

HOW IT CAME.

When I heard about "the Experience Plan"
I heaved a heavy sigh,
To earn some money now and then
I'd surely want to try.
But I found it not the easy task
That some of you girls may,
For if I should hurry off to work
What would our church folks say!

It worried me both day and night
Until at last, I thought,
A ray of hope has come my way
Just what I long had sought,
The plan I thought of, was *to give*
*A tenth of every fee*
From weddings, when they came to us,
For the dominie gives it to me.

One month passed by, two months, the third,
No one to wed, dear me!
But when the third drew to a close
One couple came, you see,
And that bride was worth her weight in gold.
Five dollars was the fee,
So fifty cents I now behold
In my "missionary purse" laid away.

The month of May, love reigned supreme.
Before the month had passed
Two couples more had come our way,
My purse was filling fast.
Eighty cents from these couples fair
I put with all the rest,
Two dollars now and fifty cents
I counted it with much zest.

Altho I could have used it all
For many things I need
I'm glad to give it for the cause
Which I love best indeed.
I'm sure that every one of us
Will feel that it did pay
To give for those, who need so much,
To know "the living way."

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# Educational.

## A BIBLE TEACHER TRAINING CLASS.

Pottersville is a small village on the Lackawanna railroad in New Jersey, about forty miles from New York City. The Rev. John Erler, upon becoming pastor of the Reformed Church in this village a year ago, felt the serious lack of competent teachers for the Sunday-school, and sought to find some way of supplying the need. As a result of his investigations he decided to organize a Bible Teacher Training Class, under the supervision of the New Jersey Sunday-school Association, which is a branch of the International Sunday-school Association. Great care was used in enrolling students, only such being sought as were able and willing to devote at least one hour a day to the lessons.

The pastor became the teacher of the class and six students were formally registered at the office of the New Jersey Sunday-school Association in Newark, and pursued their studies through the elementary department of the Normal Course arranged by the Rev. Dr. Jesse L. Hurlburt. The pastor supplemented the lessons in the books with lectures and drills. Class spirit was promoted by the election of a class president and secretary and the adoption of a class button.

During the year, four examinations were taken under the supervision of the Rev. Dr. W. E. Foote, of Freehold, N. J. The averages were most gratifying, for while the members of the class were young people who had enjoyed no special educational advantages, and some were earning a living with but little spare time for books, no average was less than 90%, and one student passed 100% in each of three papers. The members are Charles Hockenbury, Clara A. Davis, Mary E. Sutton, Ida B. Rowe, Eva A. Fritts and Bertha K. Rowe. It is suggestive that while the course was followed to the end by these six students only, at least twenty-five copies of the text-book were procured by the young people of the congregation.

On Sunday, July 12, the graduating exercises of the class were held in the Pottersville Church. An address was given by the Rev. Dr. John G. Gebhard, who presented each member of the class with an elementary diploma, issued for the New Jersey Sunday-school Association by the International Sunday-school Association. The diplomas were signed by three officers of the larger body and by

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James L. Griggs, Esq., of Somerville, N. J., as President of the New Jersey Association. After the awarding of the diplomas the pastor, in a few strong and loving words, presented each graduate with a beautiful teachers' Bible, as his own personal gift. The next feature of the program was a surprise to the pastor and the large audience. Mr. Hockenbury, addressing Mr. Erler in behalf of the class, expressed their appreciation of his services, and presented him with an appropriate token of their gratitude and love.

Pastor and people are enthusiastic over the success of the plan. It is evident that the course is admirably adapted to the needs of the Sunday-school. The work is carefully planned and is ready for immediate use. The system is strictly normal—the methods of teaching are educationally sound. The *modus operandi* is so arranged as to command and hold the interest of young people. The presiding officer of the association in New Jersey is a prominent member of one of our own strongest churches, superintendent of its Sunday-school, and a member of our Reformed Church Board of Education. Best of all, the management of the class in the individual church is wholly under the control of the pastor, as it should be. He is at liberty to supplement the general course with such doctrinal, catechetical or ecclesiastical instruction as he deems best.

Information about the International Association in general and the New Jersey Association in particular may be procured from the Rev. E. Morris Fergusson, General Secretary, New Jersey, Sunday-school Association, 835 Broad Street, Newark, N. J., enclosing a stamp for reply.

JOHN G. GEBHARD.

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It is reported from a reliable source that a short time before his death, ex-President Grover Cleveland gave his estimate of the Bible in terms which indicated his solicitude for its wide-spread and deeper study, as follows: "I very much hope that in sending out this book you will do something to invite more attention among the masses of our people to the study of the New Testament and Bible as a whole. It seems to me that in these days there is an unhappy falling off in our appreciation of the importance of this study. I do not believe, as a people, that we can afford to allow our interests in and veneration for the Bible to abate. I look upon it as the source from which those who study it in spirit and truth will derive strength of character, a realization of the duty of citizenship and a true apprehension of the power and wisdom and mercy of God."—*The Christian Intelligencer.*

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# Our Young People.

## MISSIONS IN THE SUNDAY-SCHOOL.

By H. A. Kinports, *Secretary.*

The last report of General Synod's Committee on Sunday-schools shows seven hundred and ninety schools with a total enrollment of one hundred and seventeen thousand six hundred and thirty-three. What a tremendous force for world-wide evangelization! At the various conferences held last Fall and Winter there has been manifested a wide-spread interest among superintendents and teachers in plans and methods for promoting the missionary spirit. It is an encouraging indication of an enlarged vision of opportunity, an increasing sense of responsibility and a new attitude towards the missionary enterprise.

To meet this need the Department of Young People's Work, representing the four Missionary Boards of the Church, has recently issued "A Missionary Policy for the Local Sunday-school" and sent it to every pastor in the denomination, with a request that officers and teachers should give it prayerful and careful consideration. While the policy may be too comprehensive for some schools, it is possible for every school to adapt its salient points to the local needs. Here and there schools will be found who are already working in harmony with the proposed policy and will heartily welcome this definite advance along missionary lines in the Sunday-school.

Not only has the department issued the policy, but it has also suggested a large number of available helps to make such a policy effective. This also fills a long-felt need. Officers and teachers have repeatedly expressed themselves as being in full sympathy with the missionary enterprises of the Church, but have longed to know the "how of it." This is met in a large measure by the helps suggested in connection with the Missionary Policy.

If the Church is to continue her forward movements at home and abroad, there must be some distinct, definite, comprehensive missionary policy for the Sunday-school. Pastors, superintendents and teachers are, therefore, urged to give the matter their careful attention. The Secretary of the department will be pleased to correspond or confer personally with those interested. A request addressed to the department at 25 East 22nd Street, New York will bring full particulars.

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## CHRISTIAN ENDEAVOR IN INDIA.

From the 1907 Annual Report of General Secretary Halliwell, we are given the following inspiring record of the advance of Endeavorism in India during the year. In this connection it is interesting to note that the next International World's Convention of Christian Endeavor, which is the first world's convention to be held in any Oriental country, is to assemble in Agra, North India, in December 1909. The report says:

We have reason to congratulate the Endeavorers of the Empire on the splendid increase in both numbers and Societies during the past year. The census-taking has been extremely thorough and exhaustive, particularly in the great South Indian Union, with its huge constituency. The real census-takers are the Provincial Union Secretaries. Upon them has fallen the heavy burden of collecting the figures and forwarding them to this office. Our total registered membership on December 31st, 1907, was 848 Societies and 31,907 Members, an increase over 1906 of 148 Societies and 7,329 members.

The 1907 figures are distributed as follows:

| | | | | | |
|---|---|---|---|---|---|
| Bengal | Records | 125 | Societies and | 2.848 | Members |
| Bombay | " | 42 | " | 2,226 | " |
| Burma | " | 117 | " | 5,467 | " |
| Central India | " | 8 | " | 444 | " |
| Central Provinces | " | 15 | " | 592 | " |
| Ceylon | " | 20 | " | 937 | " |
| Punjab | " | 86 | " | 1,572 | " |
| South India | " | 376 | " | 16,081 | " |
| United Provinces | " | 59 | " | 1,740 | " |
| | | 848 | | 31,907 | |

There has been therefore an addition of nearly ten thousand members in the last two years.

These figures do not represent the full force of Christian Endeavor in India. Despite the most strenuous efforts, some Societies cheerfully persist in hiding their light under a bushel and fail to supply the Union Secretaries with returns. In South India there are several Societies known to exist which have failed to report.

The greatest advance is shown in Burma and South India. Whilst South India has the largest actual increase in members, Burma has made the greatest advances in number of Societies and the largest proportionate increase in membership.

We offer hearty congratulations to each of these energetic unions. Both have been fortunate in a succession of keen, capable and enthusiastic officers.

Madras occupies the premier position as a C. E. centre. It is not surprising. Tender memories arise of Francis Stirling, its first Secretary, who concentrated his burning zeal in this direction. In his time, and since, the Rev. D. G. M. Leith has been a valued local President; and the present secretary, Rev. W. T. Scudder, has worked strenuously. The best is yet to come, and next year Madras city will probably make another bold bid for the first place, with a muster of at least 1,000 members.

There is comfort for the Bombay Presidency in the fact that though they have lost heavily they furnish the third strongest C. E. detachment.

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## World Field Glimpses.

THERE are said to be over forty heathen temples in the United States, burning incense to foreign divinities. The Moslem call to prayer has been sounded in Union Square, New York. The Babists and Bahaists hold their meetings regularly in several cities, Hindu Swamis hold parlor meetings for the effete rich, Buddhists have their shrine in California, and Confucianists propose to build a temple in Chinatown, New York. Now the first Hindu temple in the United States has been erected in San Francisco. The number of Hindus in America has been increasing since 1900, and there are now seventeen Hindu students in the University of California alone.

Men and women who oppose foreign missions in favor of those at home may soon have a combination that will call forth all their powers and teach them that "the field is the world."—*Missionary Review of World.*

WRITING about "Negro Homes" in the May *Century,* Booker T. Washington says:

Starting at the close of the war with almost nothing in the way of property, and with no traditions and with little training to fit them for freedom, negro farmers alone had acquired by 1890 nearly as much land as is contained in the European states of Holland and Belgium combined. Meanwhile there has been a marked improvement in the character of the negro farmer's home. The old, one-roomed log cabins are slowly but steadily disappearing. Year by year the number of neat and comfortable farmers' cottages has increased. From my home in Tuskegee I can drive in some directions for a distance of five or six miles and not see a single one-roomed cabin tho I can see thousands of acres of land that are owned by our people. A few miles northwest of Tuskegee Institute, in a district that used to be known as the "Big Hungry," the Southern Improvement Association has settled something like 50 negro families, for whom they have built neat and attractive little cottages. During the first six years nearly all of these settlers have paid for their houses and land from the earnings of their farms.

MISSIONARIES speaking in the aggregate twenty-three languages have been in the employ of the Chicago Tract Society during the past year. New departments of work have been organized for the Finlanders, the Greeks, the Ruthenians, and the Bulgarians, and the society has been doing pioneer work for many years among the Slavic immigrants. Missionaries of all denominations have been aided with donations, and over 2,100,000 pages of Christian literature have been used for this purpose through several hundred Christian workers. The regularly employed missionaries of the society visited over 81,000 homes during 1907, and circulated Bibles, Testaments, and Christian literature in thirty-three languages to the extent of over 40,500 volumes. All the principal Slavic settlements in the Central Western States have been visited frequently, and in several of them the work has taken permanent form.

IT IS my conviction that our nation is just as much charged with the obligation to help the unfortunate people of other countries that are thrust upon us by fate until they are fit to become self-governing people as it is the business of the wealthy and fortunate man in the community to help the infirm and unfortunate of that community. I know it is said that there is nothing in the Constitution of the United States that authorizes national altruism of that sort. Of course not, but there is nothing in the Constitution of the United States that forbids it! The Constitution of the United States breathes a spirit that we are a nation, with all the responsibilities and power that any nation ever had, and therefore when it becomes the Christian duty of a nation to assist another nation the Constitution authorizes it because it is part of its being.—*Hon. William H. Taft, in Carnagie Hall Speech.*

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## Book Notes.

THE CHINA CENTENARY MISSIONARY CONFERENCE RECORDS.

Is the report of a great Conference held in Shanghai, China, April 5th to May 8th, 1908, to commemorate the centennial of the arrival in China of China's greatest pioneer missionary Robert Morrison.

The papers, reports, debates and addresses of this conference cover every phase of modern missionary history and effort in China, and are invaluable for

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reference and suggestion. The book is printed most attractively, is fully illustrated and is of the utmost value to all interested in the progress of Christ's Kingdom in this oldest and greatest of all Oriental nations. 12mo, pages 823, illustrated. Price $2.50 net. *American Tract Society.*

"The World-Call to Men of Today,"

Is the report of the Men's Missionary Convention of the Presbyterian Church, held in Philadelphia, February 11, 13, 1908. It is edited by David McConaughy, Forward Movement Secretary of the Presbyterian Church (North) and presents in full the addresses and proceedings of a Conference which has been of much importance not only to the Presbyterian Church but to all the churches and all the world.

The Report is divided, as were the deliberations of the Conference, into a number of leading topics such as "The Call of the World," "The Call of God," "The Response of the Church in the Past," "The Present Response of the Church" and "The Response for the Future," under each of which heads were addresses upon and discussions of many topics of permanent interest, engaging the thought of some of the strongest men of all branches of the Presbyterian Church and of several sister denominations. It need not be said that for inspiration and reference this is a very valuable volume. 323 pages, illustrations, index; price $1.00 postpaid. *Presbyterian Board of Publication.*

Presbyterian Brotherhood,

Is the Report of the Second Convention of the Presbyterian Brotherhood of America which met in Cincinnati, O., Nov. 12-14, 1908. This Brotherhood is an affiliation of men's organizations in the Reformed Churches holding the Presbyterian system and "seeks to federate all forms of organized Christian activities of men in the Churches which have for their purpose the winning of men to Christ and the Church, the promotion of spiritual development and the training in usefulness of men connected with the congregation through prayer, Bible Study and Christian service, the strengthening of fellowship and the extension of Christ's Kingdom at home and abroad."

The Brotherhood reports an enrollment of 455 societies with a membership of 25,017. The attendance at the convention was 1468. The president of the Brotherhood is Hugh H. Hanna, the vice-president, Charles S. Holt, the Secretary William R. Farrand and the treasurer Charles T. Thompson. Mr. Van Ogden Vogt and Dr. Ira Landrith are also officially active in the Brotherhood.

By reading the report the objects, methods and achievements of this new force in Presbyterianism may be learned and much of the inspiration raised at the Cincinnati Convention may be received. An index would add much to the value of the report.

The Unfinished Task of the Christian Church, by James L. Barton, D. D., one of the Secretaries of the American Board, is a clear and comprehensive review of the wark which yet confronts the Christian Church in the evangelization of the world. From his experience as a missionary and a mission secretary and his profound study of the subject Dr. Barton writes with knowledge and authority. This contribution therefore to the now famous series of missionary text-books prepared and issued by the Student Volunteer Movement, is of unusual value. The author discusses first the meaning of this task and quotes as the best definition of the phrase "the evangelization of the world," that given by John R. Mott, "To give to all men an adequate opportunity to know Jesus Christ as our Saviour and to become His real disciples." He then speaks of the obligation laid upon the Christian Church to undertake this task: the extent of the work; the obstacles to be overcome; the degree of success of the Early Church and of the Church of the Nineteenth Century in accomplishing the task, and the adequacy to it of our present available resources. The author then asks "shall we finish the task?" and shows why and how this can be done. Pages 211, index; price 50 cents net. *Student Volunteer Movement.*

The Nearer and the Farther East. By Samuel M. Zwemer and Arthur J. Brown.

This is another mission study text book issued by the (Women's) Central Committee on the United Study of Missions. Its authors are well known to the Church and are authorities in the topics of which they treat.

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Dr. Zwemer's review of Moslem lands is written with his customary clearness and attractiveness and comprises descriptions of the character and conquests of Islam, its social evils, the story of missions to Moslems and a survey of the work yet to be done. Dr. Brown contributes three chapters, one on Siam, another on Burma and a third on Korea, each embracing a brief description of the characteristics, religious needs and missionary work in the country named.

The book is well written and full of information so given that it is easy to understand and assimilate. In method of treatment and arrangement it is a distinct advance on some of the previous volumes of this series. Pages 325; maps, index, bibliographies. Price 50c. net. *The Macmillan Company.*

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# Received with Thanks.

RECEIPTS FOR JUNE, 1908.

## FOREIGN MISSIONS.

### CHURCHES, ETC.

| | |
|---|---|
| Chicago, Ill., 1st Englewood | $40 91 |
| North Holland, Mich. | 22 75 |
| Cromwell Center, Fostoria, Ia. | 34 90 |
| Jersey City, N. J., Bergen | 58 41 |
| Flushing, N. Y. | 21 80 |
| Newark, N. J., Clinton Ave. | 17 00 |
| N. Y. City, Bethany Meml. | 6 57 |
| Geo. W. Carpenter, Jr. | 20 00 |
| Newark, N. J., N. Y. Ave. | 2 25 |
| Claverack, N. Y. | 2 00 |
| Friends of Ref. Ch., Alto, Wis. | 5 00 |
| 2nd Freehold, N. J. | 46 00 |
| 3rd Pella, Ia. | 54 63 |
| "Home Folks Syn", Zeeland, Mich. | 100 00 |
| 2nd Cleveland, O. | 26 05 |
| Paterson, N. J., Broadway | 2 10 |
| 2nd New Brunswick, N. J. | 175 00 |
| Greenleafton, Minn., L. M. S. | 15 00 |
| Doon, Ia. (newly organized) | 3 31 |
| 1st Pella, Ia. | 175 00 |
| Locust Valley, N. Y. | 1 88 |
| 1st Somerville, N. J. | 34 87 |
| Brooklyn, N. Y., 1st Flatbush | 59 03 |
| T. G. B. Kouwenhoven, Brooklyn, N. Y. | 10 00 |
| Herkimer, N. Y. | 5 56 |
| Men's Missy. Soc., 1st Zeeland, Mich. | 23 00 |
| Lansing, Ill. | 16 00 |
| Princetown, N. Y. | 8 50 |
| Randolph Center, Wis. | 42 00 |
| Silver Creek, Minn. | 7 00 |
| New Paltz, N. Y. | 10 05 |
| Miss Anna W. Olcott. | 15 00 |
| Newark, N. J., Clinton Ave. | 175 00 |
| George, Ia., Hope | 20 00 |
| Grand Rapids, Mich., 4th. | 9 35 |
| Rev. E. Rothesay Miller | 100 00 |
| Roxbury, N. Y., Jay Gould Meml. | 1,520 00 |
| Danforth, Ill. | 21 63 |
| Glenville, N. Y., 1st. | 10 00 |
| Hackensack, N. J., 1st | 31 51 |
| Chapin, Ia., Zion | 54 46 |
| N. Y. City, Coll. Ch. | 660 88 |
| Nassau, N. Y. | 9 50 |
| Zeeland, Mich., 1st, W. M. S. | 40 00 |
| Paterson, N. J., 1st. | 29 15 |
| Owasco, N. Y. | 25 00 |
| Catskill, N. Y. | 78 95 |
| Cash | 10 00 |
| Chicago, Ill., 1st, Roseland | 40 00 |
| Schenectady, N. Y., Bellevue | 45 46 |
| Conference of Oklahoma Workers. | 163 58 |
| Philadelphia, Pa., 4th. | 92 00 |
| Brooklyn, N. Y., Ocean Hill | 5 24 |
| North Blendon, Mich. | 2 00 |
| Pella, Neb. | 8 17 |
| Marbletown, N. Y. | 4 15 |
| Lyonsville, N. Y. | 92 |
| Miss Gertrude Dodd. | 50 00 |
| Metuchen, N. J. | 44 18 |
| Clara City, Minn., Holland | 6 12 |
| Mr. A. J. Bazuin | 12 50 |
| Mrs. A. J. Bazuin | 6 25 |
| Miss Anna T. Van Santvoord | 15 00 |
| Cedar Grove, Wis. | 40 75 |
| Prairie View, Kan. | 15 18 |
| Oregon, Ill., Ebenezer Ch. | 120 00 |
| Clara City, Minn. | 60 00 |
| Miss A. V. W. Fisher. | 50 00 |
| Mrs. W. N. Scudder. | 40 00 |
| Hope College, Y. M. C. A. | 40 00 |
| | $4,718 50 |

### SUNDAY-SCHOOLS.

| | |
|---|---|
| Cromwell Center, Fostoria, Ia. | $10 33 |
| 2nd Somerville, N. J. | 94 72 |
| N. Y. City, West Farms | 18 00 |
| Holland, Mich., Hope. | 102 71 |
| Claverack, N. Y. | 1 25 |
| Brooklyn, N. Y., Eagle St. Chapel | 40 00 |
| Poplar S. Sch. | 3 00 |
| 2nd Paterson, N. J. | 4 94 |
| Grand View, S. D., Catechumens | 4 46 |
| Corsica, S. D., Catechumens | 94 |
| Grand View, S. D. | 2 10 |
| New Gronigen Catech. Classes | 6 75 |
| Piermont, N. Y. | 10 00 |
| Boght, N. Y. | 1 50 |
| Kalamazoo, Mich., 2d. | 10 49 |
| Paterson, N. J., 1st, S. S. Missy. Soc. | 109 15 |
| N. Y. City, Anderson Meml. | 3 06 |
| Norwood Park, Ill., Infant Class, Am. Ch. | 4 00 |
| Maurice, Ia., American | 4 36 |
| Paterson, N. J., 1st. | 10 15 |
| Holland Centre, Mich. | 11 25 |
| Fort Miller, N. Y. | 5 00 |
| Zeeland, Mich., 1st. | 115 14 |
| Chatham, N. Y. | 25 00 |
| 2nd Freehold, N. J. | 18 62 |
| High Bridge, N. J. | 13 66 |
| Bronxville, N. Y. | 25 00 |
| | $655 58 |

### Y. P. SOCIETIES.

| | |
|---|---|
| North Hackensack, N. J., C. E. S. | $10 00 |
| 2nd Cleveland, O., C. E. S. | 41 75 |
| Brooklyn, N. Y., 12th St., C. E. S. | 3 00 |
| N. Y. City Marble Coll. Chapter of Brotherhood of A. & P. | 15 00 |
| Orange City, Ia., 1st., Y. L. M. B. | 17 50 |
| Chapin, Ia., Y. P. S. | 8 60 |
| Jamaica, N. Y., Y. P. S. | 20 00 |
| Maurice, Ia., 1st, C. E. S. | 6 00 |
| Little Falls, N. J., 2nd Y. M. C. A. | 6 00 |
| Wallkill, N. Y., C. E. S. | 5 00 |
| Fonda, N. Y., C. E. S. | 5 00 |
| High Bridge, N. Y. City, Mission Study Class | 4 50 |
| N. Y. City, Lenox Av., Harlem | 50 00 |
| Oostburg, Wis., C. E. S. | 22 50 |
| Grand Rapids, Mich., Grace Ch., C. E. S. | 2 91 |
| | $217 76 |

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GIFTS FOR OBJECTS OUTSIDE THE APPROPRIATIONS.

| | |
|---|---|
| Rev. Dr. & Mrs. Wm. Bancroft Hill | $175 00 |
| W. H. Farrar, Collections | 13 00 |
| A Friend of Missions, Chicago, Ill. | 2 00 |
| Rev. P. G. W. Bahler. | 10 00 |
| Newark, N. J., Clinton Ave. Sunergoi Soc. | 30 00 |
| Paterson, N. J., 6th Holland Ch. | 17 25 |
| Alfred V. S. Olcott | 75 00 |
| Charles T. Olcott | 75 00 |
| Mr. Mason Olcott | 75 00 |
| Mrs. E. E. Olcott | 1,000 00 |
| Woodcliff-on-Hudson, N. J., Grove Chapel. | 10 00 |
| Friends in 3rd Ch., Raritan, N. J. | 5 00 |
| Woman's Board | 83 50 |
| | $1,570 75 |

W. H. VAN STEENBERGH, Treasurer.
25 East 22nd St., N. Y. City.

THE ARABIAN MISSION.

| | |
|---|---|
| Cromwell Center, Fostoria, Ia. | $25 00 |
| Peter Cortelyou | 80 00 |
| 3rd Pella, Ia. | 7 55 |
| Alto, Wis. | 175 00 |
| 6th Holl., Paterson, N. J., Y. M. S. "Timotheus" | 2 85 |
| Locust Valley, N. Y. | 1 88 |
| Hingham, Wis. | 13 65 |
| Men's Missy. Soc., 1st Zeeland, Mich. | 23 00 |
| Rev. J. P. Searle, D.D. | 10 00 |
| Chapin, Ia., Zion Ref. Ch. | 10 00 |
| Marble Coll. Ch., N. Y. City, Y. P. Soc. | 25 00 |
| George, Ia., Hope Ch. | 5 00 |
| Wallkill, N. Y., C. E. S. | 5 00 |
| Sioux Co., Chs. | 350 00 |
| Christian Assn., Wellesley College | 50 00 |
| Miss Katherine H. Cantine | 15 00 |
| Rev. J. G. Gebhard, D. D. | 2 50 |
| Raritan, N. J., 3rd Ch. | 5 00 |
| Nassau, N. Y. | 1 00 |
| N. Y. City, Lenox Ave., Harlem Y. P. Soc. | 35 00 |
| Oostburg, Wis., C. E. S. | 10 00 |
| Clara City, Minn., Bethany | 34 58 |
| Mt. Vernon, N. Y. | 50 |
| Miss A. W. Van Houten and friends | 8 00 |
| Woman's Board | 122 35 |
| | $1,017 86 |

W. H. VAN STEENBERGH, Treasurer.
25 East 22nd St., N. Y. City.

DOMESTIC MISSIONS.

| | |
|---|---|
| Cromwell Center, Iowa | $34 91 |
| Somerville, N. J., 2nd S. S. | 92 44 |
| Flushing, L. I., N. Y. | 21 80 |
| Newark, N. J., N. Y., Ave. | 3 21 |
| Brooklyn, N. Y., 12th St. | 33 05 |
| West Farms, N. Y., C. S. S. | 18 00 |
| Claverack, N. Y. | 1 25 |
| West Sayville, N. Y. | 6 60 |
| Catechumens of the Munster School, Lansing, Ill. | 9 00 |
| Holland, Mich., Hope S. S. | 102 71 |
| Freehold, N. J., 2nd, S. S. | 18 12 |
| Rock Valley, Ia., 1st. | 6 09 |
| Grand Rapids, Mich., 3rd Catechumens | 38 10 |
| Franklin Park, N. J. | 17 52 |
| Haledon Mission, Paterson, N. J. | 17 00 |
| North Marbletown, N. Y. | 6 55 |
| High Bridge, N. J. | 12 61 |
| Stout, Iowa | 21 00 |
| Rochester, N. Y., 2nd. | 27 00 |
| Otley, Iowa | 24 88 |
| Zeeland, Mich., 1st Men's Miss. Soc. | 23 00 |
| Grand View, S. D., Catechumens | 4 47 |
| Corsica, S. D. | 96 |
| Grand View, S. D., S. S. | 2 07 |
| Flatbush, Brooklyn, N. Y., 1st. | 207 00 |
| "Reformed Church People," Denver, Colo. | 4 00 |
| Grand Rapids, Mich., Plainfield, Miss. | 2 53 |
| North Blendon, Mich. | 2 65 |
| Miss Drury, Rhinebeck, N. Y. | 5 00 |
| Pennsylvania Lane, Ill. | 9 35 |
| George, Ia., Hope Ch. | 20 00 |
| Roxbury, N. Y., Jay Gould Meml. | 500 00 |
| Anderson Meml. S. S., N. Y. City | 3 07 |
| Somerville, N. J., 1st. | 28 85 |
| Chapin, Iowa, Zion | 5 86 |
| Chapin, Iowa, Zion Y. P. Soc. | 8 60 |
| Bethlehem, N. Y., 1st. | 27 85 |
| Grand Rapids, Mich., 2nd | 21 70 |
| Rotterdam Junction, N. Y., 1st. | 15 86 |
| Barren Island Mission, N. Y. | 11 00 |
| Accord, N. Y., Rochester Ch. | 8 86 |
| Catskill, N. Y. | 49 15 |
| Philadelphia, Pa., 4th. | 46 00 |
| Jerusalem, N. Y. | 4 00 |
| Onesquethaw, N. Y. | 4 80 |
| Leota, Minn., Bethel. | 13 75 |
| Boyden, Ia. | 65 77 |
| Clara City, Minn., Holland. | 6 12 |
| Fallsburgh, N. Y. | 18 00 |
| Sheboygan, Wis., Hope | 8 14 |
| Zeeland, Mich., 1st, S. S. | 57 50 |
| Paterson, N. J., 2nd. | 9 30 |
| Grand Rapids, Mich., 9th | 7 35 |
| Oregon, Ill., Pilgrim | 100 00 |
| Koster, Wichert, Ill., S. S. | 4 30 |
| De Motte, Ind. | 8 78 |
| Clara City, Minn., Bethany. | 60 00 |
| High Bridge, N. J., S. S. | 13 66 |
| Freehold, N. J., 2nd S. S. | 5 90 |
| Nassau, N. Y. | 2 00 |
| Maurice, Ia., Y. L. Miss. Soc. | 10 00 |
| New Hurley, N. Y. | 9 70 |
| Norwood Park, Ill., C. E. Soc. | 7 00 |
| Total | $1,991 60 |

CHURCH BUILDING FUND.

| | |
|---|---|
| Newark, N. J., Clinton Ave. | $41 93 |
| Newark, N. J., N. Y. Ave. | 3 42 |
| Brooklyn, N. Y., Kent St. | 6 32 |
| Newark, N. J., Arcadia | 7 00 |
| Maurice, Ia., S. S. | 20 00 |
| Paterson, N. J., Broadway | 13 67 |
| Hopewell, N. Y. | 9 25 |
| Poughkeepsie, N. Y., 2nd. | 20 42 |
| Waupun, Wis. | 6 94 |
| Overisel, Mich., Catechumens | 18 80 |
| Holmdel, N. J. | 6 00 |
| Jamestown, Mich., 1st. | 11 45 |
| Central Bridge, N. Y., 1st. | 5 00 |
| Stanton, N. J. | 7 17 |
| George, Iowa, Hope | 5 00 |
| Somerville, N. J., 1st. | 22 44 |
| Bayonne, N. J., 1st. | 20 00 |
| Chapin, Iowa, Zion | 14 46 |
| West Copak, N. Y., S. S. | 7 00 |
| Bedminster, N. J. | 13 25 |
| Bedminster, N. J., S. S. | 20 80 |
| Brighton Heights, S. I. | 18 95 |
| Holland, Mich., Hope. | 29 89 |
| Ocean Hill, Brooklyn, N. Y. | 3 70 |
| Oregon, Ill., Ebenezer. | 10 00 |
| Clara City, Minn., Bethany | 35 00 |
| Middletown, N. J., S. S. | 5 85 |
| Total. | $383 71 |

C. E. SOCIETIES, FOR C. E. CHURCHES.

| | |
|---|---|
| Cromwell Center, Ia. | $10 33 |
| Newark, N. J., Clinton Ave. | 10 00 |
| Cleveland, Ohio, 2nd. | 41 75 |
| Brooklyn, N. Y., 12th St., Jr. | 3 00 |
| Fulton, Ill. | 10 00 |
| Grand Rapids, Mich., Grace, Juniors | 2 92 |
| Maurice, Ia., 1st. | 6 00 |
| Wallkill, N. Y. | 5 00 |
| Fonda, N. Y. | 5 00 |
| Flatbush, Brooklyn, N. Y., Grace Ch. | 12 21 |
| Oostburg, Wis. | 22 00 |
| Total | $128 21 |

RECAPITULATION.

| | |
|---|---|
| From Churches, etc. | $4,718 50 |
| From Sunday-schools. | 655 58 |
| From Y. P. Societies | 217 76 |
| From Woman's Bd. | 804 74 |
| | $6,396 58 |

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RECAPITULATION.

| | |
|---|---|
| Domestic Missions | $1,991 60 |
| Church Bldg. Fund | 383 71 |
| C. E. Societies | 128 21 |
| Total | $2,503 52 |

## WOMEN'S EXECUTIVE COMMITTEE, DOMESTIC MISSIONS.

GENERAL FUND.

| | |
|---|---|
| Mrs. Chas. H. Brown | $150 00 |
| Fordham, N. Y. | 10 00 |
| New York City Reformed Low Dutch Church of Harlem | 10 33 |
| Freehold, N. J., 2nd, S. S. | 4 06 |
| New York City, St. Nicholas Coll. | 1 00 |
| Hudsonville, Mich., So. Blendon | 12 00 |
| Blawenburg, N. J. | 7 43 |
| Oostburg, Wis. | 10 00 |
| Newark, N. J., Clinton Ave., Sunshine Soc. | 25 00 |
| Palmyra, N. Y., Primary S. S. | 1 50 |
| New York, Anderson Meml. S. S. | 8 35 |
| Hudson, N. Y., S. S. | 10 84 |
| Albany, N. Y., 1st., M. B. | 10 00 |
| Catskill, N. Y., S. S. | 7 71 |
| Livingston, N. Y. | 20 00 |
| Sully, Ia., S. S. | 12 67 |
| Little Neck, N. Y., S. S. | 3 05 |
| Claverack, N. Y., S. S. | 1 28 |
| Utica, N. Y., S. S. | 3 74 |
| Amsterdam, N. Y. | 5 23 |
| New York City, Grace C. Post | 3 00 |
| Guttenburg, N. J., C. Post | 3 38 |
| Accord, N. Y. | 5 36 |
| A Friend | 5 00 |
| New Brighton, N. Y., S. S. | 9 30 |
| Brooklyn, N. Y., Bay Ridge | 20 50 |
| Jamaica, N. Y., 1st. | 28 53 |
| Athens, N. Y. | 16 00 |
| Yonkers, N. Y., Park Hill | 25 00 |
| Irvington, N. J., 1st. | 5 00 |
| Miss G. P. Ingraham | 5 00 |
| Irvington, N. J., S. S. | 5 00 |
| Palmyra, N. Y., S. S. | 2 60 |
| Total | $447 86 |

STUDENT FUND.

| | |
|---|---|
| Missy. Union, Classis of Westchester | $57 14 |
| New York City, West End Coll., S .S. | 100 00 |
| Paterson, N. J., Broadway | 25 00 |
| New York City, St. Nicholas Coll. | 100 00 |
| New York City, St. Nicholas Coll., S. S. | 35 00 |
| Amsterdam, N. Y. | 5 00 |
| Jamaica, N. Y., S. S. | 8 07 |
| Bayonne, N. J., Fifth St. | 10 00 |
| Elmhurst, N. Y., Newtown | 10 00 |
| Ridgewood, N. J., 1st. | 15 00 |
| Total | $365 21 |

SPECIAL FUND.

| | |
|---|---|
| New York City, 29th St. Coll. | $30 00 |
| New York City, St. Nicholas Coll. | 225 00 |
| | $255 00 |

KENTUCKY MT. FUND.

| | |
|---|---|
| Amsterdam, N. Y., Trinity | $10 00 |
| Collection on Ladies' Day, General Synod, June 9th | 79 66 |
| Newark, N. J., North, Jr. C. E. | 10 00 |
| Piermont, N. Y. | 12 13 |
| Albany, N. Y., Madison Ave., L. Soc. | 6 00 |
| Missy. Union, Classis of Westchester | 7 00 |
| Elmhurst, N. Y., S. S. | 25 00 |
| New York City, St. Nicholas Coll. | 500 00 |
| Brooklyn, N. Y., Edgewood, C. Post | 10 00 |
| | $659 79 |

INDIAN FUND.

| | |
|---|---|
| New York City, 29th Coll., Infant Class. | $3 00 |
| Amsterdam, N. Y., Trinity | 10 00 |
| Pella, Ia., 3rd, Jr. Catechumens | 17 16 |
| New York City, St. Nicholas Coll., S. S. | 15 00 |
| Tarrytown, N. Y., 2d. | 71 00 |
| Nyack, N. Y. | 8 54 |
| Albany, N. Y., Madison Ave., L. Soc. | 15 00 |
| New York City, 29th St. Coll., Bro. A. & P. | 50 00 |
| New York City, 29th St. Coll., In. Class. | 47 |
| Missy. Union, Classis of Montgomery | 13 40 |
| Apache Mission, Fort Sill, Sr. C. E. | 3 00 |
| Nelly Allen Roe Mem. | 30 00 |
| New York City, Lenox Ave., Harlem Coll. | 100 00 |
| East Orange, N. J., 1st. | 200 00 |
| Cawker City, Kans., Rotterdam | 4 00 |
| Rock Valley, Ia. | 7 27 |
| Preakness, N. J., S. S. | 5 13 |
| Chicago, Ill., Gano | 14 00 |
| Poughkeepsie, N. Y., S. S. | 25 00 |
| Elmhurst, N. Y., S. S. | 25 00 |
| Colony, Okla, Indian Women's Miss. Soc. | 20 00 |
| "Town Hall" S. S., Holland, Mich. | 12 92 |
| New York City, 29th Coll. | 100 00 |
| Total | $749 89 |

SUMMARY.

| | |
|---|---|
| General Fund | $447 86 |
| Student Fund | 365 21 |
| Special Fund | 255 00 |
| Kentucky Mt. Fund | 659 79 |
| Indian Fund | 749 89 |
| Grand Total | $2,477 75 |

MRS. K. G. WHITE, *Treas.*,
25 East 22nd St., N. Y. City.

## BOARD OF EDUCATION.

Receipts for May.

NEW YORK.

| | |
|---|---|
| West Troy | $23 30 |
| Lodi | 3 00 |
| New Paltz | 14 85 |
| C. E., Warwick | 25 00 |
| Guilford | 2 00 |

NEW JERSEY.

| | |
|---|---|
| Montclair Heights | $ 3 00 |
| Metuchen | 25 75 |
| Bayonne, 3d | 2 50 |
| Cherry Hill | 23 84 |
| New Brunswick, 1st. | 22 29 |
| Annandale | 1 22 |

IOWA.

| | |
|---|---|
| Cromwell Center | $13 65 |
| Ebenezer, Leighton | 10 83 |
| S. S., Ebenezer, Leighton | 2 53 |
| Alton | 23 91 |
| Silver Creek | 4 00 |

MICHIGAN.

| | |
|---|---|
| Grand Rapids, 6th | $ 2 00 |
| Grand Haven, 1st | 16 20 |
| Kalamazoo, 2nd | 19 69 |

ILLINOIS.

| | |
|---|---|
| Dalton | $2 50 |
| Bethany, Roseland | 14 28 |

FOR CORDELL ACADEMY.

| | |
|---|---|
| J. Wilson Gordon | $ 5 00 |
| Mrs. Ida F. Harder | 25 00 |
| Rev. K. J. Dykema | 3 00 |
| Rev. & Mrs. J. G. Gebhard. | 10 00 |
| | $299 85 |

JOHN F. BERRY, *Treas.*
25 E. 22nd St., N. Y. City.

Receipts for June.

NEW YORK.

| | |
|---|---|
| Helderburgh | $3 48 |
| Herkimer | 5 96 |
| Collegiate, New York City | 475 70 |
| C. E. Wallkill | 5 00 |
| Chatham | 12 00 |

NEW JERSEY.

| | |
|---|---|
| Clinton Ave., Newark. | $41 34 |
| New York Ave., Newark. | 4 55 |
| Bayonne, 1st. | 25 00 |
| Peapack | 6 00 |
| Middletown | 5 71 |

IOWA.

| | |
|---|---|
| Newkirk | $37 50 |
| Hope, George | 4 00 |
| Maurice | 6 08 |
| Bethel, Pella | 4 46 |

OTHER STATES.

| | |
|---|---|
| Bethany, Kalamazoo, Mich. | $ 5 00 |
| Hope, Holland, Mich. | 53 26 |
| Prairie View, Kan. | 7 62 |
| S. S., 4th Philadelphia, Pa. | 5 00 |

FOR CORDELL ACADEMY.

| | |
|---|---|
| Rev. P. G. M. Bahler | $5 00 |
| | $712 66 |

JOHN F. BERRY, *Treas.*
25 E. 22nd St., N. Y. City.

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# THE MISSION FIELD.

VOL. XXI. SEPTEMBER, 1908. No. 5

## Items of Interest from the Reformed Church.

Dr. and Mrs. Martin N. Wyckoff and Miss Sara M. Couch expect to **SAIL** from San Francisco **FOR JAPAN** on August 25th per S. S. "Manchuria."

**A PARTY** for **CHINA** including Miss Lilly N. Duryea, Miss M. C. Morrison, and Rev. H. P. Boot who are returning to their work after furlough expect to leave San Francisco for China Sept. 15 per S. S. "Mongolia." Miss Daisy Pitcher will go with them to rejoin her parents at Amoy. With them will go also the largest reinforcement that we have sent to China at any one time for many years, perhaps the largest ever. Miss Anna H. Meengs, Miss Mary W. Shepard, Rev. and Mrs. D. J. Steward Day and Dr. and Mrs. John H. Snoke (Dr. Snoke is a physician).

The **PARTY FOR INDIA** also is unusually large but will not leave here until November. Those then returning to India are Mrs. John Scudder, Dr. Ida Scudder and Miss A. E. Hancock with Mr. Wm. H. Farrar and family. The new recruits for India are Miss Delia M. Houghton and Miss Margaret N. Levick, M. D.

The Rev. James E. Moerdyk will probably **RETURN TO ARABIA** in October and with him Rev. Gerrit J. Pennings, a new appointment, and some time in the fall Miss Thyra H. Josselyn, M. D., another of the new appointments.

The closing days of their furlough were **DAYS OF AFFLICTION** for Dr. and Mrs. Wyckoff through the death of their son William on Saturday, July 25.

Dr. Snoke is taking a **POST GRADUATE COURSE** in the Medical College of Pennsylvania University on the treatment of the eye.

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**DR. ZWEMER** lately returned from his trip to Europe whither he went by direction of the Student Volunteer Movement and where he attended several important Conferences in behalf of the work of that movement. We hope to be soon able to give some account of these meetings.

The addition of the **REV. ISAAC W. GOWEN, D. D.,** to the membership of the Board of Domestic Missions was an appropriate recognition by the General Synod of the work which this popular pastor has been doing in the cause of Church Extension. His methods in extension work are economic and unselfish. He does not believe in very large churches, and when enough of his parishioners live in a given locality to form the nucleus of a new church, he assists in its formation, asks the Board to help put the new enterprise on its feet, and when a church is regularly organized cheerfully dismisses to it all of his own members who live near enough to the young church to add to its strength. Such extension work lies within the opportunity of many of our churches. How many pastors and consistories will undertake it?

The new fiscal year has already brought so many opportunities for extension to the notice of the Board that to accept even the most promising of them will require large sums in contributions to the Church Building Fund. The General Synod asked the churches to give $25,000 to this cause. Double that sum could be used to the advantage of the work. If any church or any individual desires to aid in placing a church building in some specific place, the officers of the Board will gladly give full information as to immediate opportunities. Make **CHURCH EXTENSION AT HOME** a special object of gifts and prayers this year.

The **ANNUAL REPORTS** of the Board of Domestic Missions have been mailed to many persons. Copies will be sent to others desiring them if requests be sent to the Board's office. Early in the fall the Board will have ready for general distribution a pamphlet containing a summary of the report. This is to be placed in the hands of all the people in our churches. As many as may be needed in any church will be sent on the request of the pastor. An edition in the Holland language is also in preparation.

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# Facts Worth Knowing.

Under this heading will be noticed from month to month facts and items of present day interest in the missionary world. Brief original contributions to these pages from our readers will be thankfully received and used.—Ed.

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## Kolongsu.

The Island of Kolongsu in the harbor of Amoy, China, has long been the place of residence of the missionaries of our own and other churches, as well as that of most Europeans and Americans living in that important port. The meaning of the name is "The Drum Wave Island." Ko, drum; long, a rushing stream of water; su, an island. It is supposed to receive its name from a part of the island, where there is a hollowed rock, through which the waters of the sea rush, producing a sound like drumming.

On a great pile of high rocks (in the centre of the island), lifting their grey heads three hundred feet into the air, there is an inscription, the meaning of which is: Kolongsu is the most delightful spot under heaven.

## Area of Amoy.

The Amoy district, or, to be more correct, "the territory occupied by the missions at Amoy," covers an area of country equal to about 120 square miles, including the two large cities of Chiang-Chiu and Choan-Chiu, each of which is larger than Amoy. An area of country 60 miles long and 14 wide, by the comity of missions, is under the supervision of the Reformed (Dutch) Church Mission, with an estimated population of 3,000,000. "If the cities of Boston, New York, Philadelphia and Baltimore were situated in a valley 40 miles long, 15 wide, and the whole intervening country were so thickly studded with villages that a man should never be out of sight of one or more of them, still the population of this valley would not be equal to the number of souls accessible to the missionary from Amoy."

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It is a fact that at least 30,000 human beings in China, 30,000 in India and probably 15,000 in Africa die every day, and that the great majority of these die without ever hearing what the Son of God did for them.—*Eugene Stock.*

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"If I Have Eaten My Morsel Alone." Job. 31:17.

*By the Bishop of Londonderry.*

"If I have eaten my morsel alone"
The patriarch spoke in scorn;
What would he think of the Church, were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fulness of bread
Eating her morsel alone?

"I am a debtor alike to the Jew and the Greek,"
The mighty Apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are famishing; we have bread;
But we eat our morsel alone.

"Freely, as ye have received, so give,"
He bade, Who hath given us all;
How shall the soul in us longer live,
Deaf to their starving call.
For whom the Blood of the Lord was shed,
And His Body broken to give them Bread,
If we eat our morsel alone?

Ever of them who have largest dower
Shall Heaven require the more;
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said:
"Give us, give us your living Bread;"
Yet we eat our morsel alone.

(The above poem is reprinted from *The Church News* of the First Reformed Church of Grand Rapids, Mich., whose pastor, the Rev. J. Alex Brown, is enthusiastically leading them in the missionary enterprise. His article on "How One Church Did It," in the *Christian Intelligencer* of July 29, is worthy of the careful reading of every pastor, for its suggestiveness along the line of the forward movement.—Ed.)

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# Educational.

## THE BASIS OF EDUCATION.

This is our Educational number. In it we try to tell something of the condition and progress of our Church schools, especially those of academic grade.

Some may be disposed to criticise the maintenance of such schools and to say that, with the system of education now established in all the states where our Church schools are planted, there is but little justification for their existence.

It is perhaps true, in a measure, that, as a means to intellectual culture alone, Church schools are not needful, and that the concentration of time and money on the state institutions would produce better results.

Only one argument, but that an all sufficient one, can be educed against this contention and that is the fact that in state schools of every grade the trend of effort and influence has been against, or at least neutral to, evangelical religion. With constantly growing force the delusion has been entertained that religion and education, —the culture of the heart and of the mind—can be disassociated, and that the normal powers of a man may be developed by that abnormal and onesided method of culture which is wholly divorced from the ethical influences of a revealed faith.

But some generations of students have arisen since this idea has been put into more or less general practice and its evil results are becoming daily the more apparent. Never more than now are thoughtful men perceiving that it is impossible to dissever the ethical and intellectual natures, and that a child trained even "in all the wisdom of the Egyptians" is fatally disqualified for the struggle of life unless underneath his mental and physical and social culture there is the strong substratum of ethical and moral power gained from that spiritual training which real religion only can impart.

As one of our own foreign missionaries (the Rev. P. W. Pitcher of Amoy) well says of the mission schools maintained for the spiritual as well as the intellectual training of the Chinese youth: "Other schools there may be of the very highest excellence which they have borrowed from foreign sources, but not one can fill our place nor do the work which we are doing. Ours have a special mission, i. e. to lead these benighted souls to the beginning of all wisdom. Not that it is my idea to transform our schools into churches and chapels, but into sanctuaries where truth and light shine in mid-day brightness, and where the pupils realize in fullest

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measure that only an education that builds for eternity is worth having. We must keep in mind the moral and spiritual training of our students. We are endeavoring to train them to be men after the pattern of our Lord Jesus Christ. We should more than ever today pay particular attention to spiritual training."

These are words noteworthy because replete with the highest ideals and profoundest truths.

True education is not alone the culture of the mind or the manners,—it is the training of students "to be men after the pattern of our Lord Jesus Christ,"—and for that all-sufficient reason is it needful in order to produce the highest type of men that we maintain both at home and abroad, schools, academies and educational institutions of all grades and of every variety in which the Christian ideal shall be ever commingled with the most earnest and advanced pursuit of intellectual culture. This is the *raison d'etre* of our own church academies and to their founding and maintenance our Church should give herself with ever increasing faithfulness and vigor.

A. De W. M.

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## RUTGERS COLLEGE.

Rutgers College announces for the coming year several additions to its faculty and largely increased facilities for its work. Two departments of instruction receive special advancement, that of Mechanical Engineering and that of Education. Heretofore the course in Mechanics has been only a partial one, united with the course in Civil Engineering. The subject is now raised to the rank of a full department and Professor Robert C. H. Heck has been called from Lehigh University to take charge of it. Professor Heck is one of the leading authorities and teachers in this field of study in this country, and the highest expectations are indulged as to the values of the work he will inaugurate at Rutgers. The new building now in course of erection is designed to accommodate this work and the departments of Civil Engineering and Electrical Engineering as well. The building is now well advanced and will be occupied in the fall. The state of New Jersey has appropriated $20,000 for its furnishing and equipment.

The department of Education, the second referred to, will be greatly strengthened by the addition to the faculty of Professor Myron F. Scudder. Professor Scudder has had wide and varied experience in educational work, has made thorough study of its principles, has been for nearly ten years principal of the New Paltz

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Normal School and is constantly sought by universities and colleges as lecturer with authority in these matters. He becomes Professor of the Science of Education at Rutgers while Dr. Eliot R. Payson remains Professor of the History of Education. Professor Scudder also becomes head master of the College Preparatory School, assuring to that school a most efficient administration.

Other new members of the faculty about to enter upon their work are Dr. Ralph O. Smith, Associate Professor of Chemistry, Dr. Kary C. Davis, Associate Professor of Agriculture, and Mr. Frederick C. Winkler, Instructor, all of them able and experienced investigators and teachers. The college year opens on Wednesday, September twenty-third, with promise of large attendance.

One interesting and satisfactory aspect of the situation is the increased number of young men seeking entrance, not only by the New Jersey State Scholarship, but as well from outside the state, especially from Reformed Church parishes, some of them intending to enter the ministry. The strength of the college's classical department and its newly offered privilege of beginning Greek, as well as its splendid scientific resources, fully justify the activity of our ministers in turning young men of their parishes toward the college whatever may be the profession in view.

The year just closed was one of substantial prosperity and advance. The work of the year was satisfactorily sustained, the college life well ordered and resources increased. Among the valuable additions were the bequest of John A. Vanderpoel, '89, $25,000, to establish a Fellowship in Natural Science, the gift of $5,000 from L. Lafein Kellogg, '70, to establish a Lectureship, and the gift of $5,000 from John W. Herbert, '72, to establish a Fellowship in Political Science. Mr. Kellogg and Mr. Herbert are both trustees of the college. The Board of Trustees lost two of its members by death at the opening of the last college year, September, 1907, Samuel Sloan, Esq., and the Hon. Henry W. Bookstaver, and just now it has sustained further serious loss in the passing away of the Rev. Joachim Elmendorf, D. D., the oldest trustee save one in point of service.

*Pres.* W. H. S. DEMAREST, D. D.

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Study the state of the world, until you begin to feel that God has placed you in this dark world with the one object of studying that darkness, and living and helping those who are dying in it.—*Rev. Andrew Murray.*

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## THE THEOLOGICAL SEMINARY AT NEW BRUNSWICK, N. J.

In our Reformed Church the supply of the ministry is not equal to the demand. There are more vacant churches than unemployed ministers, we organize a few new churches each year in our own home land and our foreign mission fields are in constant need of more men. There are not enough men entering the ministry to supply these existing demands, surely not enough to give promise of the future enlargement and efficiency of our Church to meet the needs of our country and of the world appealing to us.

This Seminary was founded in 1784, and has had an unbroken succession of professors and students for over one hundred and twenty years and has graduated over eleven hundred men into the ministry, an average of about nine a year for all these years. The average must be much higher than that of recent years in order to keep up this record, and we should improve upon it. For several years past a larger number of our former graduates died during each year than were graduated that year.

The same conditions prevail very largely in other denominations and seminaries. The classical departments of the colleges of our land are not growing, and it is from these that the students for the ministry come, they are rather being dwarfed by the scientific departments. Then, too, the colleges of our country are becoming more and more secularized. Christian Evidences, Ethics and Philosophy are almost banished, they no longer have such prominence as to give the slightest reason to call many colleges Christian. Such secularization of college studies forms the atmosphere in which young men live for four years of their forming characters, and it disheartens many who entered college in order to study for the ministry, and fails to inspire such a purpose in those still undecided as to their life mission. The Church needs to consider carefully how she may direct her educational and inspirational agencies to meet these untoward conditions.

There is a great demand for ministers, and the whole Church, as well as our own denomination, finds the supply falls far short of the demand.

This great demand is itself an appeal to young men of fine gifts and generous nature. If one has ability and a desire to serve God, his country and the world in the best and noblest ways there is a great demand for him in the Christian ministry.

This Seminary will afford such an one an excellent training for his noble life work. It is situated in an old college town which is

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also a thriving manufacturing city; there is rich culture combined with intense energy in its surroundings. He is near enough to the metropolis to secure its advantages of studying its great preachers and its various methods of church work, and far enough away to be freed from its many bewildering attractions and distractions, and the many temptations one living in the big city feels to waste time, strength and money in seeing and hearing everything of any worth.

The trend of our Seminary is to place emphasis on preaching; it has turned out many great preachers, and is turning them out today. Some Seminaries place emphasis on scholarship, some on administrating power, this seminary in its long history and today seeks to train scholars, pastors, leaders, that they be emphatically preachers. She believes that preaching the gospel of Christ to the sin cursed world is God's own appointed way of saving men and of establishing His Kingdom in the whole earth, and her aim is consistent with her belief.

F. S. SCHENCK, D. D.

## CORDELL ACADEMY.

Cordell Academy had a prosperous year and faces one which promises to be even better. In fact its expansion is limited only by the accommodations we afford.

It is peculiarly situated. The sunny Southland never had a public school system as we know it. Nor did it have school-terms as we know them. King Cotton drove them out by demanding cotton picking from September till New Year and cotton chopping from March till July. Oklahoma is Southland but very emphatically the *New* South plus the New North. The New South is fiercely zealous to catch up and forge ahead along educational lines, and the New North is more than ready to aid and abet this striving. Hence Oklahoma has an excellent public school system, which is her salvation, but she has not yet had time to work our her salvation fully. In this, however, as in all other respects development is rapid.

Prevalent Southern tradition favors private and especially church schools. Denominational institutions of learning flourish even for the lower branches. Religious influences and supervision are demanded in and about the school life of the young. Therefore there is no agency for church extension more potent than Academies and Colleges.

The people appreciate not only the sound Christian atmosphere of an academy but its pedagogic thoroughness as well. And herein

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the Lord has blessed us. Cordell Academy already enjoys an enviable reputation in educational circles. It has attracted the attention of Professors and the President of the State University, which admits our graduates without examination; and its library is now being urged at Washington by our Congressman as a Depository for Government Documents. It is already listed there for accessions and the principal is making an extensive selection while he is wondering who of his Reformed Church friends is going to give the *shelves* to put them on. If each friend of the academy gives a board we shall have ample shelving and we should not let good Uncle Samuel fill all the shelves. So many have books enough and to spare, both new and old, while here we perish with hunger. *Any* good literature in any binding is a boon!

A young prairie town may put up large business blocks—it certainly puts up play-houses to live in—too small to take boarders. Hence the crying need of dormitories. The appendix to the catalogue now being sent out contains this eloquent and pathetic statement: "Owing to the late financial stringency the erection of a dormitory, to match Harder Hall architecturally, is postponed a year. Negotiations for a temporary makeshift are still pending. A limited number of students may secure accommodations in the city at reasonable rates. This number will consist of early applicants."

To a very limited extent this lack is offset by occurrences like these: Mr. Brown has just rented his fine homestead, 15 miles out, and moved hither that his son may attend here. Mr. Wallace does the same in behalf of his daughter, moving in from Canyon City, Texas. By the way they also joined our church last communion. Then there is a large Ames family, also from Texas, doing the same with respect to both academy and church.

To do this people must have not only the spirit of sacrifice for education but also the necessary means. Very few can do so however willing.

The good Lord raise us up dormitory makers! We need emulators of the noble Harder family, who by their continued generosity are enabling the academy to make some valuable permanent improvements this summer.

JACOB POPPEN, *Prin.*

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NORTHWESTERN CLASSICAL ACADEMY, ORANGE CITY, IA.

PLEASANT PRAIRIE ACADEMY, GERMAN VALLEY, ILL.

HARRISON ACADEMY, HARRISON, SO. DAK.

CORDELL ACADEMY, CORDELL, OKLA.

WISCONSIN MEMORIAL ACADEMY, CEDAR GROVE, WIS.

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## Our Church Academies

## OUR CHURCH ACADEMIES.

On the previous page we show the pictures of our Church Academies and on other pages print brief articles from the principals of Cordell Academy, Pleasant Prairie Academy and the Wisconsin Memorial Academy.

Of the other two represented among the cuts the Academy at Harrison, South Dakota, is maintained chiefly by the people of our churches and is managed in their interests, but is not a "Classical Academy" strictly speaking, nor is it under the care of the Board of Education. It provides a Christian education for its students and is in a flourishing condition. The Northwestern Classical Academy at Orange City, Ia., is the oldest of these academies. It has an excellent building equipped with all modern improvements, an able corps of instructors and an earnest and faithful band of students. Its work has now been tested by many years of experience and its graduates are already found in many responsible positions in Church and State, doing their duties all the better and more efficiently because of the Christian training obtained in the Northwestern Academy.

Of all these institutions we may say in the words of our Secretary of Education, "Each of these Academies is a pronounced Christian school. In each of them Jesus Christ and the Holy Scriptures have a definite place in the curriculum. Each one of them has sent forth a steady stream of men and women who have dedicated their lives to the work of the Christian ministry and the Christian missionary. From them have come such men for our foreign field as Hekhuis, the Zwemers, Fagg, Oltmans, Otte, Ruigh, Warnhuis, Boot, Van Ess, Dykstra, Pieters, Walvoord, and one-half of the candidates for the ministry, educated in our own seminaries, for the work at home. Large gifts and large bequests are being bestowed upon purely secular institutions of learning. The Board of Education calls upon the friends of Christian culture to help strengthen and develop the higher educational institutions of their own Church." ED.

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By collating the best authorities it appears that scholars begin to attend Sunday-school, on an average, at about the age of six years, and leave it, on an average, at about fourteen, and thus have, on an average, but about eight years of Sunday-school life. In schools in which the Organized Bible Class has been introduced this average is increasing.

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## PLEASANT PRAIRIE ACADEMY.

The academy bearing the above name needs perhaps no introduction for it is about to enter upon its tenth school year. But since the September number of the MISSION FIELD is to be an educational number, I want to ask a little corner of space in its columns to represent the interests of this school.

Pleasant Prairie Academy is a classical institution under the care and supervision of the Classis bearing the same name. This Classis was organized by the Particular Synod of Chicago in 1892 with a constituency of eleven churches—two more being added soon afterwards. These churches were all German speaking and had formerly belonged to the Classes of Wisconsin and Iowa. It is, therefore, the only Classis of our Church which consists of German churches only. The reason why it was organized was principally to enable the German speaking churches of our denomination in the West to care and provide for their own kin and people who came to our shores from the Netherlands to make their homes on the western prairies. Unless these were cared for in a missionary sense, they must be lost to our Church to which they originally belonged, and be absorbed by other churches. The fact was, *these immigrants were not cared for by our Church,* and it was but natural that those nearest to them, should feel some responsibility. Thus this German Classis was called into existence. Was it a mistake? Look at the records of this Classis since 1893 and you will need no further proof. It has grown so as to consist of 28 churches at the present time and its influence for good is felt in all the missionary work of our Church at home and abroad.

Soon after the Classis was organized and a classical missionary chosen, who labored with good success, this question laid itself upon the heart of every member: *How can we supply these new fields with ministers?* Many ways were proposed but Classis was forced to one conclusion, viz: to found a school where young men could be trained and qualified to serve the particular needs of these churches. Thus came into existence the German-American school called Pleasant Prairie Academy. Its principal aim has been stated. Some of its first students are now actively engaged in the field after having completed their education at Hope College and the Western Seminary. Others are following. Of the thirty-three students enrolled last year five have the ministry in view. Three regular teachers are at work with the assistance of a fourth, the Rev. Geo. Schnucker, who takes charge of the religious instruction.

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The work has not been carried on without great difficulties, the principal one perhaps being that the people themselves do not see the need of a higher Christian education for their boys and girls. They came to this country poor. Their engagement has been to till the soil and the opportunities to get along in this world are so great, that all their energy is bent on getting more land for their children. Something needs to be done to counteract these conditions. Let me relate an incident that may illustrate the situation.

One day I went to see a farmer, with the intention of interesting him in our school work. He had several boys and girls ranging between fourteen and twenty years of age who needed a better education. I asked him, whether he would not send us one of his boys. He said, he thought not. I argued with him at length, showing how by education of his children he could better their condition. "Oh," said he, "the most ignorant farmer raises the biggest potatoes." "But what, when the potatoes are all gone?" I retorted. "Raise more," he said. "Very well, but what, when you can't raise any more potatoes?" He caught on and, reflecting a moment, said, "I see, we need something more than raising potatoes in this world," and when we opened school that fall his boy was there.

These conditions will not always remain, but, for the present, persistent, faithful and patient work is needed, and the work of the Christian academy will accomplish much to bring about a wonderful change in course of time, as well as to reach the principal end for which this particular school was founded and thus it will not only fulfil its unique mission, but work in complete harmony with the Church at large and by its fruits add beauty and strength to the cause of Zion.

A. S. BEYER, *Prin.*

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## WISCONSIN ACADEMY.

On June 24th, 1908, the Wisconsin Memorial Academy made its annual contribution of trained young graduates ready for places of usefulness in the world's work. This year the graduating class numbered five, and the fine program rendered on commencement evening was a fitting close to a very successful year. This was the fifth class to graduate from the academy, making the total number of graduates to date, thirty-four.

Thus is this child of the Church at Cedar Grove continuing to turn out its finishel products and to prove a blessing to the com-

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munity in which it is situated and to the Church at large. Three of this year's graduates took the county examinations for teachers' certificates this spring, and all of them passed with honors. The Alumnæ of this school, too, are making good records. Among the graduates of Hope College this year were three who hailed from the Wisconsin Memorial Academy—all of them near the head of their class, and one of them being the winner of the oratorical contest at Hope this year.

The work done by the students as a whole this past year has been, we believe, of such a kind that it reflects great credit on the school and it is the conviction of the faculty that the three courses, the Classical, Latin and Normal, as rearranged and revised and taught here, are as strong and thorough as similar courses offered anywhere in the state. The new faculty of four young Hopeites will make it their aim to maintain a high standard of work in all departments. Chapel exercises every day keep the religious life of the nearly fifty students healthy and vigorous, and we have had opportunity to notice from the spirit of faithfulness to duty which pervades the student body, that these influences are not in vain.

All these facts, its good work in the past, its success in the present, and its bright promise for the future, together constitute adequate reasons why this institution should receive the hearty and loyal support of all people who love the Kingdom and desire to see it furthered and advanced.

And these same facts we hope will raise up many friends for the academy who will see that its needs are met and thus its efficiency increased. The needs of our school at present are mainly financial. We have the students and the teachers, but lack proper equipment. Only one room on the upper floor is finished and usable This has been done by the students themselves, who raised the necessary funds by giving entertainments, and who have a new fund already well started. This shows that the students love their school and are helping themselves as much as possible. But more room is needed. The whole upper floor should be finished and a furnace installed in the building. We are at present trying to teach physics without any apparatus for demonstration purposes. This is of course very unsatisfactory and should be remedied immediately. Books, maps and funds for prizes can also be used to advantage. It is hoped that many readers of this article may be cheered by this report of our progress, and also that many may be inspired to aid us.

P. E. HINKAMP, *Principal.*

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JOHN H. SNOKE, M. D.

MRS. JOHN H. SNOKE.

(Who will sail for China on Sept. 15th.)

## REINFORCEMENTS.

In the Bulletin notes of this number of The Mission Field we note the announcement of more missionaries returning to their fields or under recent appointment to this work than it has been the privilege of our Foreign Board for many years past. Of those returning to their work one goes to Arabia, three to China, five to India and two to Japan; while of the reinforcements China has the largest number (six), followed by Arabia and India, with two each, thus making twenty-one missionaries in all, eleven of whom are returning to their former fields and ten are new appointments.

Surely in view of these encouraging facts the whole Church will be united in hearty thanksgiving that we have been permitted to so largely add to the efficiency and power of our foreign missionary work, and in prayer that these brethren and sisters may be most richly blest in their own persons and in their influence over those to whom they are going to "bring the good tidings of good and to publish peace."

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## GOVERNMENT SCHOOLS IN CHINA.

REV. P. W. PITCHER.

A few months ago two teachers of the Union Middle School and myself visited the government schools over in Amoy, viz: two of Middle School grade and three Primary grade. In the two Middle schools,—which by the way are little more at present than Grammar School grade—there were 350 students reported in attendance. The three Primary schools, each having two grades, i. e. Chho-teng and Ko-teng, reported a total of 250 pupils.

We were deeply interested in what we saw and most favorably impressed with the manner in which these schools were conducted.

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The buildings were good, school furniture, maps, charts, etc., well up to date, the daily schedule well mapped out and apparently followed, and the teachers evidently heartily in earnest about their work. They all showed some previous training, probably having taken courses in the Foochow Normal Schools.

Their salaries range from $10 to $20 per month, while some give their services gratuitously. In some instances these teachers conduct their work in several schools, i. e., teaching in one school one or two hours and then going to another school to teach there. From a financial standpoint this may be advantageous to the teacher, but we cannot help thinking that it is a great disadvantage to the schools. We believe the best interests of any one school will be in a large measure affected. We cannot imagine any teacher quite able to be equally interested in several schools at the same time and do equally good work in all. That is one weak point in the system of these schools.

The conduct of the scholars seemed admirable, at least so long as we were present, and we see no reason to suppose for that matter that it was ever otherwise. In fact everything connected with these schools in Amoy was byond our expectations. These schools are in session five days and a half each week. Saturday afternoon and Sunday the schools are closed.

At present the cost of tuition for the elementary grade is six dollars per year, for the grammar grade it is nine dollars and sixty cents. But it is evident from the recent edict in regard to education that in the near future tuition fees will be abolished, when free education will prevail.

In the way of curricula we were not entirely surprised to discover that not one school (whether purely government or opened by the people) bound themselves slavishly to government schedules, or so called government schedules. In this matter they show better judgment than is manifested in some quarters by those, who evidently have not taken the pains to look into this matter at all but are still clamoring for nothing less than the adoption of government schedules *en bloc,* with no other apparent reason than that they bear the government brand. Each one of these schools had a curriculum of its own, I do not think any two were alike. That, however, is in my estimation another weak point in the system, for it seems to me that these schools would be greatly strengthened by having similar courses of study in them all. It should not be imagined from what has been said that these schools entirely ignore the government schedules. Far from it. They probably place the correct value on them by considering them as being only suggestive.

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On this basis they build, and secure courses of study which while not far different from the government's are far better adapted to the work in hand.

In these few fragmentary words it has been my purpose to place before you the condition of governmental schools in Amoy. These conditions may be far more favorable than exist elsewhere in primary schools, but that is not for me to say. But the probability is that this advancement has been noticed everywhere and is not peculiar to Amoy. The point therefore which needs emphasizing is this: If we in our Mission primary schools expect to keep up with the procession we will have to keep moving too, or we will all fall behind in that race in which we had such a splendid start. We cannot say that there is no cause for alarm. There is cause for alarm, and unless we set about advancement quickly ours will be an ignominious defeat.

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## JAPAN AND RELIGION.

Nothing is more remarkable than the manner in which the attitude of the Japanese mind towards religion has changed. Today the study of religion is regarded with favor as part of a thorough education. Looking back over our past history, we find that the majority of our people have derived their religious sentiments and opinions from three sources, namely, Confucianism, Buddhism and Shintoism. Since the beginning of the Meiji era Christianity has been regularly taught here and so today we have four religions in the country. Two of these, Shintoism and Confucianism, are essentially "present life" religions, the other two are "future life" religions, Shinto and Confucianism are closely allied to each other and the former has borrowed much from the latter. Nothing is more certain than the fact that from the time that Buddhism and Confucianism were introduced into the country Shintoism received accretions from these two foreign creeds. So that the question to be decided is whether when reduced to its original elements Shinto bears the character of a religion at all. I am one of those who think it does. Of course it is quite impossible to find anybody today who believes in pure Shinto, and so there is only one method of finding out whether or not the earliest form of the creed had a theology and that is by a study of the Kojiki and the Nihonki. A careful study of these two works convinces me that the early Japanese cosmogony was not borrowed from China.—*The Japan Mail.*

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## AMOY NOTES.

REPORTED BY REV. P. W. PITCHER.

### CHURCHES AND SCHOOLS.

Tek-chhiu-kha Church has been making strenuous efforts to secure a pastor, but thus far has not succeeded. Three calls have been extended, and loud calls too, yet each one has been declined. Not only has this been the case with Tek-chhiu-kha, but the same holds true in regard to Sin-koe, Sio-khe, Tong-an,Oa-hai, and other churches. Those called preferred to remain in their old charge.

The activities of Tek-chhiu-kha are well sustained. The young preacher, the son of elder Tang who has done so much for our Mission, is doing good work. At the communion services held July 5th six adults were welcomed to the church on confession. Four received the rite of baptism.

Hong-san rejoices in having a settled pastor. Rev. Lim Ma-kho (Mark) was installed on June 24th. This is his first pastorate. He graduated from the Middle School in 1899. On account of poor health he only spent a year in the Theological Seminary. Since 1900 he has been a faithful teacher or preacher in different parts of the Amoy and Tong-an districts. He was licensed to preach by the North Classis on Feb. 28th, and soon after received the call from Hong-san.

Schools have closed and the students are away to their homes. There was considerable sickness during the term. Quite a number of the boys were down with dystentery in the Middle School, while in the Theological Seminary there was quite a smallpox scare, as the son of the tutor died of black smallpox in the compound. Fortunately no one took the disease.

The Middle School and Theological Seminary closed on July 2nd. The last ten days of work in the Middle School were devoted to examinations. On the whole the students passed very satisfactory exams.

### SIGNS OF PROGRESS.

There are signs of progress in different parts of our domain. A call comes from the Poa-a church to help open two new stations in the regions beyond. Leng-soa pleads for assistance to open a new station and build a new school house. O-kang seeks help to buy new ground for a new church building at Kang-thau, because the old one is in a forlorn condition and in a bad location. O-kang also asks for funds to help build a place for worship at Am-thau. What

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shall be done with these calls? Whatever our answer may be, we must look upon them as signs of progress, and therefore cause for joy.

### PLAGUE.

Plague has been very severe in this region all thro the late spring and early summer. Hundreds have been carried off. One of the Middle School boys was sent for on account of the illness of his mother. He went home, and within a day or two both his mother and little brother were dead with the dread disease. Another was summoned home, and soon after his sister fell a victim. Of course these two boys were not allowed to return until after all danger of infection had passed. I am very happy to say that neither were taken ill.

### A STRANGE CASE.

A case, illustrative of China's corrupt system, and how crookedly things may be done here has recently occurred in connection with a deacon, and a man of excellent reputation, in the Sin-koe-a church. This man has been a member of the church for nearly a score of years, and held the office of deacon for several years without ever a complaint. He is a paper merchant, and along with another man (not a church member) rented a shop in Amoy where they carried on their own particular business. Above the shop they made their home.

About a month ago this partner of the deacon's went out one evening and about midnight he was brought home dead. A big row was made when they brought him home, but at first they said he was only sick. So the deacon got up and opened the door to admit the people, when it did not take long to discover that he had a dead man on his hands,—a source of much trouble sometimes in this benighted land. The man had been murdered.

Either to cover some pal's misdeeds, or with the hope of "squeezing" a lot of money out of the deacon, a relative of the murdered man at once began proceedings against the deacon by charging him with the murder. It is the worst case of blackmail that was ever begun.

The friends of the deacon are standing by him and protecting him in every way possible, and taking care that he shall not suffer beyond the unavoidable annoyance.

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## CHURCH FURNITURE BURNED.

REV. WALTER T. SCUDDER.

The spirit of unrest in India has not been so apparent in the South as in Northern India. In the Arcot Mission we have practically seen nothing of it until recently.

While at Mission Meeting in Vellore the Vellambi Catechist reported that some young Hindu villagers had entered the church in the night, taken the pulpit, a chair, a table, and all the matting together with the Bible and hymn books and burned them against the door.

The following week I visited the place and was sorely grieved. Moreover I was surprised that greater damage was not done. Had the fire been hotter the front doors would have been burned and possibly the roof timbers. We thoroughly believe the place was preserved from further destruction by Him whose building it is.

The matter was reported to the police, we did not want to take it to court as the case would have been an exceedingly weak one, since we had practically no evidence.

Before reporting it I called the men of the village, not Christians, and asked them whether they would not settle the affair by paying for the damage done, but this they refused to do. The chief of police of that division or "Head" as he is called here in India, had been bribed, so they had no fears.

The burning was reported to one higher up,—an Englishman,—(what a comfort it is to have an European officer to assist one in cases like this when we are contending against those who are the enemies of Christ), who referred it to a reliable inspector, a Brahmin who could be depended upon, with instructions to see that justice was done.

Last week the inspector visited Vellambi and we had a conference, after which the men were called and told that if they did not settle the matter for Rs. 75. ($25) many would be imprisoned and the village officials dismissed. One of the men, an elder person, was exceedingly surly and because of his attitude the people refused to do anything.

The inspector left me and went to their homes. Here he warned them, besides giving the above mentioned elderly man two or three severe cuffs on the head. Three persons were marched off to the lock-up for the night.

It looked as though we would surely fail and that nothing would result from our efforts,

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Next day to my surprise and joy I received a letter from the inspector stating that if we would take Rs. 50, the men would give the sum. Moreover four of the chief men came to Arni, eight miles' distant. The old surly man mentioned above was one of them. As he entered my room he prostrated himself at my feet and begged my pardon. After some discussion I told them that if they would give Rs. 50, thirty-six measures of rice and promise to keep peace with the Christians that I would not press the cause further.

This they gladly consented to do, paid the money and with many promises to the effect that we would not be further troubled by them, left for their homes.

We now have enough money to repair the church and replace the furniture besides having rice to feed the people who will come to the meeting when the church is reconsecrated.

In closing I wish to report that the Brahmin police inspector said to me that he owed practically his entire education to Christian Missions, that he had been greatly benefited by many of the truths which he had read in the Bible and that his chief desire in this trouble was to render if possible, in a small measure, some benefit to the Christians.

Such open testimonials as these encourage us in an educational work and prove that higher educational work for the Hindus is not a failure.

We praise Him for the happy outcome of the matter and for the peace and quietness which reign where there was strife and contention.

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## JAPANESE ESSAYS ON CHRISTIANITY.

The following essays, recently written and read at the Meiji Gakuin, by Christian students, are full of interest as showing the way in which Christianity is viewed by the educated and thoughtful Japanese.

The first essay is on the topic "Defects of Buddhism from the Viewpoint of Christianity:"

As I was born in a family of Christians, I know that religion pretty well by faith. And moreover, as I was born in Japan, where Buddhism finds its most important place in religion, I know it from the influence of environment. Hence I intend to criticise the religion which I know by knowledge, from the viewpoint of what I know by faith.

Many people think that both Buddhism and Christianity are about the same saying, "The difference is of words alone and not in real substance." It seems to me that this is a great misconception. Of course, there are many and important points of resemblance between them. Both teach us of the future life

after death. The supernatural Being and the mutual communication between Him and man are taught by both. Immoral deeds and sins are prohibited by both of them. But yet one who studies the religions carefully, would notice easily that there are many points of difference, so different that one cannot be both a Buddhist and a Christian at the same time.

Mr. Monomura, our professor of the history of Buddhism, said in a lecture: "Buddhism as a whole, may be said to be a vast system of philosophy, so complex and so difficult that it would lead pupils to almost opposed ends of theory, in accordance with their different ways of understanding." Since this is the condition, in this small article it is impossible to describe the minute points of criticism, but I will confine myself to two or three of the most important.

1. Buddhism is negative. Every religion has its origin and its end. What is the origin of Buddhism? Or in other words, what was the motive that caused Shaka to establish this religion? The motives were not, like those of Jesus Christ, to recover or regain men to their original happy state. Shaka did not acknowledge the high, noble value of manhood. Since he strove merely to get rid of human distressed circumstances, his religion could not but be pessimistic. While Christ cried, "Do good." Shaka taught not to sin. The "heaven" of Christianity constitutes all good things, while "Nehan" in Buddhism, exists where all things are denied or excluded.

2. Buddhism has no Saviour. Buddhism teaches that there is no way of escaping from fate. Yet, what is the reason they speak of some sort of salvation? It is what we call "Jiriki" and it is only by a man's own strength. It seems to me that this is quite irrational. Can a sick man heal himself? Is there no need of a physician?

Though the salvation through Amida is taught by Shinshu sect greatly, what is this Amida? It is none but an airy dream, only man's invention. At last we cannot find a Saviour in Buddhism.

In Christianity only we have the listener to our prayer. When we were dirty with sin Jesus, the Saviour, saved us from the eternal condemnation of God. Our religion is not pessimistic but optimistic, not negative but positive. We can find in Christianity what we could not find in Buddhism. Neither is there salvation in any other for there is none other name under heaven given among men, whereby we must be saved.

The next essay is an "Essay on Christianity" and is as follows:

Christianity is the religion which believes in God, Christ, and Spirit. What is God? God is creator and governor of the world and love is his essential nature. Who is Christ? Christ is the son of God and by him only we are saved from sin and death, and we have eternal life. What is Spirit? Spirit is the power or will of God. If God gives us Spirit we can see him and Christ.

Then, I shall speak about what and who is a Christian. A Christian is a believer of Christ and the light of the world. Some people have thought that to be a Christian is to go into obscurity. They think for one to become a Christian he has simply cast his life away, and he will accomplish nothing in the world. In this they are mistaken. We hear people talk of a certain man who is a great luminary in the political horizon, or of a woman who is a bright star in the social realm, and they look upon such as being the light of the world. In this, too, they are mistaken.

You will agree that what Jesus said is true. He in speaking of the light of the world, said that Christians are the light of the world. See Matt. 5: 14. It is no mean thing to be a Christian. Upon the whole broad expanse of human life, there is not another such a brilliant light as a Christian. A Christian is the brightest star that decks the dome of the age of man. The brightest luminaries shining in the pages of history are the lives and deeds of Christians.

Christians are not only a light in the world, they are the light of the world. All Christians must indeed feel something of the exaltedness and responsibleness of the position they occupy. To take any position in life is of some consequence, in fact, it is of great consequence to live at all. But to be a Christian is the greatest consequence. As we read the words of the Saviour, "Ye are the light of the world," what feelings of awful responsibility come upon us. And as

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we read farther, "Shine before men," we humble our hearts and cry, "O Lord shine in us to thine glory."

We all know that the nature of light is to shine. It has no power to prevent its shining. To prevent a light from shining you must needs put out the light. You were once a sinner. You were living in the world as the world lives, and people looking upon you saw nothing more than they see in others. But if you are a Christian Jesus has saved you from sin and, putting his life and spirit in you, raised you up to an heavenly plane, and he says, "Shine before men." If you are a Christian you are a light and shine. If you attempt to cease shining you will put out the light and cease to be a Christian.

While the Christian is a light and he shines yet the light is not his own. I saw a huge vessel of water from which flowed a sparkling stream. But the water it contained and the stream was not its own. It was only flowing through it. Christ is the true source of light. The light that is in a Christian and is shined by a Christian, is the light of Christ. The Christian is the true light of the world. All others are but false lights, which lead to darkness.

The life of Christ is the light of Christ. To shine the light of Christ is to shine his life. Living the life of Christ is to "shine before men." To life of Christ you must be crucified. "I am crucified with Christ" says Paul, "nevertheless I live; yet not I, but Christ liveth in me." Paul no longer lived, he was dead, he was crucified, and Christ lived in him. Light can only shine through matter that is transparent. Man must be transparent for the light of Christ to shine through. Self must be destroyed.

The Christian life is one of increasing brightness. The light of a true Christian shines brighter each succeeding year. All Christians are a light and all have the privilege of shining brighter as they near the end of their pilgrim way. Some may not shine as brightly as they would like, and some may try to make themselves shine. The only way to shine with brightness is to get more and more of Christ in you. If you will let your soul out to drink in of the life of Christ, you will shine. Seek the kingdom of God and his righteousness and you will shine.

Christianity is the religion of Christians. Christians are the believers of Christ, and Christ is the only begotten Son of God.

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## THOUGHT PROVOKERS.

"Islam as a system is the most defiant foe Christianity has. Among practical fruits sanctioned by the Koran, are slavery, piracy, polygamy. Every Moslem country would be a land of slaves were it not for Christian influences.—*Christus Liberator.*

"God has been at work among the Koreans, and He has developed among them characters of the finest fibre, and the most genuine love."—*R. E. Speer.*

For 25 years missionaries of the Gospel of Christ have been introducing such forces on the Congo as, if left to work unhampered, would abolish the idols, would shoot light through the superstitions, and gradually purify all African society.—*Christus Liberator.*

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# Domestic Missions.

## HOME MISSION RALLIES.

An unusual presentation of the Domestic Mission work of the Reformed Church in America is to be made during the coming fall in some of the centers where the Church is strong. Arrangements are now being made by the officers of the Board of Domestic Missions and the Women's Executive Committee for a series of meetings that will begin October 20th in the city of Chicago and end November 10th in Albany, N. Y. During the twenty days between these two dates mass meetings in the interest of Domestic Missions will be held in Milwaukee, Sheboygan, Holland, Grand Rapids, Kalamazoo, Detroit, Cleveland, Buffalo, Rochester, Syracuse, Utica and the two cities first named.

The plan of the tour, in which the secretaries of the Board and the Committee and several other speakers will participate, provides for at least two mass meetings in each of the large cities, each meeting to have four or five speakers. At least two days will be devoted to each center, so that not only will the people in the cities be reached with the Home Mission message, but the outlying churches also will be reached, individuals or smaller groups of the speakers covering each district as widely as possible. It is believed that by following this method, between fifty and sixty Home Mission Rallies may be held during the twenty days of the campaign.

In each of the larger centers special committees are being appointed to take the direction of local arrangements. Special literature is in preparation and the effort is to be made throughout the campaign to impress upon the people of our churches, in the district which it covers, a broad conception of the purpose of Domestic Missions, and to indicate to them in a most concrete way the obligations which rest upon our Reformed Church for the evangelization of the Homeland. It is hoped that other sections may be covered by similar rallies at later dates, but the present plans are indicated above. The officers of the Board and the Women's Executive Committee ask the prayers of all our people for the success of this effort to advance the cause and kingdom of the Master.

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## MISSIONARY FESTIVALS IN THE CLASSIS OF ROCHESTER.

By Rev. J. Brownlee Voorhees, *Cor. Sec'y.*

A year ago the Classis of Rochester made the experiment of the Missionary Festival. The festival flourishes in its glory in Iowa and Pella, Wisconsin and Michigan. Until Rochester transplanted this mingling of missions and mirth it was thought to be restricted as it was indigenous to the Synod of Chicago. But Rochester's experiment has proved that it can thrive in New York state as well. Last year the festival at East Williamson was attended by not less than eight hundred people. This year the attendance was estimated at two thousand. And in addition the two churches of Clymer and Clymer Hill, which are located one hundred and fifty miles from their sisters of the Classis, had a festival of their own with an attendance of four hundred and more.

This year's festival at East Williamson was my first experience, and the day was full of interest from early morning when I boarded the car at Rochester until late at night when I assisted in the counting of the missionary offering, with which appropriate occupation brothers Tysse, Dykstra, and I closed the day. Long before my car brought me to East Williamson I knew that many had the same objective. Every car was crowded, and I can bear particular witness to the congestion of the one which carried me. On reaching the destination there was no need to enquire the way to the place of celebration. One had simply to follow the crowd which was headed for the orchard back of the church where stood the platform for the choir and speakers.

The program was comprehensive. Inasmuch as the morning session began at ten o'clock and the afternoon continued until well toward five there was opportunity for many speeches, both in Dutch and English. At one time it seemed that the festival was doomed. Rain which had been threatening all the morning began to fall toward noon. A hasty adjournment was made for lunch with the announcement that the afternoon services would be held in the church. Fortunately, the downpour was not of long duration. Seats were turned dry side up, and we escaped the experiment of putting two thousand people into a building designed to hold not more than seven hundred.

The festival at Clymer was two days later. As there were but two churches participating the attendance was smaller. But lack of numbers made no lack of interest. The enthusiasm rose above the

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disappointment occasioned by the absence of expected speakers. At this festival it fell to me to speak for both Boards. I fear that I spoke overlong, but it is hard to keep within the prescribed limits when pleading for the forward movement in both Foreign and Domestic Missions.

The program at East Williamson had on the outside of the cover the words: "Second Annual Missionary Festival of the Rochester Classis." I judge there is to be a third, a fifth, a tenth. The missionary festival is beyond the experimental stage in this Classis. It stands among the things tested and approved.

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## SOUTH CAROLINA NOTES.

By Wm. T. Demarest.

Two days is a short time in which to gain impressions of our work among the colored people in the South, and yet I found it long enough to make me decide that this is a work worth doing. I could not visit all of the fields in my limited time and must therefore rely upon the two I did visit, Florence and Timmonsville, for my impressions. A most commendable work is being done in these two places, at work that is appreciated by the colored people not only, but also by some of the leading white men of the places named.

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This work among the colored people of the South will bring no quick returns. We have to remember that as a denomination we are undertaking our part in the development of a race. Development, if it is to be lasting, must be slow—and sure. Our missionaries in South Carolina are putting their best work into the training, religious and industrial, of the children. The fruits of that work will not be apparent until ten or a dozen years have passed, when we have faith to believe that the children of today will have developed into self-respecting men and women, leading lives that are nobler and better because of what we are doing for them now.

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With very limited equipment, the educational work done by Mr. Colbert in Florence and Mr. Spaan in Timmonsville is most valuable. It is an education not merely of the head and the hands, but of the heart also. The day schools give industrial training, so far as equipment will permit, and in them are also taught the usual lessons of the common school. To a very large extent the same

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children who attend the day schools are scholars in the Sunday-schools. This means that the child is constantly, or almost so, under the influence of the godly men and women who are trying to lead them into the right paths. It means that in the mind of the scholar religion and daily living are not separated. They are welded together inseparably.

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A word as to the man. The Church has a right to know something of those who represent it on the field. From personal observation and inquiry I can say that the Rev. Mr. Colbert and the Rev. Mr. Spaan, in their respective communities, enjoy the respect and the confidence of the better class of men, white and black. In South Carolina there are those who do not believe in church or religion; as there are similar people in New York, in Michigan, in Oklahoma. These people do not respect God's work, therefore they do not respect His instruments. But in Florence and Timmonsville those who hope for the uplift of the colored race endorse the work which the Reformed Church is doing in those places.

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The Reformed Church believes in an educated ministry, therefore the men in Florence and Timmonsville are educated men. They are upright in their walk, in their speech, in their lives. No small part of the influence that our Church extends in these Southland cities, emanates from the homes of our ministers. It is unwise to draw comparisons, so I will not attempt to tell how some of the colored people live in. Christian example is ever potent, and better homes and better lives can already be traced to the examples offered in Florence and Timmonsville by the Colbert and Spaan households.

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What is needed? The interest and prayers of the people of our churches, east and west. Let us remember the colored brother in our petitions. Let us increase our gifts to the Domestic Mission Board so that it may give proper support to this work.

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## DAKOTA IMPRESSIONS.

By Rev. J. Brownlee Voorhees, *Cor. Sec'y.*

It was my privilege lately to pay a three weeks' visit to the churches in the Classis of Dakota. The three weeks were all too short, especially when measured by the pleasure derived. It was

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REFORMED CHURCH, HARRISON, S. DAK.

BETHEL (TWELFTH) CHURCH, GRAND RAPIDS.

(The above cuts were intended to accompany the articles in the August MISSION FIELD, (see pages 148 and 150) which describe the work of these respective churches, but were unavoidably omitted. They show the type of building of some of our more recent churches in town and country, and are centers of much good influence for their respective communities. The Pastor of the Harrison Church is the Rev. Henry Straks, and of the Twelfth Grand Rapids Church the Rev. P. C. de Jong.)

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worth going 1,600 miles to receive the welcome and partake of the hospitality everywhere extended. And the twenty-one days at my disposal were all too few for anything approaching a thorough visitation. Only when I reached the field did I realize the distances to be traversed. The majority of the churches are grouped in the southeastern corner of South Dakota; but besides these, which are —in many cases—twenty or thirty miles apart, there are two in Iowa, three in North Dakota, and two in the far away state of Washington.

The latter were, of course, out of the question in an itinerary as limited as mine, but several of the others had to be omitted. Classical Missionary Boommel exercised his ingenuity to put me in the greatest number of places in the least possible time, but all his skilful manipulation of the time table could not give me a comprehensive itinerary. But the first experience has whetted the appetite. There will be a second visitation at no late date, and time will be allowed for the whole list, North Yakima and Oak Harbor, Washington, not excluded.

Not long since I read a volume entitled, "Impressions of a Careless Traveler." If the careless are impressed, how much more the interested! I did not go as a careless traveler to this westernmost Classis of our denomination. I was deeply interested, and I received corresponding impressions.

The country itself made the first big impression. He must be nature-hardened who is not sensitive to the appeal of the prairie. To eastern eyes there is none of the picturesqueness which attaches to hills and streams and woodland; but the great outreaching prairie, flinging its brown billows to the horizon rim, exercises a fascination all its own. The first day or two the monotonous sweep—as far as the eye could reach—was oppressive; afterwards I was completely in its thrall, and came to understand the loyalty which claims this as the finest country under God's bending blue. Down in Oklahoma last December I met a settler who had come twenty years before from New York State. "Do you ever expect to return?" I asked. "No," he replied, "I went back once, but everything East seemed so shrunk-up-like that I guess I don't care to go back." My few days in the prairie country taught me something of its fascination; a little longer, and I might have become dissatisfied with my more "shrunk-up" surroundings. The lotus grows in Dakota; I met those who have eaten.

But what of the churches? They were my chief interest, hence made the deepest impression. My visit brought conviction that the

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Classis of Dakota is composed of churches in which the Reformed Church in America can take a worthy pride. They form the ex-extreme left of our denominational battle line; and the rest of us can abide in confidence that this part of the field will be well cared for. A sturdy ecclesiastical life has been developed; this Classis is an asset, not a liability.

And all has been accomplished in the face of many practical difficulties. To begin: the Classis is trilingual. At the meeting of Classis I heard a question debated in English, Dutch and German; and there were some in attendance who spoke only German, others who spoke Dutch only, and still others had familiarity with English solely. The particular subject under debate, to which I referred, was on a matter of special interest to me; and how I wished, as the discussion proceeded, that knowledge of the Holland tongue had not died out in my family two generations ago, and that the German studied in college had stayed learned. However, this diversity of tongues has not been allowed to breed lack of sympathy; churches have not drifted apart. While growing in membership and financial ability, the ties of ecclesiastical fellowship have not loosened.

A second practical difficulty with which these churches have had to contend has been their isolation. Many of them have no neighbors of their faith and order within a score of miles. Those in North Dakota are two hundred miles away, while those in Washington are as far removed from their sister churches in Dakota, as Dakota from New York. Under these conditions, ecclesiastical fellowship, which is such a strong factor in the growth of a church, is practically denied them. The pastor, of course, and some of the elders, meet at Classis; but the majority of the members are seldom in another house of worship than their own, and seldom do they hear another than the pastor's voice in the pulpit. I was in one church which had not had a speaker from outside since Mrs. Horton, who visited it ten years ago. And Mrs. Horton followed Dr. Pool, whose visit dated ten years further back. Truly, variety is not the spice of ecclesiastical life in Dakota.

The harder the conditions, the hardier the tree; the roots of our good old Dutch Church are firmly fixed in the Dakota soil. Every one of these churches has been planted and nurtured by the Board of Domestic Missions. It has been a good work, but the work is not finished yet.

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# Women's Executive Committee, Board of Domestic Missions, R. C. H.

## CHRISTMAS FOR OUR COMANCHE MISSION.

To the Friends of the Comanche Indians:

The Christmas season is again beginning to come in sight, and our needs are greater than ever. Last year was their first Christmas so we needed but little, but we need so much more this year. Besides the men and women we must remember we have 185 children in the government school across the way. We have nothing on hand for them. Miss Lewis has 74 children in her department under school age, we need at least a little present for each of these.

What do we need? Second hand clothing, overcoats, underclothes, large size, etc., for men. No second hand dresses or coats for women are needed as they do not wear them, but calico, five yards long, blankets, quilts, work bags, etc. For boys, all kind of toys, knives, drums, neckties, books, games, "Life of Christ," stories of the Bible, etc.; for girls, dolls, work boxes, ribbons, games, etc. Remember, we have 260 children, besides men and women, to supply. Mrs. Legters has 64 women in her Sunday-school class to be remembered and there is practically nothing on hand for them. What was done for the Comanches last year proved so great a source of blessing that we are praying for a blessed Christmas this year. We thank you for the past, and are hoping for the future.

Your fellow workers,

Rev. and Mrs. L. L. Legters.

*Lawton, Okla.*

## NEW LEAFLETS.

Three new Indian leaflets are ready. "Elder Big Back" by Mrs. Roe, "The Story of an Interpreter" by Rev. L. L. Legters, and a pathetic account of the death of one of our Indian boys at Fort Sill, "Thomas Dah-ke-ya," by Miss McMillan. Send for them to Miss Voorhees, 25 East 22nd St., and include postage.

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## AN OPPORTUNITY TO HELP.

The need of religious work in a little settlement in the mountains of Kentucky, appealed so strongly to our workers at McKee, that they resolved to begin the services, and put up a building, with faith that the means would be provided.

A physician in the north sent $25.00 to start the Sunday-school, as a memorial to his son, and which now bears his name. From this beginning the work has grown and prospered, and Mr. Messler writes:

"We are just occupying a new building in one of our out-stations in Kentucky. The section is known as 'Dry Ridge' though we have named it after the local patriarch whose name is Adkins. The settlers have been Samaritans to those living outside the boundaries of the district. They have shut themselves off from churches and schoools. here, however, we have found a more generous response than in any place we have entered for service. The station is taken care of by the Gray Hawk workers, Mrs. Hoover having gathered together the nucleus. Miss Drury is managing it for the summer. Last Sunday there were about sixty out at Sunday-school and preaching service.

"The people themselves have furnished the logs and done the work while we paid for what little lumber was needed and the windows, stove, hardware, etc. The cost to us was $60.00 which includes seats and platform. A bell has been given by the ladies' auxiliary of the First Church of Poughkeepsie. Friends of Mrs. Hoover have contributed fifteen dollars. We so much wish that some one would feel just like sending a check for the balance. Miss Schermerhorn will teach the little folks in the building part of the year, Sunday-school will be held every Sunday and preaching once a month. This station is ideal, for the people feel that they have need of a physician. Money will never bring better returns than in this enterprise."

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## "PIONEERS."

A word about that little book "Pioneers," by Miss Crowell, just issued for study classes. Hear what the President of the Woman's Board says concerning it: "Pioneers! Yes, but don't begin to read the little book if you have an engagement, because, if you do, you will forget the engagement. Interesting? Yes, you read on in spite of everything—then you stop a moment to thank God for those pioneers and that your ancestors were among them. After a while you are glad that your friends don't know how ignorant you are about early Ameri-

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can history. A little farther on you are enthused with the spirit of Home Missions and willing at once to join the pioneers of today. Try it and see if this is not the order of experiences."—*Home Mission Monthly.*

## THE BIBLE AND CITIZENSHIP.

The following resolution was adopted at the General Assembly of the Presbyterian Church, by the women representing the Women's Board of Home Missions. Is there not a message to each of us in this resolution?

*Whereas,* We realize the truth of the statement made by our president in her address, "Our ancestors, who laid the foundation of this republic, were almost altogether men of the Bible, and they established the public school that the children might be taught to read the Bible"; and whereas: "Those who come today are largely men without the Bible, and their children furnish an undue proportion of the national record of crime"; therefore, we recommend that we individually, as Christian women, ascertain the facts about the schools in our communities, doing everything in our power to create a strong sentiment in other women and the men who have influence with the Board of Education in such communities, in favor of the use of the Bible in our public schools.

## THE CRIME OF APATHY.

The "Montana," a large mail steamer, March 13, 1880, was wrecked in a dead calm and dense mist on the rocky coast of Anglesea, within five miles of Holyhead; her signals of distress were heard distinctly there, and the coast-guard and harbor-master actually discussed the question whether assistance should be sent, the result being a determination to do nothing on the flimsy pretext that they were not sure whence the sound came! What does God think of Christians who hear the pathetic cry of millions for the bread of life, and know how body and soul are being wrecked on the rocks of idolatry, superstition and debasing sensuality, and apathetically leave them to their fate!

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## "HE THAT TAKES A LITTLE CHILD TAKES ME."

(Ed. Note.—The following poem is a voluntary contribution from a foster-mother who has been interested in *The Delineator* campaign for orphan children)

We took a tiny, feeble child
But in the Master's name,
And with the baby to our home
The Lord in person came,
And everything done for the child
Seemed done for Him the same.

Strange that in working for the babe
We won our long-lost health;
Strange, that the money that it cost
Seemed to increase our wealth;
Strange, that the purest peace and joy
Came to us as by stealth.

Oh, ye who have your children lost,
And ye, who ne'er possessed
Those tiny forms of innocence
So valued, so caressed,
Let some such hungry-hearted child
To your sad hearts be pressed.

And ye who long for happiness
Yet know not what to do,
Who find that all this lovely life
Means misery to you,
Clasp in your arms some helpless babe.
And clasp your Saviour too!

Retta Longstreet-Long,
*Porto Rico.*

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## WHAT AMERICA NEEDS.

What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of harvest; that quit work a half-hour earlier Thursday night so as to get the chores done and go to prayer-meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses, and big lands, and high office, and grand social functions. What is this thing which we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay and you'll find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial or honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthquake in Manchuria.—*Wall Street Journal.*

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## World-Field Glimpses.

*The Banner of Truth in Ireland* states: None but one actually engaged in the work of the I. C. M. can possibly realize the change that has come over this country during the last few years with regard to our work among the Roman Catholics. I well remember when we were pelted off the streets whenever we attempted to hold open-air meetings. Today this is all changed, and I am happy to say it was my great privilege to address hundreds of Roman Catholics at open-air meetings in Dublin, where there was perfect quietness, as they drank in the Gospel message of a free salvation through faith in the Lord Jesus Christ. We sang our Gospel hymns, and spoke freely to them of the love and willingness and power of Jesus to "save to the uttermost all who come to God through Him."

At the recent annual meeting of the American Tract Society, the eighty-third, the fact was emphasized that this organization is really doing much work in foreign lands. The publications issued abroad by the aid of the society during the year include tracts, Scripture commentaries, hymn books, Bible helps, catechisms and other forms of Christian literature. These were printed in Arabic, Syrian, Telugu, Chinese and other languages. These publications aggregated over forty different titles, and were issued at various mission stations in Turkey, Syria, India, China and elsewhere. By the aid of the appropriations over 5,000 different publications have been issued at foreign-mission stations in 174 languages, dialects and characters. The receipts for the year from donations, legacies, interest, sales, etc., amounted to $188,914, and from rents in the Tract Society Building, $171,774. It is a great Christian missionary agency, sending out in many languages "leaves which are for the healing of the nations."

The *Mission World* tells of a very significant movement in France. It seems that some three years ago there were a number of priests who associated themselves together, through the reading of the New Testament, in order to establish themselves and their congregations along new lines antagonistic to the papacy. They looked around them to find a leader to whom they could look for advice and example, and they chose M. Meilon, the converted priest who was at the head of the Paris Mission of Protestant Converts. He accepted the election, and entered fully into the spirit of the movement. There are now three hundred such priests and as many congregations, who are banded into a league. Their attitude to Rome may be found in the following pronouncements: Separation from Rome, absolute independence to be the right of each church,

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yet federation of all, establishment on the basis of the Gospel, perfect liberty as to Rome's dogmas, and the substitution of French for Latin in public worship, and loyalty to the Republic.

## Book Notes.

(Any book noted in this department can be ordered through our Board of Publication, 25 East 22nd Street, New York.)

BREAKING DOWN CHINESE WALLS, by Elliot I. Osgood, A. M. M. D.

Dr. Osgood has been in China as an evangelist and physician for eight years, conducting a hospital and dispensary at Chu Cheo, about forty miles northwest of Nanking and visiting and preaching the gospel in the outstations and villages round about.

While at home on his furlough Dr. Osgood visited many of the home churches and his addresses were so illuminating and enjoyable that there was a general demand for their publication. These addresses form the substance of this book.

His descriptions of work among the Chinese and the scenes of hospital practice are vivid and convincing and after reading even a few pages of this book we feel that we have been on a "personally conducted tour" with the doctor. No wonder his addresses were so attractive! His book will take a high rank among those means by which we Christians can see more clearly the needs of our Chinese neighbors and how to help them to physical and spiritual wholeness. The chapter on "Do Chinese Converts Make Sincere Christians?" is especially worth reading. 12mo. pp. 217, net $1.00. *Fleming H. Revell Co.*

## Received with Thanks.

RECEIPTS FOR JULY, 1908.

**FOREIGN MISSIONS.**

CHURCHES, ETC.

| | |
|---|---|
| H. S. De Velde, Norwood Park Ch., Chicago, Ill. | $25 00 |
| Flushing, N. Y. | 15 50 |
| High Bridge, N. Y., Union | 10 00 |
| John Hasselman | 8 00 |
| Paterson, N. J., 6th Holl. | 30 52 |
| Nassau, N. Y. | 2 00 |
| Hoboken, N. J. | 7 50 |
| Miss Emma Searle | 5 00 |
| New Hackensack, N. Y. | 5 00 |
| Rochester, N. Y. | 13 00 |
| New Paltz, N. Y. | 2 00 |
| Ackley, Ia., Washington Ch. | 59 00 |
| Tarrytown, N. Y., 1st. | 97 97 |
| Brighton Heights, New York City | 87 00 |
| East Williamson, N. Y. | 58 47 |
| Tyre, N. Y. | 25 99 |
| Brooklyn, N. Y., 1st Flatbush | 30 36 |
| Grand Rapids, Mich., 3rd | 175 00 |
| Brooklyn, N. Y., New Utrecht | 44 13 |
| Westwood, N. J. | 9 30 |
| Member of Ch. Lansing, Ill. | 10 00 |
| Jersey City, N. J., Bergen Ch. | 10 93 |
| Roseland, Minn. | 15 60 |
| Aplington, Ia. | 16 00 |
| Alton, Ia. | 240 23 |
| Kings, Ill., Elim Ch. | 15 00 |
| Fishkill Landing, N. Y. | 11 46 |
| Holland, Mich., 3rd. | 21 62 |
| Mrs. M. Van Westenbrugge | 22 50 |
| Astoria, N. Y., 2nd German | 8 00 |
| Flatbush, Ulster Co., N. Y. | 4 27 |
| Fonda, N. Y. | 9 62 |
| High Bridge, N. J. | 8 89 |
| De Motte, Ind. | 9 36 |
| Port Ewen, N. Y. | 7 16 |
| Miss Minnie Wilterdink | 20 00 |
| A Member, 1st Ch., Hull, Ia. | 5 00 |
| Leota, Minn., Bethel. | 18 65 |
| Forreston, Ill. | 90 00 |
| Westfield, N. D. | 156 74 |
| Springfield, S. D. | 37 50 |
| Grandville, Mich. | 32 10 |
| Maurice, Ia. | 31 72 |
| Leighton, Ia., Ebenezer. | 38 70 |
| Graafschap, Mich. | 15 29 |
| Friends, 3rd Ch., Raritan, N. J. | 2 50 |
| Millstone, N. J., Hillsborough | 19 00 |
| Port Richmond, N. Y. | 24 31 |
| Mohawk, N. Y. | 8 00 |
| St. Johnsville, N. Y. | 4 16 |
| Grand Rapids, Mich., 2nd. | 18 30 |
| Rev. E. Rothesay Miller | 100 00 |
| Peter Cortelyou | 120 00 |
| Newkirk, Ia., W. M. S. | 15 00 |
| Lebanon, N. J. | 7 70 |
| Ridgewood, N. J. | 10 00 |
| Hingham, Wis. | 15 00 |
| Jamestown, Mich., 1st. | 20 00 |
| Maurice, Ia., Holl. | 6 32 |
| Lennox, S. D., 2d. | 3 43 |
| Davis, S. D. | 10 00 |
| Scotland, S. D. | 5 00 |
| Marion, N. D. | 10 11 |
| Litchville, N. D. | 11 38 |
| Meservey, Ia., 1st. | 28 00 |
| Spring Lake, Mich. | 44 82 |
| Gibbsville, Wis. | 9 58 |
| North and Southampton, Pa., q. c. | 19 86 |
| Ontario, N. Y. | 4 11 |
| Grand Rapids, Mich., 3rd, Mr. Henry Daane | 175 00 |

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| | |
|---|---|
| "Kingston, N. Y." | 100 00 |
| Passaic, N. J., 1st.m.c. | 44 73 |
| German Valley, Ill., Silver Creek | 265 00 |
| North Branch, N. J. | 31 72 |
| Leeds, N. Y. | 5 42 |
| Luctor, Kans. | 10 00 |
| Dell Rapids, S. D., Logan | 15 00 |
| Rotterdam, Kan. | 18 00 |
| Flushing, N. Y. | 13 65 |
| Vriesland, Mich. | 41 25 |
| Rochester, N. Y., 1st. | 9 00 |
| Passaic, N. J., 1st, m. c. | 61 95 |
| Platte, S. D., 1st. | 30 00 |
| Hackensack, N. J., 1st. | 250 00 |
| Hamilton, Mich., Mr. G. J. Kooiker | 35 00 |
| C. O. E. | 75 00 |
| George, Ia., Bethel | 10 00 |
| | $3,244 38 |

## SUNDAY SCHOOLS.

| | |
|---|---|
| Twin Lake, Mich. | $ 4 50 |
| Brooklyn, N. Y., So. Bushwick | 16 13 |
| Nassau, N. Y. | 3 00 |
| Pine Creek, Mich. | 7 30 |
| Muskegon, Mich., 1st. | 33 80 |
| North Holland, Mich., Catechumens | 20 00 |
| Holmdel, N. J. | 2 37 |
| Pompton Plains, N. J. | 5 00 |
| N. Y.City, 4th German | 40 00 |
| St. Thomas, D. W. I. | 2 00 |
| Hasbrouck Heights, N. J., 1st. | 4 12 |
| Brooklyn, N. Y., 12th St. | 4 22 |
| Astoria, N. Y., 2d German. | 17 00 |
| Raritan, Ill | 8 00 |
| Hull, Ia., 1st, Catechumens. | 15 10 |
| Kalamazoo, Mich., Bethany | 15 39 |
| Milwaukee, Wis., One Cent M. Bd. | 50 00 |
| Zeeland, Mich., 1st, Jr. Catechumens | 13 00 |
| Grand Rapids, Mich., 7th | 10 00 |
| Spring Lake, Mich. | 44 43 |
| Maurice, Ia., 1st, Catechumens | 8 00 |
| Rhinebeck, N. Y. | 6 50 |
| South Blendon, Mich. | 25 00 |
| N. Y. City, Knox Mem'l. | 75 72 |
| Rochester, N. Y., 1st. | 30 00 |
| Fairfield, N. J. | 10 00 |
| Paterson, N. J., 2d. | 4 15 |
| Linden, N. J. | 22 54 |
| Muskegon, Mich., 2d, Jr. Catechumens | 10 05 |
| Schodack, N. Y. | 11 77 |
| Lodi, N. Y. | 5 00 |
| | $524 09 |

## Y. P. SOCIETIES.

| | |
|---|---|
| Norwood Park, Chicago, Ill. | $ 5 00 |
| Irving Park, Chicago, Ill. | 15 00 |
| Sheboygan, Wis., Hope Ch. | 11 00 |
| Holland, Mich., 3rd, Mission Band | 10 72 |
| Grand Rapids, Mich., 3rd. | 5 00 |
| Rhinebeck, N. Y., C. E. S. | 5 00 |
| Carmel, Ia., Y. P. Prayer Meeting | 12 50 |
| Bacon Hill, N. Y. C. E. S. | 7 50 |
| Spring Lake, Mich., S. C. E. | 12 50 |
| Jersey City, N. J., Greenville, C. E. S. | 8 75 |
| Park Ridge, N. J., Pascack, C. E. S. | 5 00 |
| Ulster Park, N. Y., Esopus, C. E. S. | 5 00 |
| Gano, Chicago, Ill. | 17 50 |
| N. Y. City, 4th Germ. C. E. S. | 25 00 |
| Spring Lake, Mich., C. E. S. | 10 00 |
| Annandale, N. J., C. E. S. | 2 65 |
| Newkirk, Ia., C. E. S. | 25 00 |
| Mt. Vernon, N. Y., C. E. S. | 30 00 |
| | $213 12 |

## RECAPITULATION.

| | |
|---|---|
| From Churches, etc. | $3,244 38 |
| From Sunday-schools | 524 09 |
| From Y. P. Soc. | 213 12 |
| From Woman's Bd. | 551 50 |
| From Chr. Ref. Ch. Hull, N. D. | 12 00 |
| | $4,545 09 |

## GIFTS FOR OBJECTS OUTSIDE THE APPROPRIATIONS.

| | |
|---|---|
| Spotswood, N. J., S. S. | $ 3 06 |
| Mr. De Pree | 10 00 |
| South Holland, Ill. | 183 91 |
| Per Mr. W. H. Farrar | 20 50 |
| Neshanic, N.J.. friends | 31 25 |
| Hopewell Junct., N. Y. | 9 25 |
| Miss S. E. Jones | 6 00 |
| Rev. F. S. Barnum | 5 00 |
| Mr. Wm. M. Van Thoff | 2 00 |
| Rev. Arthur H. Allen, Lakehurst, N. J. | 100 00 |
| Miss Agnes G. S. Allen, Lakehurst, N. J | 25 00 |
| Miss J. Wilson | 5 00 |
| Mrs. Wm. W. Titus & Mrs. Wm. H. Ferris | 2 00 |
| Mrs. Cornelia S. Searle | 5 00 |
| A Friend | 5 00 |
| Miss Mary C. Miller | 10 00 |
| Rev. P. G. M. Bahler | 5 00 |
| Raritan, N. J., 3rd | 20 00 |
| Mrs. H. D. Garnsey | 5 00 |
| Miss M. B. Labagh | 2 00 |
| Woman's Board | 3,003 00 |
| "Kingston, N. Y." | 50 00 |
| Mr. Wm. Van Orden | 5 00 |
| Mr. L. Vanderbilt | 5 00 |
| Miss Rebecca Mundy | 2 00 |
| A Friend | 25 00 |
| Overisel, Mich. | 7 00 |
| Mr. Wm. Ossewarde | 5 00 |
| A Friend | 1 00 |
| Rev. Dr. & Mrs. J. B. Drury | 20 00 |
| Mrs. W. A. Woodruff. | 5 00 |
| | $3,582 97 |

W. H. VAN STEENBERGH,
Treasurer.
25 East 22nd St. N. Y. City.

## THE ARABIAN MISSION.

| | |
|---|---|
| Middleburgh, N. Y. | $ 4 00 |
| Brooklyn, N. Y., 1st. | 175 00 |
| Rev. J. Elmendorf, D. D. | 5 00 |
| Rev. J. F. Zwemer. | 5 00 |
| Peter Cortelyou | 5 00 |
| Mrs. Sarah Welling | 25 00 |
| Westfield, No. Dak. | 14 65 |
| Rev. B. V. D. Wyckoff | 2 50 |
| Rev. J. W. Conklin | 2 50 |
| "A Friend" | 3 00 |
| Kalamazoo, Mich., Bethany Ch. Bible Classes | 15 80 |
| North Branch, N. J., Jun. C. E. S. | 6 00 |
| Overisel, Mich. | 131 40 |
| Astoria, L. I., 2nd Ch. | 2 00 |
| Astoria, L. I., 2nd Ch., S. Sch. | 5 00 |
| Raritan, Ill., S. Sch. | 4 00 |
| Forreston, Ill. | 20 00 |
| Friends 3rd Ch., Raritan, N. J. | 3 50 |
| Pella, Neb. | 11 65 |
| Ridgewood, N. J. | 10 00 |
| Grand Rapids, Mich., 7th, S. S. | 7 00 |
| Koster, Ill. | 10 00 |
| Holland, Neb., W. M. S. | 80 00 |
| Newburgh, N. Y. | 5 08 |
| Oradell, N. J. | 8 15 |
| Chatham, N. Y. | 18 00 |
| German Valley, Ill., Silver Creek | 35 00 |
| North Branch, N. J. | 25 61 |
| North Holland, Ill. | 129 00 |
| Milwaukee, Wis., A. M. Assn. | 25 00 |
| Fairfield, N. J., S. S. | 5 00 |
| Muskegon, Mich., 2d, Jr., Catechumens | 5 00 |
| Woman's Board | 49 40 |
| Oostburg, Wis., C. Walvoord | 5 00 |
| Mr. Chris. Jacobs & family | 45 00 |
| Josephine & Sarah Te Winkel | 10 00 |
| | $913 24 |

## GIFTS FOR OBJECTS OUTSIDE THE APPROPRIATIONS.

| | |
|---|---|
| A lady in Madison Av. Ch. Albany, N. Y. | $4,000 00 |
| American Bible Soc. | 500 00 |
| Vriesland, Mich. | 22 00 |
| Vriesland, Mich., Ladies' Aid Soc. | 10 00 |
| | $4,532 00 |

W. H. VAN STEENBERG,
Treasurer.
25 East 22nd St., N. Y. City.

## DOMESTIC MISSIONS.

| | |
|---|---|
| Oradell, N. J., S. S. | $34 59 |
| Flushing, N. Y. | 15 50 |
| Mr. John Hasselman, Lacey, Ia. | 8 00 |
| Broadway Ch., Paterson, N. J. | 1 72 |
| "A Friend" (Union, Ch., Highbridge) | 10 00 |

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New Hackensack N. Y. 11 00
Claverack, N. Y..... 8 37
1st Hoboken, N. J.... 6 20
South Bushwick, Brooklyn, N. Y., S. S... 16 13
Holland, Mich, 3rd... 5 36
Ackley, Ia., Washington Ch..... 60 00
Rev. E. Aeilts, Sioux Falls, S. D..... 5 00
Kingston, N. Y., Comforter ..... 5 19
Paterson, N. J., 6th, Rhode Soc..... 4 91
Paterson, N. J., 6th, Timotheus Soc.... 2 50
Spring Lake, Mich., Catechumens ..... 17 68
Muskegon, Mich., 1st, S. S. ..... 33 81
Holmdel, N. J., S. S., Quarterly Collection 2 37
Brooklyn, N. Y., So. Bushwick ..... 22 70
Flatbush, Brooklyn, N. Y., 1st, Addl..... 10 00
Hudson, N. Y., 1st.. 15 74
North Holland, Mich., Catechumens ..... 14 13
Grand Rapids, Mich., 3rd .....105 00
Pompton Plains, N. J., Lincoln Park, S. S. 5 00
Nassau, N. Y., S. S... 2 65
East Williamson, N. Y. ..... 22 30
New York City, 4th German Ch. ..... 25 00
St. Thomas, D. W. I., S. S. ..... 2 00
New Baltimore, N. Y. 9 81
Montgomery, N. Y.... 7 22
Raritan, N. J., 3rd... 9 79
Paterson, N. J., 2nd. 5 30
New Paltz, N. Y..... 10 80
Goodland, Ind..... 3 64
Goodland, Ind., S. S... 2 85
Hasbrouck Hts., N. J., S. S. ..... 4 12
White Rock, Ill., Elim 45 00
Overisel, Mich..... 47 89
Brooklyn, N. Y., 12th St., S. S..... 2 65
Astoria, L. I., 2nd German ..... 8 00
Astoria, L. I., 2nd German S. S..... 16 00
Metuchen, N. J..... 46 78
Raritan, Ill., S. S.... 8 00
Hull, Iowa, 1st..... 51 61
Hull, Iowa, 1st., Catechisanten ..... 15 10
Fort Ewen, N. Y..... 7 16
Fonda, N. Y..... 9 63
Miss Minnie Wilterdink ..... 10 00
Tarrytown, N. Y., 1st. 63 16
Silver Creek, Minn.. 6 50
Forreston, Ill..... 50 00
Forreston, Ill., Ladies' Soc. ..... 10 00
Kalamazoo, Mich., 2nd, Ladies' Soc..... 25 00
Kalamazoo, Mich., 2nd S. S. ..... 8 83
Graafschap, Mich.... 14 82
Kalamazoo, Mich., Bethany, S. S..... 19 23
Hillsborough, N. J.... 19 00
High Falls, N. Y., Ch. of the Clove..... 5 11
Belleville, N. J., S. S. 5 79
Meservey, Iowa..... 30 00
Kerhonkson, N. Y.... 2 44
Zeeland, Mich., 1st, Senior Catechumens ..... 6 00
Zeeland, Mich., 1st, Middle Catechumens 5 00
7th Grand Rapids, Mich S. S. ..... 10 00
North and Southampton, Pa., Quar Col. 13 24
Rhinebeck, N. Y., S. S. 6 50
Catechumens, Mury School ..... 5 20
Catechumens, Ridge School ..... 6 96
Orange City, Iowa, American Ch..... 47 48
Jersey City, N. J., Bergen Ch. ..... 9 56
South Blendon, Mich., S. S. ..... 25 00
Silver Creek Ch., German Valley, Ill.....200 00
North Branch, N. J... 31 72
Mission, Barren Island, N. Y..... 10 00
Mr. Peter Cortelyou..150 00
Fairfield, N. J., S. S. 10 00
Goodland, Ind..... 2 70
Sheldon, Iowa, Ladies' Soc. ..... 20 50
Beverley, Mich., Miss. Sta. ..... 5 00
Decatur, Mich., Miss. Sta. ..... 6 12
Harlem, Mich..... 3 40
Moddersville, Mich... 5 32
Plainfield, Mich..... 2 57
Trinity, Mich..... 4 37
Flushing, N. Y..... 13 65
Herkimer, N. Y..... 3 00
Franklin Park, N. J.. 23 17
Passaic, N. J., 1st.. 38 42
Brooklyn, N. Y., 12th St. S. S..... 1 57
E. Greenbush, N. Y.. 22 00
Rochester, N. Y., 1st. 5 00
Linden, N. J., S. S... 18 54
Auriesville, N. Y.... 5 50
"C. O. E."..... 75 00
Cohoes, N. Y., S. S... 26 10
George, Iowa, Bethel.. 10 00
Brighton Heights, S. I. N. Y. ..... 51 50
Clymer, N. Y..... 28 60
Sioux Falls, S. D., Livingston Mem'l. . 3 00

Total .....$1,965 76

## CHURCH BUILDING FUND.

Little Rock, Iowa....$11 25
Queens, N. Y..... 19 53
Ackley, Ia., Washington ..... 15 00
Congregation, 2nd Athens, N. Y..... 42 91
Freehold, N. J., 2nd. 23 00
Milwaukee, Wis., 1st. 11 70
Hudson, N. Y., 1st... 23 42
New Brunswick, N. J., 2nd ..... 29 16
Albany, N. Y., 1st.... 86 68
Grand Rapids, Mich., 2nd. ..... 16 91
Newkirk, Iowa..... 36 42
German Astoria, 2nd, L. I., N. Y..... 8 00
German Astoria, 2nd, L. I., N. Y., S. S... 12 00
Forreston, Ill..... 8 00
Springfield, S. D., Immanuel ..... 5 50
Holland, Neb. ..... 18 90
Jersey City, N. J., Bergen Ch..... 9 09
Raritan, N. J., 3rd. 10 00
Locust Valley, N. Y. 3 44
Steinway, L. I..... 7 83
Kerhonkson, N. Y.... 1 98
Meservey, Iowa..... 4 55
Northumberland, N. Y. ..... 9 31
S. S. Rhinebeck, N. Y. 1 85
Boonton, N. J..... 10 16
Orange City, Iowa, Amer. Ch. ..... 75
Silver Creek, Ill..... 40 00
Franklin, N. J..... 18 22
Englewood, Ill..... 9 21
Dell Rapids, S. D., Logan Ch. ..... 10 00
Roseland, Chicago, Ill., 1st. ..... 67 00
Maurice, Iowa, American S. S. ..... 3 07
George, Iowa, Bethel. 5 00

Total .....$579 84

## C E. SOCIETIES FOR C. E. CHURCHES.

Grand Rapids, Mich., 3rd. .....$10 00
Rhinebeck, N. Y.... 5 00
Carmel, Iowa..... 12 50
Annandale, N. J..... 2 65
Albany, N. Y., 1st.... 10 00
Peapack, N. J..... 5 00
Nassau, N. Y..... 6 00
Chancellor, S. D..... 5 00
Muskegon, Mich., 2nd. 25 00

Total .....$81 15

## CHURCH BUILDERS.

Matawan, N. J.....$ 67

## RECAPITULATION.

Domestic Missions..$1,965 76
Church Building Fund ..... 579 84
Y. P. Societies.... 81 15
Church Builders... 67

Total .....$2,627 42

WM. T. DEMAREST. *Treas.*,
25 East 22nd St., N. Y.

## WOMEN'S EXECUTIVE COMMITTEE, DOMESTIC MISSIONS.

### GENERAL FUND.

Brooklyn, N. Y., New Utrecht, S. S.....$41 48
New York City, Vermilye Chapel, S. S. 15 00
Cohoes, N. Y., Boght, S. S. ..... 1 58
Chicago, Ill., Roseland 10 47
New Durham, N. J.. 12 50
Guttenberg, N. J., S. S. ..... 2 50
Syracuse, N. Y., 1st. 25 00
Beaverdam, Mich.... 16 45
Shiloh, S. C., Bethel S. S. ..... 2 00
Spotswood, N. J., S. S. 3 06
Buffalo, N. Y., Lafayette, S. S..... 2 43
Kingston, N. Y., 1st.. 24 10
St. Johnsville, N. Y.. 10 00

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| | |
|---|---|
| Millstone, N. J., S. S. | 10 50 |
| Alto, Wis. | 40 00 |
| Catskill, N. Y. | 2 50 |
| Grand Rapids, Mich., 3rd. | 27 26 |
| North Branch, N. J. | 5 75 |
| Overisel, Mich. | 28 40 |
| Amsterdam, N. Y., 1st | 30 43 |
| Grand Rapids, Mich, 4th. | 12 00 |
| Weehawken, N. J., West N. Y. Chapel | 5 00 |
| Meservey, Ia. | 5 00 |
| Aplington, Ia., Monroe | 8 70 |
| Miss Julia Wilson | 2 00 |
| Raritan, Ill., S. S. | 2 00 |
| Harrison, S. D. | 33 18 |
| Gardiner, N. Y. | 9 00 |
| Miskayuna, N. Y., Aux and Individual | 265 00 |
| Newark, N. J., New York Ave. | 13 75 |
| Delmar, N. Y. | 5 00 |
| Paterson, N. J., Broadway | 25 00 |
| Mohawk, N. Y. | 5 00 |
| Metuchen, N. J., S. S. | 6 07 |
| Total | $708 11 |

STUDENT FUND.

| | |
|---|---|
| Rensalaer, N. Y., 1st. | $ 5 00 |
| South Branch, N. J. | 5 00 |
| Stone Ridge, N. Y., S. S. | 5 00 |
| Niskayunna, N. Y. | 10 00 |
| Total | $25 00 |

LIFE MEMBER FUND.

| | |
|---|---|
| Mrs. M. Van Nest, South Branch, N. J. | $25 00 |
| Total | $25 00 |

OKLAHOMA FUND.

| | |
|---|---|
| Grand Rapids, Mich., 4th. | $ 5 00 |
| Total | $5 00 |

KENTUCKY MOUNTAIN FUND.

| | |
|---|---|
| Tarrytown, N. Y., 1st, Jr. C. E. | $10 00 |
| Newark, N. J., North, Guild | 50 00 |
| Brooklyn, N. Y., Grace S. S. | 22 35 |
| Raritan, Ill. | 10 00 |
| New Hackensack, N. Y., S. S. | 8 50 |
| New Brunswick, N. J., 1st Prim. & Jr. S. S. | 10 00 |
| Tarrytown, N. Y., 1st, S. S. | 50 00 |
| "A Friend" | 3 00 |
| Fort Sill, Okla., Apache Women's Missy. Soc. | 3 00 |
| Jersey City, Lafayette Jr. C. E. | 7 00 |
| Mrs. Mary S. Dean | 5 00 |
| New Brighton, N. Y., Brighton Hts., M. B. | 6 00 |
| Lansing, Ill. | 5 00 |
| Ackley, Ia., Washington Y. P. Soc. | 3 75 |
| New York City, West End Coll. | 300 00 |
| Schodack, N. Y. | 6 00 |
| Total | $499 60 |

INDIAN FUND.

| | |
|---|---|
| New York City, Lenox Ave. Collegiate, C. E. | $175 00 |
| Queens, N. Y., Jr. M. C. | 25 00 |
| Syracuse, N. Y., 1st. | 2 00 |
| Cedar Grove, Wis. | 20 15 |
| Cedar Grove, Wis., Jr. Catechumens | 1 00 |
| East Williamson, N. Y | 14 91 |
| Oostburg, Wis. | 10 00 |
| Miss Sarah A. Dixon. | 1,700 00 |
| East Orange, N. J., Hyde Park, S. S. | 25 00 |
| Nelly Allen Roe Meml. | 30 00 |
| Catskill, N. Y. | 150 00 |
| Montrose, N. Y., S. S. | 6 06 |
| Fishkill, N. Y., S. S. | 25 00 |
| Overisel, Mich. | 23 10 |
| Luctor & Prairie View, Kan. | 19 00 |
| Ridgewood, N. J. S. S. | 6 25 |
| Lansing, Ill., Catechumens | 10 00 |
| Pella, Ia., 3rd, Ch.Syn. | 100 00 |
| Ackley, Ia., Washington, Y. P. Soc. | 3 00 |
| Upper Red Hook, N. Y., S. S. | 12 60 |
| Newark, N. J., North, C. E. | 37 50 |
| Fonda, N. Y., S. S. | 7 50 |
| Warwick, N. Y., H. & H. Soc. | 2 10 |
| Holland, Neb. | 40 60 |
| Kingston, N. Y., 1st, C. E. | 10 00 |
| Schodack, N. Y. | 2 00 |
| Miss E. B. Vermilye. | 75 00 |
| Niskayunna, N. Y. | 7 00 |
| Sheldon, Ia. | 7 00 |
| Springfield, S. D., Immanuel | 10 00 |
| | $2,556 77 |

SUMMARY.

| | |
|---|---|
| General Fund | $708 11 |
| Student Fund | 25 00 |
| Life Member Fund. | 25 00 |
| Oklahoma Fund | 5 00 |
| Kentucky Mt. Fund. | 499 60 |
| Indian Fund. | 2,556 77 |
| Total | $3,819 48 |

MRS. K. G. WHITE, *Treas.*
25 East 22nd St. N. Y. City.

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## BOARD OF EDUCATION.

NEW YORK.

| | |
|---|---|
| Grace, Flatbush, L. I. | $32 10 |
| E. Williamson | 19 87 |
| C. E., Bacon Hill | 7 50 |
| 2nd Astoria | 5 00 |
| S. S., Astoria | 10 00 |
| Marbletown | 5 85 |
| Lyonsville | 30 |
| W. Sayville | 9 70 |
| Grand Gorge | 4 00 |
| 2nd Rochester | 5 00 |
| High Falls | 5 78 |
| Claverack | 6 94 |
| Marion | 13 19 |
| | $125 23 |

NEW JERSEY.

| | |
|---|---|
| Broadway, Paterson. | $46 48 |
| Holmdel | 5 00 |
| 2nd New Brunswick. | 26 00 |
| Pottersville | 9 80 |
| S. S., Pottersville | 81 |
| Readington | 6 57 |
| | $94 61 |

MICHIGAN.

| | |
|---|---|
| 3rd Holland | $16 35 |
| Grandville | 4 81 |
| 4th Grand Rapids | 5 85 |
| 1st Kalamazoo | 10 27 |
| 1st Zeeland | 20 00 |
| Ebenezer, Holland | 6 30 |
| Atwood | 5 00 |
| | $68 58 |

IOWA.

| | |
|---|---|
| Washington | $14 00 |
| 1st Rock Valley | 8 28 |
| Bethel, George | 5 00 |
| | $27 28 |

OTHER STATES.

| | |
|---|---|
| Elim, Kings, Ill. | $ 5 00 |
| Danforth, Ill. | 9 03 |
| Roseland, Minn. | 12 00 |
| Bethany, Clara City, Minn. | 26 60 |
| Alto, Wis. | 33 28 |
| N. & S. Hampton, Pa. | 10 38 |
| S. S. Rocksville | 2 50 |
| S. S. Johnsville, Pa. | 5 00 |
| S. S. Churchville, Pa. | 12 09 |
| S. S. Feasterville, Pa. | 7 00 |
| Luctor, Kan. | 7 85 |
| Logan, Dell Rapids, S. D. | 5 00 |
| 2nd Cleveland, O. | 9 70 |
| | $145 43 |

INDIVIDUAL OFFERINGS.

| | |
|---|---|
| Rev. E. Acilts | $ 5 00 |
| Rev. G. Hoolker | 15 00 |
| | $20 00 |

FOR CORDELL ACADEMY.

| | |
|---|---|
| Ch. Hagaman, N. Y. | $10 28 |
| Miss Agnes N. Lake. | 25 00 |
| "In Memoriam, W." | 250 00 |
| George V. De Mott | 100 00 |
| Miss Sarah B. Reynolds | 50 00 |
| Miss Sara F. Harder. | 500 00 |
| Miss Clara Nash Harder | 500 00 |
| J. Townsend Lansing. | 25 00 |
| Peter I. Neefus. | 100 00 |
| Rev. J. L. Zabriskie. | 100 00 |
| | $1,660 28 |
| Total | $2,141 41 |

JOHN F. BERRY, *Treas.*,
25 E. 22nd St., N. Y. City.

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# THE MISSION FIELD.

VOL. XXI. OCTOBER, 1908. No. 6

## Items of Interest from the Reformed Church.

A noteworthy example was that set by the First Reformed Church of Sioux Center, Ia., which while dedicating a new pipe organ in its commodious and beautiful church building, celebrated the occasion by taking up a **FOREIGN MISSIONARY OFFERING** of $56.15 for the work of our Church in Asia.

A little more than six years ago the building occupied by this congregation, with all its contents, was destroyed by a hurricane. Now they rejoice in a new and far better building costing over $25,000, and a fine new organ which cost nearly $2,000. Hence their gratitude and this thank offering.

The offerings at the recent **ANNUAL MISSION FESTIVAL** of the Sioux County (Iowa) Reformed Churches was so liberal that each of the Mission Boards (the Foreign and the Domestic) received over $550 as their share of the proceeds. This surely is a case where the joy of the Lord is the strength of his people—and of his cause.

On August 6th a **MEMORIAL SERVICE** for the late Dr. Jacob Chamberlain was held at Katpadi, which was largely attended. Addresses were made in Telugu, Tamil and English respectively by Pastor Joseph John, Benjamin Thomas and Dr. J. H. Wyckoff. A shower of rain (greatly needed) occurred at the time of the service, but we were able to change the place of meeting from the tent to an adjacent building, and carry out the programme. It was a pleasure to see so many of our Mission Agents doing honor to the memory of the illustrious missionary. Among those present were Pastors Paul Bailey and Moses Nathaniel whose service in the Mission is even longer than Dr. Chamberlain's. Nearly every member of the Mission was present.

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The **CORNERSTONE** of the Mission bungalow at Punganur was laid on Saturday, August 15. The program shows that His Highness the Rajah of Punganur presided and addresses were made in Telugu by the Rev. Lazarus Marian and in English by the Rev. H. J. Scudder. Mrs. H. J. Scudder laid the cornerstone. The ceremonies were followed by the prize distribution of the Hindu Girls' School in the new school building in the afternoon of the same day.

At the last meeting of the Synod of Albany, the **REV. JOHN H. BRANDOW,** of Schoharie, was nominated for the office of **SYNODICAL MISSIONARY.** The nomination was approved by the Board of Domestic Missions. Mr. Brandow is familiar with the conditions and needs of the vacant churches of the Synod, and is possessed of the judgment and tact necessary for the solving of the problems presented. He has entered upon the duties of his new position with enthusiasm. We bid him God-speed in his new ministry.

Mr. Messler met with a **SERIOUS ACCIDENT** while superintending the placing of some new machinery, parts of two fingers on the left hand were cut off, and the hand badly bruised also. Mr. Van Zanten, the student missionary who has been assisting Mr. Messler, was ill for a time, so that the working force was seriously hindered.

The work upon the **NEW CHURCH BUILDING AT FLORENCE, S. C.** is progressing nicely. J. T. Colbert, the pastor, says: "We expect to go into the new church on the fourth Sunday of September. We have just opened school for the new year, and the prospects are bright for a large enrollment."

Out among the **WINNEBAGO INDIANS,** Rev. Mr. Wright, Rev. and Mrs. Roe, Mr. Cloud, the young Indian, and Mr. Barnes, a student at Yale, have been at work the greater part of the summer, and Mrs. Page joined them the latter part of August. Of the results of this summer's work we shall hear later.

After this number the **BULLETIN NOTES WILL NOT BE ISSUED** in separate "poster" form as has been done for several years. Those wishing to continue posting these items in their lecture rooms can do so by using the pages from two copies of the FIELD.

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## Facts Worth Knowing.

Under this heading will be noticed from month to month facts and items of present day interest in the missionary world. Brief original contributions to these pages from our readers will be thankfully received and used.—Ed.

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### THINGS TO THINK OF.

The first white child born in Chicago died in that city in March, 1907. In his lifetime he saw the city grow from less than one hundred people to more than two millions.

In 1900, thirty-three per cent. of the population of our country was urban, while in 1800 the proportion was less than four per cent.

In fifteen states a majority of the population is found in cities. In eight of these, the urban population is more than two-thirds of the whole.

If the rate of the movement of population from country to city which prevailed from 1890 to 1900, continues until 1940, there will then be in the United States 21,000,000 more people in our cities than outside of them.

In 1850, more than half our wealth was rural; in 1890 more than three-quarters of it was urban. During these forty years rural wealth increased fourfold, while urban wealth increased sixteenfold.

The church grows relatively weaker as the city grows stronger. Our larger cities had twice as many Protestant churches in proportion to the population in 1840 as in 1890.

An examination of the membership of six leading Protestant denominations shows that the proportion of church members to population is only from one-half to one-fifth as great in the city as in the country.

If you take all the Protestant population of New York City and add to it all the Roman Catholics, the Greeks, and Christians of every nation, you have less than one-third of the entire population. Nearly one-third is Hebrew, and more than one-third is atheist, infidel, or nothing at all. There are 1,100,000 nominal Protestants in the city with no church connections whatever. Only about eight per cent. of the city's population are members of Protestant churches.

There are sixty-six languages spoken in New York City.

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## WILLIAM H. TAFT ON FOREIGN MISSIONS.

(From his speech on "Missions and Civilization" at the Laymen's Missionary Movement Convention, Carnegie Hall, New York, April 20th, 1908.)

It is my conviction that our nation is just as much charged with the obligation to help the unfortunate peoples of other countries that are thrust upon us by fate, onto their feet and to become self-governing people, as it is the business of the wealthy and fortunate in a community to help the infirm and the unfortunate of that community.

It is said that there is nothing in the Constitution of the United States that authorizes national altruism of that sort. Well, of course there is not; but there is nothing in the Constitution of the United States that forbids it. What there is in the Constitution of the United States is a breathing spirit that we are a nation with all the responsibilities that any nation ever had, and therefore when it becomes the Christian duty of a nation to assist another nation, the Constitution authorizes it because it is part of national well-being.

* * *

No man can study the movement of modern civilization from an impartial standpoint, and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization in the growth of popular self-government. The spirit of Christianity is pure democracy. It is the equality of man before God—the equality of man before the law, which is, as I understand it, the most God-like manifestation that man has been able to make.

It is through foreign missions that we must expect to have the true picture of Christian brotherhood presented to those natives, the true spirit of Christian sympathy. In the progress of civilization you can not over-estimate the immense importance of Christian missions. If in China today you try to find out what the conditions are in the interior, you consult in Pekin the gentlemen who are supposed to know, and where do you go? You go at once to the missionaries, the men who have spent their lives far advanced into the nation, far beyond the point of safety if an uprising takes place, and who have learned by association with the natives, by living with them, by bringing them into their houses, by helping them on their feet, who have learned what the secret of Chinese life is; and therefore it is that the only reliable books that you can read telling you exactly the condition of Chinese civilization, are written by these foreign missionaries who have been so much blamed for involving us in foreign wars.

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# Foreign Missions

## OUR FOREIGN MISSIONS.

The executive committee of the Board of Foreign Missions, R. C. A., met in regular session on September 16, 1908. The following items will be of general interest:

It was reported that the receipts for the regular work, not including legacies, for the four months of the fiscal year ending August 31 were $18,463.52. This is an advance of $949.19 on similar receipts for the same period last year. In addition, legacies were received to the amount of $3,209.30, an increase of $2,009.30 over those of last year for the same time.

CHINA.

A request from the Amoy Mission for $1,000 gold for a boys' school at Sio-khe was granted, and the Rev. A. L. Warnshuis was authorized to endeavor to secure that sum from individuals without interfering with gifts for the regular work.

INDIA.

The Arcot Mission reported that it had decided to remove the Theological Seminary from Palmaner to Vellore following the retirement of Rev. J. W. Scudder and the election of Rev. J. H. Wyckoff as Synod's Professor of Theology. The decision of the Mission was approved.

An inventory of Mission property in India was received, showing a total valuation of Rs. 348.043, or $113,646.70, gold.

The appointment of Miss Margaret N. Levick, M. D., to the Arcot Mission was approved.

JAPAN.

A burglary in the Ferris Seminary, Yokohama, Japan, and theft of Yen 300 was reported.

H. N. COBB, *Cor. Sec'y.*

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## SIXTEEN DAYS IN EUROPE.

BY REV. S. M. ZWEMER, D. D.

On request of the Dutch students through Mr. John R. Mott, I was sent to Europe to represent the American Movement at their Summer Conference, leaving New York on July 4th by the steamship Finland.

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As both Mr. Mott and Dr. Brown, of the Presbyterian Board, with other Christian workers, were fellow-passengers, we had a most delightful journey; and the boat being a slow one, but having fine weather, it was a real rest to us all. Reaching Antwerp the day before the Conference opened, I proceeded immediately to Hattem, traveling by rail through beautiful Holland, which was soaked with rain and cold with damp every day for over a week. I never experienced such cold weather in the Temperate Zone during July.

The Conference was the thirteenth in the series and attended by over 150 delegates from the Universities and post-graduate schools, both men and women. They met in a large tent, and the men were also camped out. I was quartered in a little hotel in a country village with other speakers, at a distance of about a mile and a half from the camping ground; so that I had enough exercise and wet shoes to last me for the whole week.

They had me on the program for four days' addresses, two of which were Bible Readings and one on Mission Study on Islam. In addition there were interviews and questionings as well as a Normal class for four days on my book on Mohammedanism. It was a Conference for Post-Graduates rather than for College-men, in our own sense of the word. The papers that were presented were nearly all read, and were philosophical and controversial in character, being ably discussed, dealing with matters in the most thorough German way. Such subjects as "Humility and the Scientific Mind," "Modern Science and the Gospel," "The Christian and Politics,"—had a place on the program and would have seemed strangely out of place on the program of our College Conferences here. I was deeply impressed by the sincerity and earnestness of all the delegates. It was a serious and deep Conference. Those who belonged to the old-time faith were much in prayer and sweet in fellowship. I was specially glad to learn more of Dutch missionary work in Java and Sumatra from the Missionaries who were present.

Although the Dutch students might be considered rather phlegmatic, I was delighted on the day I left with the following incident:—The pastor of the Hattem Church, who had invited me to tea, drove in with me to the camp in his carriage. When we appeared near the tent, the students raised the cry of "Uitspanne," and, removing the horses, they gave us a triumphal ride all over the heath, in and between the tents, and ended with a cheer for America and the American delegate.

The last meeting was one of great spiritual power; and I believe that my visit has not only called attention to the Moham-

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medan Problem, in the student world, but will be the cause, in answer to prayer, of inaugurating Mission Study Classes in the Universities. Hitherto only Utrecht has had Mission Study among the students.

From the Conference I went directly to Rotterdam, stopping only at Zwolle to visit the grave of Thomas-a-Kempis; and at Rotterdam and Utrecht I visited the Mission Boards of the Dutch Societies, and also some of the leaders in mission life and work.

Late on Sunday night I sailed from the Hook of Holland for England, where the express train took me to London, and, with only half an hour for lunch, on to Keswick, where I was to speak on Mohammedanism before going to the Baslow Conference. And it surely was an unique opportunity to speak in a large tent at this famous center of Christian life and activity before 2,000 people on Islam.

The next day I had a second meeting, leading an hour of special prayer for the rulers of the Mohammedan world.

The Baslow Students' Conference followed. After six hours' journey through the most beautiful part of England, we reached Baslow in Derbyshire, where the Conference was held this year.

The meetings began early in the morning, and with one intermission in the afternoon, lasted until late at night. The program was fuller than at American Students' Conferences. There were no Study Classes, but groups for interviews were a special feature.

Beside some minor meetings, I spoke twice on Mohammedanism; once in regard to the work accomplished in Mohammedan lands by Christian Missions and once on the Mohammedan Peril.

The welcome the British Students gave me was most cordial and their hospitality and kindness were beyond measure.

From Baslow I went to London, where I had an invitation from the C. M. S. Secretaries to a special meeting at their House to discuss plans for the Lucknow Conference on Mohammedanism which is to meet in 1911.

There was but little time for sight-seeing with so full a program. During my three days in London, I did get one night off to take a glimpse at the Franco-British Exposition. The rest of my time was spent in visiting the Misison Boards and the Bible Society. The entire journey took three days more than a month. I write this brief account of it to ask the prayers of those who read it that the messages given may not fall to the ground, but may in some way help on the coming of Christ's Kingdom, by arousing prayer and interest in the needy fields of the world, including Arabia.

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"THE THURSDAY BAZAR"

## A SIGN OF THE TIMES.

By D. Dykstra.

Time was when the Mohammedans of the Islands of Bahrein were more devoted to their religion than they are at present. For an evidence of this fact we have but to go an hour's walk beyond the limits of the village of Menamah, till we reach a place known locally as "The Thursday Bazar." The place is a sandy elevation rising out of gardens of palms and fields of herbage, and in the center of this plain are found the ruins of a mosque, or Moslem place of prayer. Two imposing minarets, landmarks for miles around, stand like sentinels above the heaps of rubbish formed by the slow crumbling of the walls of what was once undoubtedly a noble edifice. Though stripped of the muezzin's platform, these minarets are still handsome in outline, and their masonry is well preserved. Narrow entrances at the bottom open upon a winding staircase that rises to the upper opening of the minaret. By means of this staircase the muezzin used to elevate himself above his fellows to give his voice a larger range as he sounded forth his plasphemous testimony about God and his apostle.

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At the foot of these minarets is a heap of debris that shows workmanship such as is not now attempted by the natives of Bahrein. We find cylindrical pillars surmounted by arches quarried out of solid rock, rafters carved with pious inscriptions, and walls decorated with entire chapters of history. Part of these walls stand almost intact, but most of them have yielded to the destructive influence of time, and are only a symbol of past glory.

It is said to have been in this mosque that many years ago the Islanders gathered every Thursday to be on hand for the prayers and readings that were held on the Mohammedan sabbath. Here the time was spent in lamenting for those who had died, calling upon them, observing the stated prayers, and listening to the reading of the Koran and other semi-religious writings. It was undoubtedly an inspiration to "the believers," and served to keep them more diligent toward their own faith, and more fanatic toward that of others.

But here, as in Jerusalem, the merchant followed the worshiper to the very door of his sanctuary. Soon it was found that this day and place gave an excellent opportunity for the exchange of goods, until nearly every worshiper brought with him whatever he had of beast or farm produce, to exchange it for rice and other necessities, which the merchants brought from the town. On account of this the religious part suffered, until there arose the condition that obtains today—all merchandise and no religion. At present, on every Thursday, the plain about the mosque is covered with a motley array of men, donkeys, sheep and goats, each barely finding for himself a place to stand or sit in between the bags of rice, the baskets of salt, the heaps of tobacco, and all the confused aggregation of the produce of town and country. The only prayers are requests for gain, and the name of God is used only in cursing. The day of preparation for prayer has become a day of dickering for filthy lucre, the muezzin's cry has given way to the bray of donkeys, and the halls of wisdom and worship have become stables for sheep and goats. But some good has come among all this evil for instead of the Koran being read to them, the Gospel, which is the power of God unto salvation, is being read and sold to them continually.

Not long ago some of our colporteurs and helpers climbed to the top of one of the minarets, and from the place whence the name of the false prophet had been cried out to the assembled multitudes, there now floated down to them in the tones of a Christian hymn the name of Jesus, the Son of God. Indeed an indication of what is by faith and what is to be in fact. Islam cannot withstand the corrupting influences of darkness, much less the destructive influences

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of the Gospel of light. The religion of the false prophet must one day give way to the religion of Him who with shouts of triumph shall take the highest station, and whom men and angels shall crown King of kings and Lord of lords.—*Neglected Arabia.*

## GROWTH IN TURKEY.

By Rev. James Cantine, D. D.

The recent marvelous developments in the Ottoman Empire will doubtless influence mission work throughout all the Moslem world. Although only one of our three stations is in Turkish territory, yet the others are near enough to feel the influence of any agitation for representative government and religious liberty. All the smaller Mohammedan states look to the powerful dynasties of Persia and Turkey as the bulwarks of their faith and as their examples in all religious intolerance. Both these countries are now the source of such a popular agitation for equality and toleration as has never before been seen in a Mohammedan land. Whether the march of Moslem progress will be strong enough to overcome the basic intolerance of Islam remains to be seen, but the present movement will be favorable to our mission work in various ways.

SULTAN OF OMAN.

The Sultan of Oman whose picture is given, has ever claimed, and I think with truth, to be enlightened and tolerant in religious matters, and now that he has the example of the great "Defender of the Faith" at Stamboul with him, he will the more easily maintain his policy against his ofttimes bigoted and backward advisers.

Feysul bin Turkey, Sultan of Muscat and Oman is shown seated, wearing the typical Arab dress and arms, with the decorations given

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him by other governments. His eldest son, Tamur, his recognized successor, is standing at his right. The younger generation are many, the representative of which is seated at his feet. For his numerous household of boys the Sultan has quite recently opened a school taught by a former missionary teacher, in which English and some of the sciences are the main features. This innovation will assuredly raise the standard of education throughout all his domain and will make our own school work much easier. The Sultan has been pleased to extend us many favors in the past, and one can sincerely wish him a long and prosperous reign.

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## THE WEST SETS THE PACE.

No one who had the privilege of attending the meeting of classical missionary agents in Chicago or who has carefully studied the resolutions there passed can doubt that the Synod of Chicago expects to go ahead of its record in the Forward Movement. That record for last year is one they need not be ashamed of over against the other Particular Synods. The total gifts our four Synods for Foreign Missions last year were as follows: Albany, $19,289.04; New Brunswick, $32,016.12; New York, $49,068.33; Chicago, $50,297.98. Not only does this western Synod lead in total gifts but also in their gifts to Arabia in startling disproportion.

The total gifts to the Arabian mission by Synods last year were as follows: Albany, $1,468.79; New Brunswick, $2,291.06; New York, $5,705.35; Chicago, $11,500.29. Moreover the receipts from Sunday-schools were $5,247.00 more in the last named Synod than in any other; while the column of gifts from Young People's Societies also shows that Chicago is ahead by over $500.00.

The per capita gifts for the entire Synod were $1.89 per member and were they to increase only two cents per member the proportion of the $225,000 aimed at this year would be net!

Nor are they resting on their laurels. The Classical Agents have taken up the cry of *Forward March.* One of them wrote me last week: "I shall try to push the Forward Movement now and all the time. I hope to get a man in each church as a *live wire;* but it is a problem in our Classis. It was proposed at Classis that a committee or the consistory go through each church and get subscriptions for foreign missions." We need such a method and such live wires in every church. When we get these "live wires" connected there will be more power to transmit to Asia—prayer, men, money and sympathy.

S. M. Z.

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## A NOTABLE BAPTISM.

It is true that as the Scripture says, in the conversion to Christianity of the spiritual pioneers of other lands, "not many wise men after the flesh, not many mighty, not many noble, are called," but at times there are noteworthy exceptions to this rule, which are indeed becoming more and more frequent in the experiences of the Christian Church in non-Christian lands. Such a case is thus recently cited in *The Christian Patriot* of India.

We announce with much pleasure the baptism, at Ongole, of a high-class Brahmin gentleman of Madras. The neophyte, Mr. T. R. Padmanabha Iyengar, is the grandson of the late Hon. V. Rama Iyengar, Dewan of Travancore, and the son of Mr. T. Rajagopala Chariar, a well-known High Court Vakil of Madras. The young man is by marriage connected with the great Vembaukam family, and is a son-in-law of Sir V. Bashiam Iyengar, the most eminent lawyer of the Madras Bar.

Mr. Padmanabha Iyengar owes his early education to the Pachaiyappa's College, Madras. Graduating later on from the Presidency College, Madras, he finally fitted himself for the profession of law by passing the B. L. and has turned out a successful lawyer himself, practising, as he has been, with his eminent relative Sir V. Bashiam in the High Court of Madras and some of its Sub-Courts. Before leaving Madras for Ongole for baptism, the young man was living at Mylapore.

A Hindu gentleman to whom we referred this case of conversion for opinion, is pleased to write:—

"Seeking truth was his aim; absolutely free from sinister motives and influences. His Hindu friends and relatives tried their very best to dissuade him from the course he has taken and of which they had ample notice; but he sternly adhered to the cause. He is still at Ongole and nothing is known yet of his future arrangements."

Seldom or never do we get such outspoken testimony by a Hindu gentleman of another who takes the course Mr. T. R. Padmanabha Iyengar has taken. One such genuine case of conversion is worth all the labor of a life-time. On this account we thank God most heartily for the fruition of the labors of some as yet unknown man of God who was instrumental in his conversion. We await further information.

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## A LETTER FROM PASTOR IAP.

To Rev. P. W. Pitcher:

A few days ago I received your clearly written letter. I was unable to reply at once to your communication as my eyes have been troubling me, but now they are better and I can do so.

In regard to Sio-khe affairs I may say that last year everything seemed bright and prosperous but now all that is changed and all seems overshadowed with gloom.

Twenty-five years ago I began my work here. The first years were most fruitful years and marked by great progress. God's grace was everywhere in evidence, the elders and deacons gave their hearty co-operation and support, the people were most zealous, witnessing for the "doctrine,"—making a goodly profession, numbers were added to the Church while peace and harmony prevailed among all.

Besides all this the Mission opened Neerbosch Hospital for the healing of the sick. Thro' this open door many found the Saviour and the Healer of their sin stricken souls. The Mission also opened a Primary school and a Boarding School for Girls, thus affording schools where the children of the Church, as well as those not of the church, might learn to read and gain a useful education.

Then the work began to spread out. Two churches soon were divided off from Sio-khe, one at Poa-a and another at Lam-sin. A little later we divided off again and Toa-lo-teng became an independent organization. All this, however, should be remembered was not man's work but entirely the work of the Holy Spirit in this one church. So instead of one there were soon three churches in this region. Truly this is sufficient to make one happy, and most grateful to God.

Nevertheless from the time we set off Toa-le-teng the Sio-khe church has retrograded. The old elders and deacons have either passed away or moved elsewhere, while others are too old to lend a helping hand,—they have a name only.

Recently the office-bearers have been young men who have lacked the necessary deep interest in spiritual matters, and who place more emphasis on the outward form than on the inward life. Then there is a coldness and deadness among the church members most appalling. Could anything be more deplorable.

Because of my old age and bodily infirmities I have for a number of years sought release from the active duties of the ministry, and asked the Church to call another man in my place. But to this the Church refused to listen until last year when I was made pastor

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emeritus. Now the church is making efforts to call a pastor but the funds are barely sufficient. They have called and failed. In the meantime it is difficult to make temporary arrangements for the work. This is all known to Mr. Warnshuis.

I have written thus about the affairs here that you might translate this letter and send it on to Dr. Cobb.

Please ask him to solicit the prayers of the home Church for us.

With kind regards,

IAP HAN-CHIHONG.

4th Moon 19th.

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## STEELE ACADEMY, NAGASAKI.

BY REV. ALBERTUS PIETERS.

The term that has just closed on July 13, has been in many respects one of the most successful we have ever had. The highest enrollment was 214, and when we closed we had 186 pupils. The genuineness of this enrollment is attested by the fact that the average daily attendance was a fraction over ninety-three per cent of the number enrolled. The spirit also has been excellent. No difficulties occurred between the school and the students, and a general attitude of contentment and study prevailed. The teachers are getting used to each other and to the school, and we have an encouraging absence of proposals to amend the regulations. As usual, certain cases of discipline have occurred, but nothing to call for special anxiety.

The best thing of all is that by certain special meetings held about a month ago, a genuine spiritual impulse has been given to students and teachers. Formerly, the Y. M. C. A. had an average attendance of less than twenty in the prayer meetings and voluntary Bible classes, but for the last month of the term the attendance was double that number. At the most recent communion eight of the boys were received on confession. Two or three of these had always borne an excellent character, but some had been known as distinctly bad boys until six months or a year ago. They seem, however, to be really in earnest in the new stand they have taken. All this encourages us a good deal. A letter received a week or two ago from a young man who left school on account of illness says that he has recovered, and now thinks of returning to school with

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the ministry in view. I hope that the Lord has really put this desire into his heart, for in almost every respect he is one of the most promising young fellows I know of.

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## THIRD ECUMENICAL MISSIONARY CONFERENCE.

A Foreign Missionary Conference, composed of missionaries and missionary workers from all parts of the world, will be held at Edinburgh, Scotland, in June, 1910. This will be the third Conference of the kind. The first, the "London Conference", met in Exeter Hall, London, England, in 1888. The second met in New York in June, 1900.

At the First Conference there were about 1,600 members—delegates and missionaries—present, representing 138 societies, while at the Ecumenical Conference in New York there were over 3,000 delegates and missionaries in attendance, representing 214 organizations and societies.

The Third Conference, now under consideration, will of necessity be more limited in numbers than the one in New York, because the conference assembly hall will not accommodate so many, and because it is believed that a more select body will do more effective work. A strong committee has been formed in Great Britain to arrange for this Third Ecumenical Foreign Missionary Conference, and has in co-operation with it an American Committee, representing the foreign missions boards of North America and a Continental Committee, representing the foreign missions boards of Europe.

It is significant that these general conferences, including those held on a smaller scale in specific mission fields, previous to the Ecumenical Conference in 1888, grew out of a common interest in foreign missions. It is equally significant that these foreign missionary conferences, participated in by different bodies of Christians throughout the world, have resulted in a better feeling and in the development of a more fraternal spirit between the home churches which the different bodies represented. These are a clear demonstration of the fact that in the presence of the great problems of foreign missions, Christians of all communions can meet together and consider the common duty of the Church to the non-evangelized world, with no surrender of personal or corporate convictions. All Christians will be welcome, as in the past, to the Conference on Foreign Missions now preparing, in the confidence that mutual con-

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sideration of the unfinished task of the Church will draw them closer to the Head of the Church, who waits to see the unfinished work fulfilled.

Although only ten years will have elapsed since the Conference in New York, in 1900, yet the marked changes that have taken place in the mission fields of the world during that period are unquestionably far greater and more significant than the changes which transpired between that conference and the one in 1888. The time will have fully come by 1910 for a comprehensive survey of the non-Christian world and a united consideration of the modern missionary problems. The Third Ecumenical Conference cannot fail to be significant and far-reaching in its scope and influence.

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## "A NATION IN A DAY."

From the coral island of Apaiang, one of the Gilbert Group, five thousand miles southwest of San Francisco, the mail has just brought news of a remarkable celebration last November.

The American Cyclopedia said of those islanders in 1859: They "are sullen, passionate, cruel, treacherous, * * * fond of war, * * * eat human flesh occasionally." In November, 1857, the Rev. Hiram Bingham and wife landed at Apaiang, and began their work by reducing its language to writing.

The semi-centennial of this event was commemorated by 30,000 Gilbertese Christians, whose pastors were trained in the schools founded by Dr. Bingham, with the aid of the books prepared by him and Mrs. Bingham. Six more native pastors were ordained at the recent jubilee. Every year there is a demand for some 2,000 books in Gilbertese. The islanders have purchased some 11,000 copies of Mr. Bingham's translation of the Scriptures.

A touching letter of thanksgiving, recording what he had done for them since the time when "the minds of the people were very dark," was dispatched to the veteran missionary by the churches assembled at the jubilee. Since 1875, the climate of Apaiang having become no longer endurable, Dr. Bingham has resided at Honolulu, still prosecuting literary work for the Gilbertese.—*The Outlook.*

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It is only by labor that thought can be made healthy, and only by thought that labor can be made happy.—*Ruskin.*

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## SOWING NEW FIELDS.

REV. WALTER T. SCUDDER.

Early in the year I had the pleasure of taking a tour to the southwest of Arni, in the Poulur Taluq, the portion of Arni field we were planning to give over to the Danish Mission. I was very much interested in the region. The country lies alone at the foot of a large range of hills, is fertile and well watered.

On these hills grow the small bamboo used so extensively by the people for building purposes. The people who gather these are chiefly Panchamas, who often are fairly well to do. In none of my touring have I seen such large Paria-charies. The Catholics are working in many of the villages, or we better say have those who are called adherents, for they work but very little among the people. Still there are lots of villages where they are not to be found. One afternoon we visited one of these large charies, having fully from 1,000 to 1,500 people. The children gathered about us by the hundreds without showing any timidity whatsoever. Upon inquiry I found that the reason for this was that when the Catholic Priest visited the village, he generally brought a bag of roasted peas or ground nuts which he gave liberally to the children in order to make a good impression. We preached Christ to the people and urged upon the parents the necessity of educating the children and teaching them the necessity of living pure lives. We also invited those who wished to see the lantern pictures to come to the place where we were staying as we planned showing it after dark. As we were leaving the village, the chief man, a great big fat looking fellow who reminded one of a fat brahmin or chetty, stopped the catechist and told him that if we had any intention of opening a school in the village it could be done only with his permission and that this only could be gotten by paying for it.

A number came over and saw the pictures and heard quite fully about Christ. At the close we gave a general invitation to those who had a desire to become Christians to make an open profession before all those assembled there. Four men rose and expressed their intention to become Christians. Two of these were from the large village visited in the afternoon. Later we were told that one of these men was the possessor of three wives. His family certainly would count for numbers.

Later on another very large chary was visited one afternoon. We were so impressed by its size that we decided to show the lantern in the same place in the evening. With considerable effort

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we were able to gather a fair crowd. There was evidently some opposition. This we found to be true later. When about half through we heard a weird sound at a distance. It came closer and closer. One in the audience cried out "A Devil." No sooner was the word out of his mouth, when the crowd, especially the women and children, melted away in the twinkling of an eye and we were left practically alone. We were told later that the chief man of the village was opposed to having the gospel preached in the village and therefore used this method to disperse the crowd. This was an illustration of how in dread the people are of those who are called devil possessors. The people in this part of the country are very superstitious and very afraid of anything new. For example in a certain village a young man who was suffering terribly with a broken ankle, broken several months before, was brought for treatment. His condition was most pitiable. We urged the parents and the young wife to take him to the nearest hospital for treatment saying that we would pay all the expenses. But no. They would not. Alas for the poor suffering man. It was from this same village that a young Christian (the people had but recently come over) fell from a high tree. The fall caused a compound fracture of the leg near the ankle and drove the bones down into the hard ground. When assistance arrived, the people had to, with great force, pull the bones out of the ground, so firmly were they imbedded in the soil. The catechist pleaded with them to take the injured one to the hospital, but no. Can we believe it, they refused and after ten days of fearful suffering and fever death came to his relief. The people of the village have so impressed the saying that this was a judgment for becoming Christians upon his family, that they have ceased attending church.

In face of such ignorance and superstition one stands in awe and we quote the words of the Biblical writer, "O Lord, how long. How long, wilt thou not have mercy of India, and on the cities of plains."

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I think we stand well in China today. I think we stand in such a position that such a movement as this, in order to raise money to increase the number of missionaries and the number of nuclei of Christianity and of civilization in that teeming population of 450,000,000 is better today than it ever was. Therefore such a movement as this must enlist the sympathy and aid of all who understand the great good that these self-denying men who go so far to accomplish their good are doing.—*Wm. H. Taft.*

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# Domestic Missions.

## CHURCH EXTENSION IN GREATER NEW YORK.

### IN THE BRONX.

By Rev. James Boyd Hunter.

(It is purposed to print in successive issues of The Mission Field a series of articles on Church Extension in the several Boroughs of Greater New York. The following article is the first of such series.)—Ed.

Shortly after the organization of the Church Extension Society of New York and Vicinity, a committee was appointed by the Society to study the conditions existing in the Borough of the Bronx, New York, with regard to its present and prospective church facilities, so far as the Reformed Church may be assumed to have responsibility. The committee named consisted of the Rev. Dr. John G. Fagg of the Middle Collegiate Church, the Rev. Dr. Isaac W. Gowen of New Durham, and the Rev. James Boyd Hunter, who was then pastor of the Anderson Memorial Church. The committee reported at a recent meeting of the Society, its report having been prepared by Mr. Hunter. The following is selected from the report to indicate immediate opportunities in this field.

Attention is first called to the present force of Reformed churches in the borough. The Mott Haven Church is the furthest south, the Fordham the furthest north, the West Farms the furthest east, and the High Bridge the furthest west. Within these limits are located the Church of the Comforter, the Melrose German, and the Anderson Memorial. The territory covered by these churches is but a small part of the entire area of the borough. Many sections of the borough are not yet built upon, but there is not the slightest doubt that the whole section will eventually be thickly settled and it will be practically a city continuous with Manhattan. The Reformed Church must either advance with the incoming population, or fall hopelessly and helplessly behind.

Three localities are indicated by the committee as being worthy of immediate consideration for extension of the Reformed Church. There are others which will press forward in the future, but these need immediate consideration.

First: A territory located approximately north of Tremont, south of Fordham, between Webster and Jerome Avenues, east and west. There is no church of any description now in the field, although several are on its borders. Since it is a section somewhat

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remote for persons needing to go down-town to work, building operations have hitherto been of one or two family houses. A new subway is eventually to tap this territory. This will be sure to bring in a large population.

Second: A compact section, located on high ground which separates it from nearby churches located on lower levels. Houses are rapidly going up, several blocks having been built during the past year. This is not far from the Church of the Comforter, but the fields are distinct.

Third: An indefinite section, constantly growing, along the line of the Subway. Three years ago it was all fields. Now it is built up solidly with apartment houses. Many Jews are here, but also many others. Several small church enterprises, of other denominations, have already started work, but there is ample room for many more.

For the past eight years the Bronx has been enjoying a boom in real estate, which was augmented by the introduction of the Subway. The boom has now exhausted itself, for the Subway and all other modes of transportation are so crowded that no more passengers can be carried. The extension of the Subway to Brooklyn, the opening of the tunnels to New Jersey and to Queens Borough, have opened up new fields to settlement, and the Bronx will no longer see the scramble to put up new houses. It may lose some of its population, so soon as the news of cheaper rents and rapid transit in new territories becomes generally known. But others will take the places of those who leave, and it is general opinion that those who come in will constitute a better class of people than those who go, able to pay the higher rentals which must prevail in the Bronx because of the municipal improvements and consequent higher cost of land.

With the gradual development of real estate, many who now hold single lots will be bought out, and a period of larger holdings will come in. This will bring about a great change in population and nationality. The Italian colonies will in time be eliminated because land will be worth so much that Italian owners will sell at a profit to buy elsewhere. The Jewish colonies will divide, their more prosperous members seeking suburban homes and their peculiar society needs in amusements, and the poorer ones being forced into apartments along the lines of the railroads.

The gradual disappearance of the old fashioned houses, built, many of them, during the "squatter" period, will afford room for the building of modern homes, to be occupied by people of some

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means. This is especially true of the eastern and northern parts of the borough, sections which are just now but fields and meadows.

It is for this period in growth that the Reformed Church ought to be prepared. When the Bronx has a million people within its borders seven churches will not be an adequate representation, even if one of them claimed a thousand members. The methods and means to occupy our legitimate position in this borough well demand most earnest consideration and prayers.

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## THE STUDY OF HOME MISSIONS.

By Wm. T. Demarest.

This is the time of year when Mission Study Classes should be organized, and one or more classes ought to be formed in every church. If the church is to be a live, effective, efficient church it must be a missionary church; and if it is to be missionary church it must have missionary information. That is what mission study classes are for. We are interested in, we believe in that which we are informed about. If our knowledge is superficial our interest is not likely to be very deeply rooted. This is one reason why mission study should be comprehensive. The study of the wonderful work of foreign missionaries is absorbingly interesting. The people on the other side of the world have an attraction that those near at hand do not seem to exercise. And it is right that we should study the work of foreign missions. As American Christians we have every cause to be proud of the work, and we should therefore have intimate knowledge of that in which we take pride.

But when mission study classes are making their plans for the year let them not forget that Missions is a comprehensive term. It does not mean merely the work of the Church in the East, or the South, or the North. It means the extension of the Church of Christ in the World. If a foreign mission book was studied last season, let a home mission book be chosen for this year. Missions in America are as interesting as those in Africa, and it is important that we should be fully informed about them, because, economically speaking, the missionary work that has been done in America and the work that is being done in this country now have a very direct relation to the missions of the world. The extension of the Church at home has made possible the preaching of the gospel in heathen lands. Our pardonable pride in foreign missions must be coupled with a similar regard for the home mission enterprises of

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past and present, and it will be, when we are equally informed about these phases of the work which men are doing throughout the world to advance the coming of the kingdom of Jesus Christ.

The home mission text books that have been published this year are especially valuable in that they tell the story of the extension of the Church in America. From them we learn the steps by which the United States has gained the eminence which it holds as a missionary nation. It is an interesting coincidence in the history of America that all of the earlier settlers of the land held strong religious convictions. The men of New England differed from those of New Amsterdam, and both had forms of worship different from those used by the men of Maryland, Virginia or Georgia. All of them worshipped God, each after his own manner, but each devoutly and sincerely. This fact adds great interest to the study of home missionary history, such as is presented in the text books for this year. For we may trace the religious influences that started from each of the colonies. And as the pioneers went westward and still westward, carrying the frontier farther and farther toward the western ocean, the religious lines became more and more divergent, one crossed another here, there and everywhere as the development of the land went on, until there has grown up an essential unity of the churches of America. Religious lines in America are no longer geographical.

This is one of the things which we learn from study of "The Frontier," "The Call of the Waters," and "Pioneers," the three home mission text books that have recently been published. The last named was written for juniors and in the front is a wonderful map of the United States which is sure to prove as interesting to every bright boy or girl as the best toy ever made. By an ingenious arrangement of leaves the aspect of our country at different periods of its development is shown. We see the Indians, the forests and the wild animals driven back step by step from the Atlantic seaboard to the Pacific. And we see the churches manned by home missionaries, ever on the frontier. "The Call of the Waters" tells much the same story as does "Pioneers," but it is written for older people and goes more deeply into the underlying causes of the religious development of the country.

Both "The Call of the Waters" and "The Frontier," the latter also written for adults, show the student that home mission work in America has not yet been completed. The frontier yet exists, and in many respects it is a more complicated frontier than that of a half-century ago.

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Then there are thousands of places in our land where the extension of the church has not kept pace with the growth of the population. And there are other places where, for the very opposite reason, home mission work must be maintained. These are rural communities where churches, once strong, have become weak because of the movement of the people toward the cities. The home missionary must take up the work or the Gospel will not be preached. The books also tell us of the new home mission opportunities which have come to us with the immigrants, so that study of these text books will teach the history of home missions, the present work of home missions, and the opportunities that are pressing themselves upon the attention of the denominations.

Does one seek missionary heroes? There are thousands of them on the home field today, as there were thousands of them in days that are past. The missionaries of a former century, who preached with guns at their sides so that they might aid the people of their flocks in defense against hostile Indians, were no more heroic than the men of today who gladly go into the most lawless and godless communities to preach Jesus Christ. Even heathen lands are peaceful and quiet compared with some of the sinful corners of this enlightened land. Heroism is far from absent from home mission endeavor.

If a class desires study that is more specialized than that presented by the text books already mentioned there are others available. Several books treat of the immigration problems in their relation to home missions. "Aliens or Americans" has been used by many classes to their great satisfaction, as has "The Incoming Millions." The needs of our great cities have also several text books, "The Challenge of the City" being one of the most popular. Whatever phase of home mission work one desires to study, there is abundant material at hand. The people of the Reformed Church in America may also have expert assistance in the forming of study classes by calling upon Mr. Kinports, who is doing just this work for the Domestic and the Foreign Boards. Every church may have at least one class this year. If they start with one they are likely to have two another year, for mission study, whether it be devoted to the Homeland or to the lands of the East, is absorbingly interesting.

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The saloon is much stronger in the city than in the country, and there are few cities in the United States which the liquor power is not able to dominate.

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## OUR STRATEGIC ADVANTAGE.

Within recent years American thought has been rudely awakened to world relations and responsibilities. We are beginning to have a realization of the fact that no man or nation liveth to himself, and that the only way in which we can save ourselves and our institutions is by bringing our neighbors into a knowledge of our ways and customs. The colonies of foreigners, here and there, must be Christianized, or by force of numbers they will foreignize us. Surely, we shall not fail to see the strategic advantage we have with foreign communities in our own land.

We regard the question of foreign immigration as the greatest problem with which our Protestant churches and American statesmen have to do—the greatest because it touches every other vital question related to a free Government like ours. We believe God so regards it. He seems to be clearing the decks of the liquor traffic in view of the foreigners' coming. He seems to be waking up the consciences of officials and other public men as a preparation for their coming. He would create here the very best conditions possible to the end that the whole earth may see in us the loftiest ideal to be found anywhere beneath the sun. If we show that we are out of touch with the divine program and fail to reach forth the hand of sympathy to these scattered sheep without a shepherd and to teach them to love Christ and the old flag, their very presence on our shores will eventually mean death to our civilization and bring on a darkness that will appall the wide, wide world. This is a note of warning that should be heeded. Here is the rock on which our ship of state may be hopelessly wrecked. Let the danger signal be waved from every pulpit and platform until the whole nation is given a vision of God's purpose, and is led in earnest to the task of working out for all lands, as well as for itself, a high and glorious destiny. Recognizing our place in God's redemptive scheme, we will welcome to our midst the very ends of the earth, and put to their lips the cup of blessing which the great Father has given us, and which makes ours a glorious heritage.—*The Religious Telescope.*

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## MISSIONS STRIKING HOME.

With the above title has recently been published a remarkable Home Mission book. Its author is Mr. Joseph Ernest McAfee, one of the secretaries of the Presbyterian Board of Home Missions, and the book is a collection of addresses, seven of them, which Mr.

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McAfee has made, on various occasions, with Home Missions as his topic. Those who have heard the author speak do not need to be told that his point of view is fresh, his language picturesque and his arguments convincing. The book is a small one. It may be read through in a couple of hours, but there is no one of the seven addresses which will not demand a second, a third, or even a tenth reading. The book should be in the library of every pastor, and when the pastor has read it he will urge all the members of his church to secure copies.

Mr. McAfee makes it plain that he believes in Missions. That he believes in Home Missions not only for the need that exists for Christian work in our own land, but because of the direct influence which Home Missions have upon World Missions. He makes this plain in his book's first chapter, entitled "The Call of the Homeland," in which he says:

"I believe with all my heart in the romance of missions. Robbed of its divine romance the missionary enterprise would be too insipid a pastime to hold for a day a man with red blood tingling in his veins and a backbone to furnish the current for zeal thrills. There is naught on earth or in heaven so romantic as the mission of redemption flung afar. But I dare speak up for any one of the Foreign Mission Boards of our several denominations to say that the man who applies for work in distant lands because he has found the spiritually impoverished at home not sufficiently interesting,—I venture to tell such applicant for foreign work what he will be told officially, and perhaps not over politely, that he is not wanted. The Homeland calls for a yearning for the brothers for whom Christ died, where those brothers live and by the immediate outrush of that yearning. Our whole missionary enterprise greatly needs the heeding of that call.

"And shall we not calculate the world's needy multitudes? Oh, aye! Count them to the last chick and child, and announce them to all yearning men, that all may know and feel. But away with your figures in the definition of the soul passion! There can be no definition of soul passion; love is—I do not say, unlimited; I call it illimitable. Your calculations do not calculate. Shall not men go to the uttermost parts to minister to the needy of the soul-saving truth? Oh, aye, aye! Run, you men who are to run; run so eagerly that winged ships cannot carry you fast enough and the utmost conveyance of man's inventive arts cannot carry you far enough. But do not go because American sin is not sufficiently picturesque. And if you go fleeing from American spiritual dead-

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ness, then is your mission much that of a cowardly flight. Do not go where more souls can be saved because there are more to pick and choose from, where more culls can be thrown away without feeling the loss. Before you go anyhere learn more than that of the genius of the soul passion and of the soul need.

"The call of the Homeland is the appeal of world-capturing spiritual strategy. This vast spiritual organism is masterful, and is designed to be used masterfully of the Divine Strategist. A saved America holds the key to the world's saving. Right here, from this organism of moral and social forces, projects the mightiest spiritual leverage at the hand of God or man for the uplift of the human race toward God and heaven.—The profound truth for all our missionary enterprise near or far is that the saving mission is and can only be the welling forth of the saved life. The unsaved man cannot be a true saviour, and the impact of the unsaved spiritual organism, such as is this land of ours, cannot in the truest sense be that of a saving power. Unsaved America must remain at best a lame foreign misisonary agent."

In the chapters of the book Mr. McAfee treats of "The Spiritual Conquest of the West," of "The Latest in the Immigration Business." in which he reminds us that the hundreds of thousands of immigrants who are this year returning to their European homes are missionaries, carrying an imperfect message because American churches, while the immigrants were here, did not impress upon them the perfect one. He tells about the "Home Principle in Missions," the "Reflex of Missions," and several other phases of the missionary enterprise. The book is too valuable an addition to missionary literature to be passed by with a brief notice and it must be read to be fully appreciated. It can be secured through our Board of Publication, the price being seventy-five cents.

W. B. V.

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Trinity Church, of Amsterdam, N. Y., broke ground for a new church Monday, July 13th, and contractors have a year to complete the same. The pastor says: "There is unusual interest in the city over the new church. We are receiving congratulations from all our fellow churches. 'Trinity' will be the only English-speaking church in a distinct part of Amsterdam, surrounded by a population of five thousand people."

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# Educational.

## THE NORTHWESTERN CLASSICAL ACADEMY.

NORTHWESTERN CLASSICAL ACADEMY.

This Academy has reached the quarter centennial of its existence. The school was opened in the fall of 1883 and during these twenty-five years the work of education has been uninterruptedly pursued. It has not lived nor labored in vain. There is every reason to feel thankful for the past and to recognize in this Institution the gift of God to the Reformed Church of the West. Considering the limitations of its field and its forces, it has a record in which we may justly take pride.

During these years the school has graduated 161 young men and eighty-three young women. Of these 149 have taken a college course in whole or in part, and these have entered the following professions: forty-seven are clergymen and nine are still preparing themselves for this work; twenty-one are engaged in the medical profession; seven have chosen law, while forty-seven are teaching.

This brief summary of the fruits of the labors of the past twenty-five years clearly shows that the Academy has not failed to meet the two principal aims of its founders. These were: (1) to prepare young men and women for college and to lay the basis of a sound, liberal education. Not only has the school maintained and steadily raised the standard of its work with a view to preparing for college, but it has also admirably succeeded in arousing in its students a desire for learning, witness the fact that 60% of its graduates have been or are enrolled in our colleges and universities. (2) The Institution was designed to serve the church and it has certainly done so. Already forty-seven of its graduates have entered the ministry of the gospel and at least nine others are preparing themselves for this blessed work. Most of these are serving our Church in the West and we may fairly conclude that many of them took the first step

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to enter this work because the opportunity of acquiring an education was placed within their reach by this Institution. The very existence of this school urged the matter of seeking preparation for this greatest life work upon their attention. But for the Northwestern Classical Academy several of the men who are at present most successfully filling pulpits in our Church would have remained behind the plan. The history of this Institution, as that of many others, shows how closely the welfare of the Church and the extension of the Kingdom are joined to the maintenance and the strengthening of higher Christian education. For the former we need good and better schools of the Church.

Encouraged by the past we would move forward with the determination to struggle upward, looking unto the hills from whence cometh our help, and believing that God will open the eyes of his people to discern the vast importance of this work, and will put into their hearts a sense of their responsibility toward it. We need for this work the strength which there lies in the unity of God's people, —He will supply our need, for the work is His, and the people are His.

The prospects for the present year are very encouraging, thanks to the continued and increasing interest of our people in the school, —but *"soli deo gloria."*

J. F. HEEMSTRA, *Prin.*

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## A CORRECTION.

By an unfortunate error which was not noticed until it was too late for correction the titles under the pictures of "Our Church Academies," on page 175 of the last number of THE MISSION FIELD were so confused as to be misleading. In justice to these institutions we publish a correct set of cuts and trust that those who preserve their MISSION FIELDS will destroy or indicate in some way the incorrectness of the page in the September number.

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In New York City, nearly 55 per cent. of the male inhabitants of voting age are foreign by birth, and there are twenty-three other cities in the United States, of 25,000 inhabitants or more, where in 1900 more than half the male population of voting age were foreign-born.

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CORDELL ACADEMY, CORDELL, OKLA.

HARRISON ACADEMY, HARRISON, SO. DAK.

PLEASANT PRAIRIE ACADEMY, GERMAN VALLEY, ILL.

WISCONSIN MEMORIAL ACADEMY, CEDAR GROVE, WIS

## Some of Our Church Academies

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# A Praise Service

Issued by the

## Women's Executive Committee, Board of Domestic Missions, R. C. A.

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HYMN.

"Praise to God, immortal praise,
For the love that crowns our days!
Bounteous source of every joy,
Let Thy praise our tongues employ.

For the blessings of the field,
For the stores the gardens yield;
For the fruits in full supply,
Ripened 'neath the summer sky!

Flocks that whiten all the plain
Yellow sheaves of ripened grain;
Clouds that drop their fattening dews;
Suns that temperate warmth diffuse;

All that spring with bounteous hand
Scatters o'er the smiling land;
All that liberal autumn pours
From her rich o'erflowing stores:

These to Thee, my God, we owe
Source whence all our blessings flow;
And for these my soul shall raise
Grateful vows and solemn praise."

SCRIPTURE READING, by leader, *Psalm* 33: 1-5

THE LORD'S PRAYER, in concert.

HYMN.

"My gracious Lord, I own Thy right
To every service I can pay,
And call it my supreme delight,
To hear Thy dictates and obey.

What is my being but for Thee,
Its sure support, its noblest end,
Thine ever smiling face to see,
And serve the cause of such a friend!

'Tis to my Saviour I would live,
To Him who for my ransom died;
Nor could the bowers of Eden give
Such bliss as blossoms at His side.

His work my hoary age shall bless,
When youthful vigor is no more
And my last hour of life confess
His dying love, His saving power."

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RESPONSIVE READING, *Psalm* 107

PRAYER OF THANKSGIVING.

LEADER reads

"SEEING A DOXOLOGY"

A little boy, one bright morning, suddenly exclaimed, "Mother, I see a doxology." It was an unusual way of putting it, but it showed a clearer vision of what God is showering upon His creatures than is usual. Few even when singing the words, *see a doxology* in the ordinary and daily benefits which make life comfortable and happy. What comes in the regular course of nature fails far too often to awaken emotions of thankfulness or evoke praise. The vision of the child was much clearer than that of his elders when he saw in the brightness of the sunlight and the glory of the landscape, felt in the vivifying air and exuberance of life, a doxology, a call to praise.

LEADER.

In this service at this glad season of the year, let us seek to "see a doxology," and sing from the heart "Praise God from Whom All Blessings Flow."

*All stand and sing the Doxology.*

LEADER.

*WHY should I offer the sacrifice of praise?

RESPONSE.

Lord Thou hast taught me from my youth. I sought the Lord, and sure: He brought me into His banqueting house, and His banner great things for me whereof I am glad. He set my feet upon a rock and established my goings.

He breaks the power of reigning sin;
He sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me.

He hath made with me an everlasting covenant, ordered in all things and sure: He brought me into the banqueting house, and His banner over me was love. He satisfieth the longing soul, and filleth the hungry soul with goodness. Hitherto hath the Lord helped us. The Lord hath been mindful of us: He will bless us. Bless the Lord, O my soul, and all that is within me, bless His Holy name. Praise Him for His mighty acts. Praise Him acoerding to His excellent greatness. "He justly claims a song from me. His loving kindness, O how free!"

Note.—When the Leader asks the question "*Why* should I offer the sacrifice of praise?" the responses should be given, recited, by as many different voices as there are separate sentences in these Scripture quotations. The reply coming in this way will be most impressive, and should be used in the rest of the responsive service.

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LEADER.

How may I render praise unto God?

RESPONSE.

Gird up the loins of your mind. Sing praises to God, sing praises sing praises unto our King.—Sing ye praises with understanding. O magnify the Lord with me, and let us exalt His name together. Let us come before His presence with thanksgiving, and show ourselves glad in Him with psalms. Let them that love Thy name be joyful in Thee. Bring an offering and come into His courts. I will praise Thee, O Lord, with my whole heart. My mouth shall speak the praise of the Lord. My tongue shall speak of Thy righteousness and of Thy praise all the day. O come, let us worship and fall down; and kneel before the Lord our Maker. O worship the Lord in the beauty of holiness. Come out from among them and be ye separate, saith the Lord. Be not conformed to this world, but be ye transformed by the renewing of your mind. "As for me and my house, we will serve the Lord."

"Take my moments and my days,
Let them flow in ceaseless praise."
"Take my life and let it be,
Consecrated, Lord, to Thee."

LEADER.

WHEN should I offer praise to God?

RESPONSE.

My voice shalt Thou hear in the morning, O Lord. Evening and morning, and at noon, will I pray and cry aloud: and He shall hear my voice. It is a good thing to show forth Thy loving kindness in the morning and Thy faithfulness every night. My tongue shall speak of Thy righteousness and of Thy praise all the day long. He giveth songs in the night. In the night His song shall be with me. Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. While I live I will praise the Lord. I will sing praises unto my God while I have my being. And I will praise Thy name for ever and e'er.

"Our songs of praise will ne'er be past
While life, or thought, or being last,—
Or immortality endures."

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HYMN.

"Come thou fount of every blessing,
Tune my heart to sing Thy grace;
Streams of mercy never ceasing,
Call for songs of loudest praise;
Teach me some melodious sonnet,
Sung by flaming tongues above;
Praise the mount I'm fixed upon it,
Mount of God's unchanging love.

Here I raise my Ebenezer,
Hither by Thy help I'm come;
And I hope by Thy good pleasure,
Safely to arrive at home:
Jesus sought me when a stranger,
Wandering from the fold of God;
He to rescue me from danger,
Interposed His presious blood.

O to grace how great a debtor,
Daily I'm constrained to be;
Let that grace now like a fetter,
Bind my wandering heart to Thee.
Prone to wander, Lord, I feel it
Prone to leave the God I love;
Here's my heart, Lord, take and seal it,
Seal it from Thy courts above."

ADDRESS OR LEAFLET.

OFFERINGS PRESENTED.

DEDICATION OF OFFERING. (Prayer by Pastor or Leader.)

DOXOLOGY.

"To the great One in Three
The highest praises be,
Hence evermore
His sovereign majesty
May we in glory see
And to eternity
Love and adore."

*Arranged by*
MISS MARY BUSSING.

(This Praise Service is also issued in leaflet form and may be had at one cent per copy. Address Miss Voorhees, 25 East 22nd St.)

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Over 1,700,000 children in the United States, under the age of sixteen, are in the ranks of child laborers. A large percentage of them are in city factories.

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## A SUMMER IN KENTUCKY.

By Charlotte K. Drury.

This summer I have been staying at our Kentucky Mission, in the little cottage at Gray Hawk, with one of our teachers, Miss Schermerhorn.

By the middle of July the district school here at Gray Hawk opened and those who had, and some who had not much, came happily to school. The children all walk long distances to the school and it opens at eight and closes at four! What do you think these children do at recess and noon? They play about some, but usually they sing with might and main. There has been a singing school here lately and so some of the boys can carry the tenor and if they did not shout so as they sing it would sound very well. This public school closes in December, and then Miss Schermerhorn opens our day school. But only the more fortunate children can go to school. So many—oh, so many—have no clothes or are needed at home to help in the fields or to tend the youngest baby in the house. There are many excuses, and there [illegible] seen more in the past, for we find whole families where none of the members can read or write and where the children have never gone to school.

And their homes? I visited one yesterday where the mother lay sick on one of the two beds in the house. These beds were side by side and filled every bit of the length of the room and the breadth was not wide enough to allow more than a passage. There was no window—only the door—to give air and light. There was a "lean-to" with a stove and table. I sat on the one chair in the whole house and yet a father, mother and six children lived in that home!

And last and best of all, there is a splendid big Sunday-school here, and when the new church building across the way is completed, Miss Schermerhorn will hold her day school there in an adjoining room; the trading will be done there too, and a large airy place, the main part of the church, can be the home of her Sunday-school instead of the rather dirty stifling district school building she is using now. Once a month Mr. Messler comes from McKee and holds a preaching service.

I have had a Sunday-school at a place two miles back in the woods called "Adkins." There the densest ignorance is found and the homes are all small, while the poverty is intense. They love music very much and in their log church-house is a precious baby organ which they seem to enjoy very much indeed.

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The Sunday-schools here are all in one class, old and young all listen and look at the picture roll (for we find they are the greatest help), and as we tell of Saul, Jonathan and David or illustrate with some story, the perfect attention shows how hungry these people are for the bread of life.

They are of a splendid stock, some of these Kentucky Highlanders, and if some of us had had no chances to read, no pleasures, no trips to any town, nothing but hard struggles to keep the wolf from the door, I feel almost sure we would not have stood the test any better, perhaps not as well, as these "other sheep" whom our Master would have us feed.

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## EARLY CHRISTMAS THOUGHTS.

It hardly seems possible that the time has come to think of Christmas and yet such is the case. Only a few months before the day is here and we will need so many more boxes this year than we ever needed before. The two new missions have been opened for the Indians and each one of these Indians is expecting a gift.

The small schools in the east and west where there is not money enough to provide their own Christmas are looking forward to a Christmas box and in many cases the only gifts the children ever receive come in these Christmas boxes. In Kentucky the same story is told. New schools, new scholars in the old schools and of course more boxes asked for. Now, will not every one reading this appeal think over it seriously and see if the society or Sunday-school of which he or she is a member can provide one of these much needed boxes. The Christmas box committee will gladly give addresses and suggestions as to what kind of gifts to send. Begin your box early, for they should all be started before the middle of November or else they may be too late.

Mrs. Harry V. Youngman,
39 Floyd Place,
Montclair, New Jersey.
*Chairman of the Christmas Box Committee.*

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## CHRISTMAS FOR THE COMANCHES.

Most of you have made your plans, and know just where you are to send your Christmas box, and whose hearts are to be made happy, but for those who have not decided I have just one word. I trust that you will not overlook the Comanches. In this picture

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MISS LEWIS AND HER INDIAN CLASS.
Will you send these children some Christmas cheer?

you see a small group of children, just a very few of the seventy-five, who are under school age, and are in Miss Lewis' department in Sunday-school. Last year practically none of these received presents. Now they are looking forward to the "giving time."

I asked the children at the school what they would like above all things for Christmas. Some few wanted monkeys, some drums, one or two automobiles, some of the boys, neckties, but the great part of the 185 children were anxious to have "a book about Jesus."

The boxes intended for the Comanche should be marked L. L. Legters, Lawton, Okla. Please do not forget to write when the box is sent, and be sure to enclose your address, and a list of the contents of the box. Last year two or three boxes came which we had no means of identifying, and so some one did not receive a letter of acknowledgment.

Do not send boxes intended for the Apaches to us at Lawton. The Apaches are at Ft. Sill. Will you not help us in our work? We thank you for last year, but—another Christmas is near at hand.

L. L. LEGTERS.

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It is reported that there are 130,000 women who are working in 3,900 factories in New York City. Large numbers stand all day; many operate dangerous machines; many work in air laden with steam or dust; some work in dark, ill-ventilated rooms; all work under high pressure of speed.

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## ITEMS FROM THE WEST.

The midsummer vacation is past, and the Student Missionaries have returned to their Seminary labors. The reports from the fields bespeak work well done. The enthusiasm and devotion of these young men gave hope and courage to many a disheartened and struggling church. The good wishes and prayers of the Church go with our Theological students as they enter upon another Academic year.

"In the beginning of June Zion Church, Chapin, Iowa, held their annual congregational Mission Feast. From morning till late at night there was a large gathering. Neither did the people come empty-handed, for the free-will offerings of the day amounted to $148. Truly a nice offering from a church of forty families, nearly one-half of whom are renters."

"During the past ten months there has been remarkable progress in the Reformed Church of Sheldon, Iowa. At one time it seemed as if the field would be lost to the Reformed Church, but these are a few of the things which have been accomplished. We had a barn for twenty-two teams. Another for twenty teams was added, and every stall is taken. The church, parsonage, and barn, have been painted. The seating capacity of the church was inadequate, consequently we bought the seats from a neighboring congregation. The young people put electric lights in the church; and the Woman's Society has provided us with a pulpit, and in addition has sent away forty-one dollars to be divided between the Boards of Foreign and Domestic Missions. Our share in the work among the Mescalero Indians is this year $28. Next year it will likely be more."

"It is a little over five years that the present pastor, Rev. H. Hereneman, came as pastor to the Cromwell Center Church, Fostoria, Ia. Since that time great changes have taken place. A parsonage, barn, sheds and outbuildings have been erected and other improvements made. Contributions to benevolent objects have increased about five-fold, and there are about five times as many actual communicants. The pastor's salary has been raised; and last but not least, the Church has decided to make an effort to pay back to the Church Building Fund the $600 which is owing."

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# Book Notes.

(Any book noted in this department can be ordered through our Board of Publication, 25 East 22nd Street, New York.)

THE NEW HOROSCOPE OF MISSIONS, by James S. Dennis, D. D.

A new book by Dr. Dennis is always "worth while." He has something to say and he says it interestingly, convincingly and helpfully. So with the present volume, which is Dr. Dennis's lectures on the Converse foundation delivered at McCormick Theological Seminary last November.

The four lectures composing this course have for their titles, "A New World Consciousness," "Strategic Aspects of the Missionary Outlook," "A New Cloud of Witnesses" and "Fresh Annals of the Kingdom." As an appendix the author reprints his address on "The Message of Christianity to Other Religions," delivered at the Pariament of Religions in Chicago in 1893. Perhaps the most vital chapter of the four is that upon the "Strategic Aspects of the Missionary Outlook." One cannot read this address without the conviction that Christian missions are "making good" all over the world, and that those conducted by our own churches are what our daily newspaper has recently called "the biggest American enterprise abroad." 12mo. pp. 231. Price $1.00. *Fleming H. Revell Co.*

WHERE THE BOOK SPEAKS, by Archibald McLean, President of the Foreign Christian Missionary Society.

This is an unusual book. Mr. McLean does not write about much of the history of missions nor describe their work in other lands. His purpose is to point out the connection between the gospel and missions, and the basis for all missionary work in the commands of the Word of God. "My one aim," as says the author, "has been to give the thought of God as it is related to missions, not in words which man's wisdom teaches but in words which the Holy Spirit teaches."

One of the most striking chapters is entitled "Make me a Little Cake First," reciting the incident of Elijah and the widow of Zarephath, and deals with the priority of God's claims above the claims of our own desires and preferences. 12mo. pp. 241. $1.00. *Fleming H. Revell Co.*

# Received with Thanks.

RECEIPTS FOR AUGUST, 1908.

## FOREIGN MISSIONS.

### CHURCHES, ETC.

| | |
|---|---|
| Spring Valley, N. Y. | $93 91 |
| Warwick, N. Y. | 53 54 |
| Oak Harbor, Wash. | 9 00 |
| High Falls, N. Y., Clove | 9 05 |
| Raritan, N. J., 3d | 9 30 |
| Franklin Park, N. J. | 175 00 |
| Rhinebeck, N. Y. | 12 09 |
| Bloomington, N. Y., Bloomingdale | 5 20 |
| St. Remy, N. Y. | 2 60 |
| Kalamazoo, Mich., Bethany | 10 00 |
| Missionary Feast of Classes of Grand River, Holland and Michigan at Jamestown, Mich. | 177 98 |
| Hull, Ia., 1st | 57 00 |
| New Paltz, N. Y. | 10 60 |
| Passaic, N. J., 1st | 33 02 |
| Paterson, N. J., Broadway | 11 76 |
| Grand Rapids, Mich., Grace | 20 00 |
| A Western family | 400 00 |
| Wynantskill, N. Y. | 12 50 |
| Grand Rapids, Mich., 6th. | 11 07 |
| Cash | 10 00 |
| Oakland, N. J., Ponds Ch. | 13 74 |
| Mrs. George Douglas Miller and J. Townsend Lansing | 280 00 |
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| North Sibley, Ia., Sibley Mission | 21 00 |
| Walden, N. Y. | 10 55 |
| Grand Haven, Mich., Harlem | 8 27 |
| Rev. E. Rothesay Miller | 100 00 |
| Cohoes, N. Y. | 18 00 |
| Nutley, N. J. | 2 78 |
| Miss'y Soc., Paramus, N. J. | 20 15 |
| Coxsackie, N. Y., 2nd. | 45 70 |
| Central Bridge, N. Y. | 10 00 |
| West Sayville, N. Y. | 11 00 |
| Fillmore, Mich., Ebenezer | 7 32 |
| Abbe and Clymerhil Missionary picnic. | 42 95 |
| Grandville, Mich. | 5 57 |
| North Blendon, Mich. | 3 63 |
| Member of Sioux Center, Ia., 1st | 45 00 |
| East Williamson, N. Y., Missionary picnic | 100 00 |
| Fallsburgh, N. Y. | 25 00 |
| Englewood, 1st, Chicago, Ill. | 36 61 |
| Dempster, S. D. | 10 10 |
| New Baltimore, N. Y. | 9 98 |
| Gibbsville, Wis., Womans Soc. | 35 00 |
| In Memoriam W. | 100 00 |
| Oregon, Ill., Ebenezer | 10 00 |
| Overisel, Mich. | 9 35 |
| Cedar Grove, Wis., W. Soc. Work & Praying Band. | 35 00 |
| Flushing, N. Y. | 2 15 |
| Alexander, Ia. | 50 00 |
| | $2,247 75 |

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### SUNDAY SCHOOLS.

| | |
|---|---|
| Westwood, N. J. | $ 5 00 |
| Newark, N. J., N. Y. Ave., Crusaders' Post No. 34 | 26 58 |
| Greenleafton, Minn., Catechumens | 10 15 |
| Holland, Mich., Y. P. Catech. Class, Ebenezer Ch. | 6 34 |
| Fordham, N. Y., Anderson Meml. | 3 54 |
| Zeeland, Mich., 2nd | 126 70 |
| Passaic, N. J., 1st | 100 00 |
| North Sibley, Ia. | 2 30 |
| Kalamazoo, Mich., 2d. | 9 33 |
| Kalamazoo, Mich., 3d. | 35 00 |
| Maurice, Ia., American | 2 90 |
| Wallkill, N. Y. | 5 00 |
| Cherry Hill, N. J. | 4 45 |
| Paterson, N. J., 6th Holl. S. S. Class | 50 00 |
| Athens, N. Y., 1st, David Abeel Crusaders' Post | 35 00 |
| Hagaman, N. Y., Calvary | 1 50 |
| | $423 79 |

### Y. P. SOCIETIES.

| | |
|---|---|
| Alton, Ia., C. E. S. | $ 6 00 |
| West Hoboken, N. J., 1st, C. E. S. | 15 00 |
| High Falls, N. Y., Y. P. S. C. E. | 3 50 |
| Cedar Grove, Wis., Band of Happy Workers | 12 50 |
| Kiskatom, N. Y. | 40 00 |
| Rhode and Timotheus Soc'y. | 6 00 |
| Orange City, Ia., 1st Y. L. M. B. | 15 00 |
| | $98 00 |

### RECAPITULATION.

| | |
|---|---|
| From Churches, etc. | $2,247 75 |
| From Sunday-schools | 423 79 |
| From Y. P. Societies. | 98 00 |
| From Woman's Bd. | 1,472 85 |
| | $4,242 39 |

### GIFTS FOR OBJECTS OUTSIDE THE APPROPRIATIONS.

| | |
|---|---|
| Bloomington, N. Y., Bloomingdale, C. E. S. | $ 3 00 |
| Mrs. G. C. Churchill | 25 00 |
| Mr. Peter Semelink | 100 00 |
| Mr. & Mrs. D. Hopper | 5 00 |
| Mr. M. C. Plume | 25 00 |
| Mrs. J. H. Oerter | 5 00 |
| Miss Margaret A. Cole | 5 00 |
| A. Friend | 10 00 |
| Boyden, Ia. | 84 00 |
| 1st Grand Rapids, Mich., L. M. S. | 25 00 |
| Cohoes, N. Y. | 84 00 |
| Mr. P. Tichlar | 10 00 |
| Martin DeGroot | 5 00 |
| Cash | 1 00 |
| Miss Bessie Jones | 5 00 |
| Miss S. R. Ward | 5 00 |
| 4th German, N. Y. City | 10 00 |
| Baldwin, Wis. | 51 00 |
| Cedar Grove, Wis. | 36 65 |
| Mrs. E. E. Olcott | 10 00 |
| | $504 65 |

W. H. VAN STEENBERGH.
Treasurer.
25 East 22nd St., N. Y. City.

### THE ARABIAN MISSION.

| | |
|---|---|
| Alton, Ia., C. E. S. | $ 6 00 |
| George, Ia., Bethel | 5 00 |
| Westwood, N. J., S. S. | 5 00 |
| Mt. Vernon, N. Y., Mr. F. P. DeWitt | 5 00 |
| Rev. H. Douwstra | 25 00 |
| Schuylerville, N. Y., Saratoga | 14 73 |
| Onesquethaw, N. Y. | 1 09 |
| Jerusalem, N. Y. | 4 02 |
| Bayonne, N. J., 3rd S. S. | 4 00 |
| Maple Lake, Minn., Silver Creek Ch. | 5 00 |
| Grand Rapids, Mich., Grace Ch. | 10 00 |
| Rev. W. H. Boocock | 4 00 |
| Mr. A. A. Raven | 40 00 |
| Harrison, S. D., S. S. Miss. Boxes | 29 93 |
| A Friend | 5 00 |
| Rochester, N. Y., 2nd Ch. | 8 75 |
| Hull, Ia., 4th July Celebration | 38 25 |
| Springfield, S. D., Immanuel | 12 11 |
| Pella, Ia., 3rd | 32 50 |
| Mr. C. Dosker | 5 00 |
| Mr. B. Dosker | 2 50 |
| Mrs. N. H. Dosker | 2 50 |
| Mr. H. P. Whitman | 2 50 |
| Mr. F. J. Mechmerzhuizer | 2 50 |
| Mr. D. C. Steketee | 2 50 |
| Mr. P. J. Steketee | 2 50 |
| Mr. P. P. Steketee | 2 50 |
| Rev. M. Kolyn | 2 50 |
| Miss Von Meyer | 4 86 |
| Mrs. M. L. Moulson | 14 58 |
| Mrs. J. C. Smock | 100 00 |
| Grand Haven, Mich., Harlem | 3 77 |
| Kalamazoo, Mich., S. S., 3rd | 14 00 |
| Chicago, Ill., 1st Roseland | 350 00 |
| Pella, Ia., Bethel | 9 05 |
| Marble Coll. Ch., N. Y. City | 25 00 |
| Holland, Mich., 1st | 150 00 |
| Miss Julia A. C. Harmon | 10 00 |
| East Williamson, N. Y., Missionary picnic | 25 00 |
| Orange City, Ia., 1st, Y. L. M. B. | 5 00 |
| Mrs. Dora Hofs | 50 00 |
| Marbletown, N. Y. | 6 65 |
| Lyonsville, N. Y. | 82 |
| Oregon, Ill., Ebenezer | 10 00 |
| Hagaman, N. Y., Calvary | 12 75 |
| Rev. George G. Selbert | 1 25 |
| Grand Haven, Mich., 1st. | 23 50 |
| Gano, Chicago, Ill., 1st. | 12 00 |
| A Friend | 5 00 |
| Rev. P. K. Hageman. | 5 00 |
| Alexander, Ia. | 12 90 |
| Newkirk, Ia. | 43 11 |
| Woman's Board | 831 00 |
| | $2,005 63 |

W. H. VAN STEENBERGH,
Treasurer.
25 East 22nd St., N. Y. City.

### DOMESTIC MISSIONS.

| | |
|---|---|
| S. S., Lodi, N. Y. | $ 5 00 |
| North Sibley, Iowa | 32 00 |
| Sibley Mission, Iowa. | 20 00 |
| Freehold, N. J., 2nd | 2 45 |
| Stone Ridge, N. Y., Marbletown | 3 91 |
| Easton, N. Y. | 5 00 |
| Bloomingdale Ch., Bloomington, N. Y., C. E. Soc. | 5 00 |
| Hamilton, Mich. | 9 57 |
| Belfast, Me., Trinity Ch. | 3 00 |
| Mission Fest, Classes Grand River, Holland, Mich. | 177 97 |
| Lansing, Ill. | 20 00 |
| Montclair Hts., N. J., S. S. | 5 86 |
| Grand Rapids, Mich., Grace Ch. | 20 00 |
| Chapin, Iowa, Zion | 14 00 |
| Westwood, N. J. | 8 17 |
| Hackensack, N. J., 1st | 19 00 |
| Brooklyn, N. Y., South Ch. | 67 87 |
| Anderson Mem'l S. S., N. Y. City | 3 54 |
| Holland, Mich., 3rd | 18 42 |
| Zeeland, Mich., 2nd | 75 00 |
| Zeeland, Mich., 2nd, S. S. | 63 36 |
| Forestville, Wis. | 3 50 |
| Warwick, N. Y. | 60 15 |
| Prairie View, Kans. | 12 05 |
| Owasco Outlet, N. Y. | 5 00 |
| Westwood, N. J., S. S. | 5 30 |
| Clarkstown, N. Y., S. S. | 12 94 |
| Paramus, N. J., Miss. Soc. | 8 35 |
| Somerville, N. J., 1st. | 19 46 |
| Waupun, Wis. | 14 11 |
| Schoharie, N. Y. | 44 36 |
| Paterson, N. J., 1st | 20 00 |
| Wallkill, N. Y., S. S. | 5 00 |
| Harlem, Mich. | 5 90 |
| Chicago, Ill., 1st. | 11 63 |
| Kalamazoo, Mich., 3rd S. S. | 35 00 |
| Grand Rapids, Mich., 8th, S. S. | 10 00 |
| Bethel Ch., Leota, Minn. | 13 80 |
| North Yakima, Wash., 1st, Catechetical Classes | 6 30 |
| New Concord, N. Y. | 9 60 |
| Schoharie, N. Y. | 2 00 |
| Middleburg, Ia., Free Grace, Women's Miss. Soc. | 20 00 |
| Palmyra, N. Y. | 10 20 |
| Coxsackie, N. Y., 2d | 45 71 |
| Cherry Hill, N. J., S. S. | 4 45 |
| Clymer Hill, N. Y. | 9 16 |
| Missionary Picnic, Abbe and Clymer Hill, N. Y. | 42 95 |

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| | |
|---|---|
| Missionary Picnic, Rochester Classis | 100 00 |
| New Paltz, N. Y. | 12 76 |
| Member, 1st Sioux Center, Iowa | 45 00 |
| Westerlo, N. Y. | 2 00 |
| Dempster, S. D. | 5 50 |
| North Holland, Mich. | 13 52 |
| West Leyden, N. Y. | 12 00 |
| Niskayuna, N. Y., S.S. | 29 19 |
| Cuddebackville, N. Y. | 8 86 |
| Hopewell, N. Y. | 16 90 |
| Oregon, Ill., Ebenezer | 20 00 |
| Castlewood, S. D., 1st. | 3 07 |
| Greenwich, N. Y. | 53 50 |
| Greenwich, N. Y., S. S. | 15 42 |
| Maurice, Iowa (refund) | 27 51 |
| Tyre, N. Y. | 6 00 |
| Dell Rapids, S. D., Logan | 9 10 |
| Paterson, N. J., Haledon Mission | 15 00 |
| Gibbsville, Wis. | 26 55 |
| Luctor, Kan. | 8 40 |
| Doon, Iowa | 4 18 |
| Alexander, Iowa | 50 00 |
| Paramus, N. J., S. S. | 3 06 |
| Flushing, N. Y. | 2 15 |
| Nyack, N. Y. | 16 41 |
| A member, 1st Sioux Center, Iowa | 20 00 |
| Total | $1,542 12 |

CHURCH BUILDING FUND.

| | |
|---|---|
| North Sibley, Iowa | $12 00 |
| Sibley Mission, Ia. | 7 50 |
| Brooklyn, N. Y., South Ch. | 65 60 |
| Port Ewen, N. Y. | 4 51 |
| West Nyack, N. Y., S. S. | 2 39 |
| 1st Ch., Chicago, Ill. | 11 63 |
| Harrison, S. D. | 14 28 |
| Rock Valley, Iowa, 1st | 9 08 |
| Sandstone, Minn. | 3 34 |
| Friesland, Mich. | 73 |
| Coxsackie, N. Y., 2nd | 9 13 |
| Muskegon, Mich., 2nd | 30 00 |
| Mr. Peter Cortelyou | 50 00 |
| Cedar Grove, Wis. | 18 41 |
| Grand Rapids, Mich., 4th | 5 00 |
| Baileyville, Ill., refund of mtg. | 120 00 |
| Hagaman, N. Y., Calvary. | 1 50 |
| Doon, Iowa | 7 07 |
| Alexander, Iowa | 15 00 |
| Westfield, N. D. | 7 63 |
| Paramus, N. J., S. S. | 4 70 |
| Nyack, N. Y. | 38 57 |
| Total | $318 16 |

C. E. SOCIETIES FOR C. E. CHURCHES.

| | |
|---|---|
| Alton, Iowa | $ 6 00 |
| 1st West Hoboken, N. J. | 15 00 |
| High Falls, N. Y. | 3 50 |
| Greenwich, N. Y. | 15 00 |
| Total | $39 50 |

RECAPITULATION.

| | |
|---|---|
| For Domestic Missions | $1,542 12 |
| For Church Building Fund | 318 16 |
| For Church Building Fund from C. E. Societies | 39 50 |
| Total | $1,889 78 |

WM. T. DEMAREST, *Treas.*,
25 East 22nd St., N. Y.

## WOMEN'S EXECUTIVE COMMITTEE, DOMESTIC MISSIONS.

GENERAL FUND.

| | |
|---|---|
| New York City, High Bridge | $18 15 |
| Chancellor, S. D., S. S. | 5 00 |
| Cohoes, N. Y., S. S. | 2 84 |
| Missy. Union, Classis Schenectady | 39 89 |
| Neshanic, N. J. | 45 00 |
| Blawenburg, N. J. | 5 25 |
| North Sibley, Ia. | 6 00 |
| Queens, N. Y. | 6 47 |
| Holland, Mich., Harlem | 10 00 |
| Nutley, N. J. | 12 02 |
| North Yakima, Wash., Y. L. A. S. | 4 65 |
| Brooklyn, N. Y., New Utrecht | 152 00 |
| Mrs. Demarest | 3 00 |
| | $310 27 |

STUDENT FUND.

| | |
|---|---|
| Muskegon, Mich., 1st. | $10 00 |
| Albany, N. Y., Holland | 10 00 |
| New Baltimore, N. Y. | 5 00 |
| Albany, N. Y., Madison Ave. | 25 00 |
| Albany, N. Y. 1st. | 16 13 |
| Albany, N. Y., 3rd. | 5 00 |
| Albany, N. Y., 6th. | 5 00 |
| Brooklyn, N. Y., Gravesend, H. H. Soc. | 35 00 |
| | $111 13 |

KENTUCKY MT. FUND.

| | |
|---|---|
| Long Branch, N. J. | $ 5 00 |
| Fairfield, N. J., S. S. | 5 00 |
| Alton, Ia., C. E. | 6 00 |
| Grand Rapids, Mich., 2nd, Miss'y Soc. | 5 00 |
| Chicago, Norwood Park, C. E. | 6 00 |
| | $27 00 |

INDIAN FUND.

| | |
|---|---|
| New York City, Lenox Ave. Coll. | $100 00 |
| Long Branch, N. J. | 5 00 |
| Leota, Minn. | 27 20 |
| Boyden, Ia. | 38 35 |
| Alton, Ia. | 6 00 |
| Hospers, Ia., Ladies' Aid and "A Member" | 16 00 |
| New Baltimore, N. Y. | 9 05 |
| Albany, N. Y., Madison Ave. | 20 00 |
| Albany, N. Y., First | 15 00 |
| Orange City, Ia., Free Grace | 23 00 |
| Grand Rapids, Mich., 3rd, Y. P. S. | 5 00 |
| Fulton, Ill., Y. L. S. | 10 00 |
| Greenleafton, Minn., M. B. | 2 50 |
| Astoria, N. Y., Jr. Boys' Club | 3 00 |
| South Holland, Ill. | 10 00 |
| Danforth, Ill. | 20 01 |
| Bloomingburgh, N. Y., S. S. | 5 00 |
| Cedar Grove, Wis. | 10 00 |
| Harrison, So. Dak. | 8 56 |
| Chicago, 1st Englewood | 10 00 |
| Muskegon, Mich., 1st C. E. | 25 00 |
| Nelly Allen Roe Meml. | 30 00 |
| Cawker City, Kans., Rotterdam Ch. | 12 70 |
| Rev. & Mrs. T. W. Mullenburg | 12 50 |
| Giffords, N. Y., Princetown, Y. L. M. C. | 5 00 |
| Alton, Ia., Y. L. M. B. | 15 00 |
| Milwaukee, Wis., 1st. | 30 00 |
| Chicago, Gano | 5 50 |
| Wynantskill, N. Y., Crusader Post | 1 50 |
| | $480 87 |

SUMMARY.

| | |
|---|---|
| General Fund | $310 27 |
| Student Fund | 111 13 |
| Kentucky Mt. Fund | 27 00 |
| Indian Fund | 480 87 |
| Total | $929 27 |

MRS. K. G. WHITE *Treas.*,
25 East 22nd St. N. Y. City.

## BOARD OF EDUCATION.

NEW YORK.

| | |
|---|---|
| Gravesend | $11 00 |
| Amsterdam | 14 90 |
| S S., Amsterdam | 15 10 |
| Nassau | 4 72 |
| 2nd Coxsackie | 5 00 |

MICHIGAN.

| | |
|---|---|
| 2nd Muskegon | $10 00 |
| 3rd Grand Rapids | 7 27 |
| 4th Grand Rapids | 5 00 |
| Overisel | 28 37 |

IOWA.

| | |
|---|---|
| Sioux Center (Central) | $4 65 |
| North Sibley | 10 00 |
| North Sibley Mission | 6 00 |

NEW JERSEY.

| | |
|---|---|
| 1st Raritan | $14 53 |
| Franklin Park | 17 14 |
| Nutley | 1 61 |
| Rotterdam, Kan. | 7 40 |

FOR CORDELL ACADEMY.

| | |
|---|---|
| Thos. G. Huizinga, M. D. | 25 00 |
| | $187 69 |

JOHN F. BERRY, *Treas.*,
25 E. 22nd St., N. Y. City.

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# THE MISSION FIELD.

VOL. XXI. NOVEMBER, 1908. No. 7.

## Items of Interest from the Reformed Church.

A plan has been presented to the Foreign Board for holding a **MEN'S MISSIONARY CONFERENCE** or Convention some time in January by the Board of Foreign Missions in conjunction with the Board of Domestic Missions, and a committee was appointed to act with a similar committee of the Domestic Board to make arrangements for such conference, of the further arrangements for which due notice will be given.

**MISS ELIZABETH H. BLAUVELT, M. D.**, on sick leave from the Amoy Mission, has arrived in America and gone to her parents' home in Washington, D. C.

The Arcot Mission expressed a desire for a strong delegation to attend the **WORLD'S CHRISTIAN ENDEAVOR CONVENTION** at Agra, North India, in January, 1910, and in the line of the Forward Movement, to visit the Arcot Mission and become personally acquainted with its work.

The Woman's Board of Foreign Missions has recently **APPROPRIATED $325** for the addition of a room, for a single lady, to the Madanapalle bungalow.

**PROF. M. N. WYCKOFF** and **MRS. WYCKOFF** arrived in Yokohama, Japan, on Sept. 11, on their way to their work in Tokyo.

The printing of a **HOLLAND EDITION** of "The Reformed Church in the East" was recently authorized by the Board to the extent of eight thousand copies. Of these over six thousand five hundred copies have already been called for.

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An overture from the **CLASSIS OF GRAND RIVER** has been presented to the Board of Foreign Missions requesting it to merge the Arabian Mission in the Board, placing all the Missions of our Church on exactly the same basis in the management and supervision of all the work, financially and otherwise. The matter is now under consideration by the trustees of the Arabian Mission.

Including the Y. M. C. A. delegation of four, we have **SIXTY-NINE** adult **MISSIONARIES** on board. There are also sixteen children. Sixteen Boards are represented and we hail from twenty-two States in the Union, besides one each from Canada, the District of Columbia, and Japan, and two from China. There are nearly twice as many women, (forty-two), as men, (twenty-seven), going out. China gets the lion's share of the missionaries, thirty-three, and that rightly; the Philippines follow with twelve, Japan with fourteen, Corea with seven and India with one, the Straits Settlements two. The large majority are going out for the first time but there are several veterans also. There is one man, a Dr. Loftis, going to that new station opened in old Chinese Thibet, spoken of in "The Missionary Review of the World."—H. P. Boot, *S. S. "Mongolia."*

The Woman's Board of Foreign Missions will give an informal reception for the outgoing **INDIAN** and **ARABIAN MISSIONARIES,** on Monday afternoon, November 2nd, from three till five o'clock, in the parlors of the Marble Collegiate Church. There will be a brief service at half after three o'clock. All are most cordially invited.

The alien is **NOT OUR MENACE, BUT OUR OPPORTUNITY.** The flood of immigrants that is sweeping in upon us brings to the Christian citizen a chance for the assertion of the purest principles of American patriotism, and to the Church a chance for the display in devoted services of her love for God and man.

The colored problem in America will not be solved as long as ignorance, superstition and sin exist in the human heart. It is not a theory which confronts us, but a tremendous condition.

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## Facts Worth Knowing.

Under this heading will be noticed from month to month facts and items of present day interest in the missionary world. Brief original contributions to these pages from our readers will be thankfully received and used.—Ed.

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At the Pan Anglican Congress recently held in London, the following stirring missionary hymn was sung by thousands of voices and with great effect:

God is working His purpose out as year succeeds to year;
God is working His purpose out, and the time is drawing near—
Nearer and nearer draws the time, the time that shall surely be
When the earth shall be filled with the Glory of God as the waters cover the sea.

From utmost East and utmost West wherever man's foot hath trod
By the mouth of many messengers goes forth the Voice of God
Give ear to me, ye continents—ye isles give ear to me
Till the earth may be filled with the Glory of God as the waters cover the sea.

What can we do to work God's work, to prosper and increase
The brotherhood of all mankind—the reign of our Prince of Peace?
What can we do to hasten the time, the time that shall surely be
When the earth shall be filled with the Glory of God as the waters cover the sea?

March we forth in the strength of God with the banner of Christ unfurled
That the light of the glorious Gospel of Truth may shine throughout the world;
Fight we the fight with sorrow and sin to set their captives free
That the earth may be filled with the Glory of God as the waters cover the sea.

All we can do is nothing worth unless God blesses the seed,
Vainly we hope for the harvest till God gives life to the seed,
Yet nearer and nearer draws the time—the time that shall surely be
When the earth shall be filled with the Glory of God as the waters cover the sea.

---

Those men are doing a grand good work. I don't mean to say that there are not exceptions among them, that sometimes they don't make mistakes and sometimes they don't meddle in something which it would be better for them from a political standpoint to keep out of, but I mean as a whole, those 3,000 misisonaries in China and those thousands in other countries worthily represent the best Christian spirit of this country, and worthily are doing the work that you have sent them out to do.—*W. H. Taft.*

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"The Japanese department of agriculture and commerce, which established a sawmill in Akita prefecture in 1906, making a grant of $100,000 in that year and $150,000 in 1907 to develop the business, has obtained a vote of $150,000 toward the fund for the extension of the lumber business, and new government mills are to be established in Nagano and Aomori prefectures. Before the end of this year there will be nine timber mills in all in Akita, Aomori, Miyagi, and Kumamoto prefectures, all worked by the government. In many forests reserved by the government there is a very heavy supply of timber, but these forests are remote from railways, rivers, or seaports, and much expenditure is necessary for opening roads or constructing other means of transport in order to make such timber available.—*U. S. Dept. Forestry.*

New York City is no longer American, if by that term we mean that its present population is of American born ancestry. It is the largest Irish city in the world. It is the largest Hebrew city in the world, having a Jewish population fifteen times as large as the Jewish population of Jerusalem and ten times as large as the Jewish population of all Palestine. There are only two nations that as nations have a Hebrew population equal to that of the city of New York. It has more Germans than any German city except Berlin, there being more residents of the city with German parents than with American parents. It has a larger Italian population than any city in Italy.

The tenement population of New York City is larger than the combined population of Maine, New Hampshire, Vermont, and Connecticut.

During the past year the increase in population of the city of New York has been equal to the total increase of all the states west of the Mississippi river.

Wendell Phillips once said, "The time will come when our cities will strain our institutions as slavery never did." That time is drawing near.

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In a book notice of a recent missionary publication (*The Foreign Missionary* by Dr. Arthur J. Brown) it is said: "This book is especially adapted for two classes of persons, those who believe in foreign missions and those who don't." Surely an excellent commendation and one that applies to most facts concerning the greatest enterprise of the twentieth century, the evangelization of the world.

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# Domestic Missions.

## CHURCH EXTENSION IN GREATER NEW YORK.

Article II: In Queens Borough.

By Rev. Thomas H. Mackenzie.

The object of this article is to direct the attention of the members of the Reformed Church to the present opportunity for Church Extension in the Borough of Queens and to the especial obilgation that rests upon the Reformed Church to improve this opportunity.

Queens is in area by far the largest of the five boroughs that compose New York City. In fact its area is almost as large as that of the Boroughs of Manhattan, the Bronx and Brooklyn taken together. There are five wards in the borough of Queens. Three of these wards are each larger than the borough of Manhattan, and one is larger than the Borough of the Bronx. Nearly 40% of the entire area of the city of New York is to be found in the Borough of Queens.

The population of Queens at the present time is about 225,000 —that is less than 5% of the population of the entire city. In the five years between 1900 and 1905 the population of Manhattan increased 14%, that of Brooklyn 16%, and that of Queens nearly 30%. Since 1905 the percentage of increase has decreased in Manhattan and Brooklyn, has remained practically stationary in the Bronx, and has markedly increased in Queens. The reason for this condition is easily to be seen. New York City is increasing in population at an average rate of at least 120,000 a year. But Manhattan has already nearly reached a maximum density of population; Brooklyn is rapidly approaching it. By far the larger part of this increase therefore is going in to the Boroughs of the Bronx and Queens. The Borough of Richmond, because of present inaccessibility, has not as yet largely shared in this growth, though with improved communications its time also no doubt will come. Bronx by elevated lines and subways, has had a greater accessibility than Queens and so its growth has been earlier and more rapid. Even if there were no improvement in present transportation facilities Queens must still have a great growth though it would probably not be so rapid or so large as that of the Bronx with its superior facilities for transportation.

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But conditions of transportation are not remaining the same. At the present time there are nearing completion three means of communication between Queens and Manhattan that will make that borough on the average as near both in distance and in time of travel to the heart of Manhattan as is the Borough of the Bronx. The Blackwell's Island Bridge will be opened for travel in the early months of 1909. This will put sixty per cent of the area of Queens within forty-five minutes of the New York subway for a five cent fare. The Belmont tunnel is already complete and only waits a franchise for its operation. Whilst within three years at the furthest the Long Island Railroads tunnels will be in operation, landing its passengers in the very heart of Manhattan within thirty minutes from almost any part of the Borough of Queens. This means that the growth of this Borough will be tremendously accelerated. It means that Queens is entering now upon an era of development similar to that which began in the Bronx from ten to fifteen years ago. And it means that with its far larger area, the Borough of Queens will some day become the most populous district in the entire city. Within twenty years it may be confidently expected that Queens will house a population considerably larger than the present population of Brooklyn.

Now what does this mean to the Church. It means that in twenty years the churches of Queens are to be called upon to serve a population of from a million and a quarter to a million and a half, that is from six to seven times larger than their present constituency. It means that if the Church is efficiently to meet the situation, that will be thus created, it must begin getting ready for it. The growth of population must be intelligently studied. The lines of movement that it will follow must be determined. The advice of experts must be secured, and the Church of today must face and solve the problem. How shall the religious needs of this great city, so soon to be, be met? We cannot wait until the population arrives before answering this question. That way lies disaster. The issue of a battle is not determined after the cannons begin to boom. It is determined whilst the commanders are throwing up their entrenchments and planning the disposition of their forces. And so the time for the Church to extend in Queens is now. The sites must be secured and the nuclei formed for the churches that will be in the thick of the conflict in twenty years from now.

For the perpetuation and the strengthening of the Church, in a large part at least, of the area of the Borough of Queens the Reformed Church has an especial responsibility. For at the present

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time the Reformed Church among Protestant bodies stands second only to the Episcopalian in the number of churches that are occupying the field. The relative strength of the Reformed Church as compared with other denominations is greater in Queens than in any other borough. If that proportion can be maintained, then when the day comes, as it surely will come, when Queens will be the largest of the Boroughs, the Reformed Church will regain its old place in the front rank of the Churches. Surely here is an opportunity so great that it may well thrill our hearts to every effort and to any sacrifice.

The next five years should see at least six new Churches of the Reformed faith planted in the Borough of Queens. These should probably be located in the second, third and fourth wards at points where a new population is rapidly growing up and which are at the present time practically without Church privileges. Sites for these should be secured at the earliest possible moment, Sabbath-schools should be started, and resolute effort should be put forth looking to their permanent occupation.

The churches already in Queens have a great responsibility in this matter. It is theirs to look for the proper fields for these new enterprises and to be willing to sacrifice, so far as need be, of their own strength for their establishment. And the Reformed Church at large has a great responsibility also. The financial resources of the churches in Queens are altogether inadequate for such an undertaking and if the work is to be done as it ought to be done, at once, the funds must in large measure come from without. That the Reformed Church has at the present time no greater opportunity and no more hopeful outlook than that which is afforded it in Queens is the firm conviction of the writer.

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## A CHURCH ON THE FIRING LINE.

J. Brownlee Voorhees, *Corres. Sec'y.*

Last March when I received the itinerary which the Classical Missionary of Dakota had prepared for my visitation of the churches, I noticed that five days were set aside for the church at Westfield, N. D. As the rest of the schedule allowed a day to each church and in some instances enabled me to visit two churches in one day, I straightway betook myself to map and railroad guide to ascertain the wherefore of five days for Westfield.

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A little investigation proved that my schedule maker knew his business. The map showed that the Westfield church, in the southwestern part of North Dakota, was two hundred and fifty miles from its neighbors in the classis which are grouped mostly in the southeastern part of South Dakota; and the railroad guide revealed an eccentricity of schedule, which demanded parts of two days for the two hundred and fifty miles. Fortunately I had a fellow traveler. At the meeting of Classis I had met the pastor, Rev. F. Lammers, who was now returning on the very day my schedule specified that I should start. In his

REFORMED CHURCH AT WESTFIELD, N. D.

good company the two hundred and fifty miles proved short ones, and the ride across the great prairie stretch of middle South Dakota was anything but monotonous and uninteresting.

The country looked brown and bare, as last year's dead grass had not been supplanted by the new season's fresh growth. From time to time we saw prairie fires, rolling up great billows of flame and smoke. There had been no rain for weeks, and the dried grass was so much tinder, awaiting only the locomotive spark to start a conflagration. Here and there prairie dogs were barking away on their little mounds. Toward sunset the great hulking jack rabbits showed themselves, galloping with ungainly bounds, which make up in speed what is lacking in gracefulness.

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There were great numbers of people northward bound. Our train never lacked for passengers, and the platforms at every junction were crowded. The explanation was found in the topic which everywhere was under discussion, *land*. These people were being drawn north and west by the old land-hunger, which from the beginning of time has led men from the old to the new settlements.

Some were bound for a section of the Dakotas recently opened to the homesteader; more had their faces set toward Montana; while to others the Canadian Northwest was the land of promise.

It was interesting to meet these men going to our latest frontiers. There was a buoyant optimism which crept out in all their conversation. Whatever their success in the past, they were confident of the future. In the new home they were certain to prosper. Your frontiersman is your true man of faith, reckoning as already attained and proved the things hoped for and as yet not seen, and conversely, for the reason that he is a man of faith, he is a frontiersman.

Our railroad station was Hague, N. D., and on leaving the train we saw Westfield twelve miles away. The prairie here has but a slight roll, so that the few houses which make up Westfield are plainly visible, notwithstanding the distance. The photographs reveal the character of the country. No hills interfere with the skyline; the few trees to be seen are of comparatively recent planting. The outstanding features in the landscape are the farm houses and outbuildings and the many windmills. This is the artesian district. Practically all the water comes from deep-driven wells; and every farmer calls on the wind to draw for family and for cattle.

Hague answers to Robert Louis Stevenson's description of a certain town in his "Travels with a Donkey." "A few broken ends of village." The drive to Westfield was like passing into another country. The people in Hague and the immediate vicinity are Russians of recent importation. They look it and act it. The only Americans in town are the families of the postmaster and station agent. The stores are full of Russian looking and Russian smelling articles. The farm houses in the country round about were surely never copied after anything in America—long mud and stone structures a story and a half high, with a door or two and few windows, looking more like cow stables than human habitations. They must have been dark within; and unless the interior was in flattering contrast with the outside, unspeakably dirty also.

Midway between the two places we passed from the Russian to the Dutch community. The contrast was such that I had no need of a word from Mr. Lammer that Russia had given way to Holland. Every-

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A PIONEER'S HOME.

BREAKING PRAIRIE SOD.

RESCUED FROM QUICKSANDS.

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thing bespoke the transition; the fields showed more careful cultivation, and farm buildings and dwellings were of far better type.

An incident of the drive was the rescue of a steer, whose stationary position, as we came along, was illustrating the retaining qualities of quick-sand. The driver made a life-line of the halters; Mr. Lammers held the horses and I the camera; and a long pull and a strong pull and a pull altogether effected a thrilling rescue and a satisfactory picture.

The camera was once more called into action when we came upon a farmer breaking prairie. Four horses were required to upturn a shallow two inch furrow, such was the toughness of the matted roots of the virgin sod.

If the reader does not care for the livestock in these two pictures, will he kindly look at the horizon line in the background—that's prairie.

The Westfield church has been organized a little more than twenty years. For a long time it was served by classical missionaries. The congregation holds in particular affection, Rev. Fred Zwemer, that model classical missionary, whose devotion and self-sacrifice endeared him to all the churches of the classis. In recent years the Church has had its regularly installed minister. The first pastor was Rev. Jacob Van der Meulen, who was succeeded by Rev. Klaas Dykma. He in turn was followed by the present pastor, Rev. F. Lammers.

The church feels its isolation; ecclesiastical fellowship is handicapped by the two hundred and more miles which separate from the South Dakota churches. Seldom is another voice than the pastor's heard in the pulpit. This year classis had its fall session in Westfield—for the second time only since its organization. Very few representations of the Boards are seen. Dr. Pool was once upon the field. Some ten years later Mrs. Horton paid a visit, and her visit antedated mine by the same length of time.

But ecclesiastical isolation has not prevented the development of a strong church life. That one Sunday was enough to convince me that here was a sturdy tree of our planting.

Long before the hour for service the people began to arrive. Vehicles of every sort drove up before the church, buggies and buckboards, surreys and others that defy description. The young men came on horseback. At one time a company of twelve came galloping into the church yard. They were a picturesque group, clad in blue, with broad felt hats and bandannas about the neck. The picturesqueness did not last, however. The blue riding clothes proved to be overalls, and when these were laid aside along with the neckerchief, whose function was to keep the collar immaculate, the resultant was a stereotyped and prosaic costume.

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The services, morning, afternoon and evening, were all largely attended. The afternon, as generally with our Western churches, was the great service of the day. Perhaps more people could have been crowded into the church, but, as I looked down from the pulpit it was hard to make out any unutilized pew space. The women occupied the center seats, and the men were seated along the walls.

Mr. Lammers preached in the morning, I in the afternoon and evening. The church is not accustomed to English services, consequently I fear that my message was not understood by many. But whether he

THE OLD HOME AND THE NEW.

understands or not, such is the Hollander's respect for time and place and speaker, that the latter is never rebuked by the congregation's restlessness for use of an unknown tongue.

The church at Westfield has a large membership, and the members give in generous proportion to their means; but there are few organized congregational activities. The conditions of the field are not favorable. At one time, Mr. Lammers said, he had an organization of the young women of the church, but matrimony accomplished its swift disruption. There is a preponderance of men in North Dakota, and the society gave itself to its last member to effect the proper domestic balance in the new country.

Monday saw me headed for Hague and South Dakota once more.

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On the way to the station I visited one of the elders of the church whose acquaintance I had made the day before. He showed me the sod house which had been his home from the time of his entering the country. The years had been good to him, and during the past twelve months he had erected a modern house, more in keeping with his prosperity. Yet for himself, he preferred the old sod house to the elaborate new structure. Its three foot walls of tough sods made it warmer in winter and cooler in summer. The walls and ceilings were nicely plastered, so there was no suspicion of earthiness or dampness. I could understand the elder's liking for the old home, but at the same time I had some sympathy with his sons and daughters in their preference for the new.

Upon reaching Hague I found the streets filled with Russians. It was a religious holiday, and for all that it was a busy time of the year, no one was at work. At the station there was a particular congestion. It seems that a supply of beer had been ordered for the proper celebration of the festival; on account of some fault in billing the shipment, the station agent was not permitted to turn over the goods. Hence the crowd looking wistfully through the station door, they could see but not touch. It was Tantalus up to date.

We may not altogether approve their method of celebration, but these Russian Catholics of Hague are certainly to be commended for their religious devotion. In this little town of less than one hundred people there is an imposing church building which cost not less than fifty thousand dollars. It was built by these Russian farmers out of slender means. These people are not rich; most of them do not own their farms, but their church is rich in their devotion.

Aside from the Holland and Russian communities, this part of North Dakota is American. But the contrast religiously is all to the discredit of the latter. I made particular inquiry as to American churches, but the information elicited indicated that they were few in number and poorly attended. So far as I could ascertain there were no virile and aggressive American churches within a radius of twenty miles, yet there were Americans in plenty. Apparently they did not list the Church among things necessary and worth sacrificing for.

One of our national problems is the Americanization of the immigrant, but God forbid that the process of Americanization shall be a lowering of religious ideals and a weakening of spiritual convictions.

As I came away from Westfield I rejoiced that the Reformed Church had this strong and sturdy representative in this field where there is need that witness be born to the Christian faith. The Westfield church is fulfilling a goodly ministry in building up the Kingdom of our Lord and Savior Jesus Christ.

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## SYSTEMATIC GIVING.

By F. A. Vaniman.

There has been much said and written about tithing our income, but not nearly so much has been said in the past ten years as will be said in the next ten. God's kingdom is on the increase. It is growing, and His will is being done more and more upon the earth. This matter of doing things systematically is one of the laws of the universe, and the more we wish to become like Him the more obedient to His laws will we become.

Listen! I think I hear you say "the tenth is not enough, it all belongs to Him." So it does, it all belongs to Him. We are only stewards here, and we are held accountable for the way in which we handle the Lord's property. He expects us to give Him a portion of our income, just as much as you expect your tenant to pay his rent. We as landlords demand one-third, two-fifths, or one-half as rent. Why? Not because we do the work; not because we made the crops grow; no, no. Just simply because we happen to hold title to the land, or in some way control it.

We say, "this farm is mine," "that farm is mine," "this building is mine," "this business is mine," "I worked hard to build it up, and I can do what I please with the income and it is nobody's business." See here! Who created this universe? Who causes the sun to shine, and the rain to descend? Who causes the corn and oats and wheat and hay and cattle and hogs and sheep and horses to grow? And now He asks that you use at least one-tenth of your income for the advancement of His kingdom, and you say "No, I will give when I have it to spare. I will give when I feel like it," and then you really never do feel like it, but you give because you can't avoid it.

Now, honest! What do you think the Lord thinks of us when we treat Him that way? What do you think I would do if I had a renter who refused to pay his rent? What would you do, if you had a renter who refused to pay his rent? I have to wonder sometimes that the Lord allows us to farm His land so long as He does without us paying Him any rent. Of course He does change tenants pretty often. What we call ours now has not belonged to us very long, and it will only be a few years until it passes into the hands of another. And we need not deed it either. The Lord will take care of that. What wonders me is that He does not remove some of us quicker than He does, and get a tenant who *will* pay his rent. Do you know that if all Christian people tithed their income it would not be many years until this world would be won for Christ?—*The Missionary Visitor.*

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# Board of Foreign Missions.

RECEIPTS OF THE BOARD OF FOREIGN MISSIONS, R. C. A.

FROM MAY 1, TO SEPTEMBER 30, 1908.

| 5 Months | Churches | S. Schools | Y. P. S. | Woman's Board | Miscl'ous | Total |
|---|---|---|---|---|---|---|
| 1907 | $13,267.08 | $1,598.91 | $705.14 | $4,853.80 | $1,169.92 | $21,594.85 |
| 1908 | 13,562.04 | 2,170.18 | 735.17 | 3,877.16 | 1,907.48 | 22,252.03 |
| Gain | $294.96 | $571.27 | $30.03 | | $837.56 | $1,633.82 |
| Loss | | | | $976.64 | | 976.64 |
| Net Gain | | | | | | $657.18 |

In addition to the above amounts, the receipts from legacies during the first five months of the last fiscal year were $1,200. This year they were $3,209.30, a gain of $2,009.30. The total gain, therefore, in receipts for the five months ending September 30, 1908, is $3,666.48. There is abundant room for improvement and abundant reason for earnest effort and large giving if the amount fixed by the General Synod, $225,000, is to be raised this year.

H. N. Cobb, *Cor. Sec'y.*

## TWO PRAYERS FOR THE FORWARD MOVEMENT.

Some one has said that church members can be divided into three classes: those that are missionary, those that are anti-missionary, and those that are o-missionary. The record of receipts of the Foreign Board for the past five months is not as encouraging as it should be. We need to stir up the energies of all who are able to work, in order that the total amount, $225,000.00 may be received before the end of the fiscal year. Scarcely one-fifth of it is on hand up to date.

A friend of the Forward Movement sends me these two prayers —the one to be avoided, and the one to be used daily by those who are willing to spend time and energy for our work in Asia.

### The Lazy Man's Prayer.

"Now I get me up to shirk,
I hope I will not have to work,
If I should die before the night,
Thank God, there'll be no work in sight."

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MORNING PRAYER.

"Now I get me up to work,
I pray the Lord I may not shirk,
If I should die before the night,
I pray the Lord my work's all right.

*Amoretta Fitch.*

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## FIRST QUARTERLY REPORT.

BY JOSEPH JOHN, *Superintending Evangelist, Piler, India.*

To the American Arcot Mission,

REVEREND AND DEAR FATHERS: I thank the Almighty Father through our dear Lord Jesus Christ first of all for His great kindness in calling me, His unworthy servant, through you, my spiritual parents, to preach the salvation which He brought through His dear Son.

Secondly, I thank the Mission, for all the encouragements and timely helps I receive for this important work.

I took charge of the work on the month of April, as soon as I was relieved from my previous duties, and moved to Piler with my family on the 9th of April, 1908, and started my work without delay. On the 13th April I joined a special band and preached to many crowds of people at the Vayalpad Car festival.

A. T. Paul, C. Dorasamy, David Narayana and C. Gnananamdam were appointed to work with me. My Superintending Missionary, Rev. L. B. Chamberlain, kindly arranged to send some more men to join my band every month.

### FIRST TOUR.

We five started on the 16th April from Piler, preaching the Word of God in the villages which are eastward to Piler and reached a village called Bandakindapalle by the evening. We went into the village after our evening meal, and sang some of our lyrics. The people of the village crowded around us to hear the preaching. As it was a moon-light night, we preached them for a long time about their sinful state, its fearful result, the love of Christ and the sure and free salvation to them that believe Him. About fifty-seven people were listening patiently to the Gospel preaching. The Village Magistrate, Chengul Reddy, was also among them. It was about 2 o'clock a. m. when we took our rest on the street.

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We began our work again early next morning after our morning prayer, preaching the precious Savior Jesus in many villages. I conducted the Easter Sunday Service under a tree. We waited upon the Lord to lead us wherever He wanted us to go and solemnly gave up ourselves in His mighty hand to use us. Every day and night we find something to do for our Lord. Although we were often tired bodily by the day's work we were not unable to preach Christ during the nights as we found people interested to hear about Him.

Early morning on the 21st April without deciding what way we should go, we started asking the Lord to lead us. After reaching

ON TOUR.

the main road we found a cart track which leads to village called Charumuntharapalle, where we were very sorry to see people who are very far away from hearing the Gospel truths. It was bitter for them to hear the Gospel. As a mother pours medicine to her infant with compulsion, we begged them to hear the loving message to them from God the Father.

After crossing a low hill we found another village. When we sang our lyrics in the street about forty people came to listen to the preaching. As I found a very interested audience, I stopped two brethren with me and sent the others to go further on and

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preach in another village. We showed these people that Christ is the only Savior sent by God for our salvation and they can not go to heaven without accepting Him. After answering their questions I took leave of them and continued my journey.

We met some villages in our way but missed the brethren and the cart. After many difficulties crossing the hills and forest, we arrived at the village where the Magistrate of Kottaboilu lives but did not find anybody. All were out in their fields. I sent two brethren who were with me in search of the other two and the cart, and took rest under a tree. The village magistrate came by and talked about Christ. He, observing that I was very tired, took me politely to his home and entertained me without any distinction. After a while I went to Kottaboilu with him and found the brethren and the cart. The Magistrate Abul Reddy was very kind to us and gave his court house for our use. He invited all the people to hear the message of God. About 140 attentive audience met in front under a tree. We preached to them from 6 to 9 p. m.

Among the audience one woman of weaver's caste with tears in her eyes requested me to tell more about the Savior. She is a religious woman. Her name is Siddammah.

The next day I sent the other brethren to visit all the other houses and took David Narayana with me to visit Siddammah. She received us politely in her house and she and her household came and heard about Christ. We told them briefly the life of our Lord. The Word of God touched her heart. I remembered Lydia of Philippi, a seller of purple, and prayed the Lord to open her heart to His words. She openly told us that she would like to become a Christian, and requested us to teach how to pray to God. We taught her a prayer but she was unable to remember even a short prayer as she is uneducated. Although her household admitted that Christ is the true Savior, they fearing for their caste, did not like Siddammah to profess Christianity. Especially her husband did not like it. But Siddammah anxiously requested us to write and give a prayer so that she may learn the prayer through others. We wrote and gave her the Lord's Prayer. I have no doubt to think that Siddammah is one of the chosen of the Lord.

I met some of the low-castes in their village and talked about Christ to them. They showed desire to profess Christianity. They have fear of the owner of the land. The whole village and land around it is a gift to Tirupathy Venkataswaraswami (one of the chief Meccas of India) under the control of some Brahmin priest. They fear that they may be turned out of the village. I hope the

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Lord may open a way for their deliverance from the bondage of Satan if they are sincere. We were told that these places were not visited up to this time by any Christian preacher.

We moved to Donapadu next morning where there is a group of villages, surrounded by forest and hills. We preached in those villages and promised them that we will tell more about the Savior in Sallavandlapalle which is in the center. There were 120 people that night to hear about Christ. We talked to them until the middle of the night. At the close Ella Reddy, one of the audience, confessed Christ that He is the only Savior. He came to us next morning and requested us to give him a Christian lyric book and did not leave us until we gave him one. I hope he is very near to the Kingdom.

AT WORK.

While we were returning to our resting place from Sallavandlapalle that night one man of Adinavandlapalle, where we stayed, followed me and told me "Sir, are you going away without telling about this Savior to my people?" I told him that we will tell about the Savior next morning if they are ready to hear. He roused his people in the early morning and came and asked us to tell about Christ. We preached to them the love of Christ and returned crossing a ghaut called Pendlikanama (Wedding Ghaut) and sowing the seed in another direction reached our headquarters on the 25th April.

(*Concluded next month.*)

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## FOREIGN BOARD AGENTS' CONFERENCE.

The Classical Agents of the Board of Foreign Missions met in their second annual conference with the members and officers of the Board at the Reformed Church Building in New York City, on Thursday, October 22nd. Between thirty-five and forty gentlemen were present and two long sessions were held pleasantly interrupted by a lunch and social hour at the Martha Washington Hotel.

The morning session was opened with a devotional service led by the Rev. Edgar T. McCully of the Classis of Bergen, and was followed by a discussion of the topic "The New Policy Adopted by the Synod, and What it Means for Us." This was introduced by three addresses, one by Rev. Dr. J. G. Fagg on "What it Means to Us in Money," another by Rev. Dr. A. Oltmans on "What it Means to Us in Prayer," and a third by Dr. W. J. Chamberlain on "What it Means to Us in Men." These stirring addresses were followed by a general discussion of the topic in which all participated freely, the general feeling being that the Forward Movement had come to stay and must not be allowed to suffer from neglect or indifference. The topic "What a Classical Missionary Agent can do to fix Individual Responsibility" was opened by the Rev. S. Nye Hutchison of the Classis of Newark and Rev. A. T. Broek of the Classis of Orange, and the discussion that followed showed that the Agents present realized their responsibility for arousing the missionary spirit in the hearts of others. At the close of this discussion Rev. Dr. S. M. Zwemer called the roll of Classes and inquired of the representative present whether their Classes were "safe" for the advance demanded by the work which had been mapped out.

On reassembling in the afternoon Rev. N. H. Demarest of the Classis of Ulster led the devotional exercises and two addresses on the topic "The Laymen's Part" were delivered by Mr. A. A. Carter and Mr. E. E. Olcott, both of New York, and discussed by all present. "How to Reach the Pastor" was the subject treated by the Rev. J. A. Jones of Albany who showed that he was not unmindful of the failings and strong points of his brethren in the pastorate. The final address was by Dr. Zwemer on "The Price of Victory for the Forward Movement" and the closing prayer by Secretary Cobb.

In conclusion resolutions were adopted pledging the loyal cooperation of all present in pushing the Forward Movement in their Classes and the Church at large and approving of a proposition to hold a large Missionary Convention for the men of the Reformed Church, to be arranged in connection with the Board of Domestic Missions and to take place in January or February, 1909, in New York City.

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## THE DAWN OF A NEW ERA IN WESTERN ASIA.

It is always a good plan to have the missionary meetings of our Church Missionary Societies thoroughly up-to-date. While all parts of the non-Christian world are pregnant with interest and pressing with urgency, the attention of the world at large, through the daily press, has for the past two months been specially riveted on Western Asia. Persia, Arabia and Turkey have so much in common because of Islam and present political movements that they may well be grouped together for prayer and study. One of the correspondents for the London "Times" wrote recently that the daily bulletins of the young Turkish party were like chapters from Isaiah. The opening Scripture for the meeting, therefore, may well be that greatest of all missionary chapters in the Old Testament, Isaiah LX.

A good map of the Levant can be secured from the American Board or drawn for the occasion on blackboard or canvas. After singing "The Morning Light is Breaking," the leader should set forth in brief outline the facts of the political, social and moral awakening in Western Asia. An abundance of material can be found in the current magazines and dailies, and there are also plenty of striking pictures in the illustrated weeklies. (See especially the London Times, the Congregationalist, the Missionary Review of the World for September and October, the Outlook and the Independent.)

### I. WESTERN ASIA BEFORE THE NEW ERA.

Show how in a real sense darkness covered the earth and gross darkness the political horizon in all Western Asia for many years past. In Turkey, absolutism and religious intolerance. The treaty rights of Christians were disregarded and the Armenian massacres were deliberately planned by those in high authority. The censorship of the press was a serious handicap not only to missions but to social progress and the betterment of the masses. There was no free speech and public opinion was not allowed public utterance. The spy system was developed to the utmost. Graft was universal, justice was often sold to the highest bidder and the general condition of the government was rotten. What was true of Turkey was also true in a great measure of the Turkish provinces in Arabia and of Persia. (See Cyrus Hamlin, "My Life and Times"; Dwight, "Constantinople and Its Problems"; Wilson, "Persia" and Zwemer, "Arabia, the Cradle of Islam.")

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The condition of any country socially and intellectually depends directly on the condition of womanhood. What that is in Western Asia can be learned from books like "Our Moslem Sisters" or the powerful novel of Pierre Loti "Les Disenchantees"—which latter book, by the way, has had a large sale in Constantinople itself. The fanaticism and intolerance of the Moslem population in Western Asia, often directly stimulated by their rulers, was supposed to be general and irremediable. Of all lands, Western Asia was supposed to be unchanged and unchangeable.

II. THE NEW ERA.

In contrast to this picture, set forth the dawn of a new political era in Turkey, the awakening of Persia and the interesting news that comes from Arabia. The declaration of the Turkish constitution, followed by a bloodless revolution and the wonderful exhibition of tolerance and brotherhood all over the empire; censorship of the press abolished, followed by the inauguration of no less than 295 new weeklies and dailies; the delirium of joy in every provincial capital and the apparent permanency of the new regime. Abundance of material on Turkey can be found in the magazines.

The outlook in Persia is improving, although order has not yet come out of chaos in the land of the Shah. W. P. Cresson in his recent book entitled, "Persia the Awakening East," tells something of the conflicting forces at work in this interesting country. The new educational program and the Parliament, which is sure to be re-assembled, will mean much for the people. The hands on the clock of progress cannot be turned back again. (See the Missionary Review of the World, August and September, 1908.)

Finally attention may be called to Arabia, which is once more coming to the front. The great and growing importance of British interests in Arabia was deliberately emphasized by Sir Edward Gray during the debate in the House of Commons on the Anglo-Russian Convention, while Germany, through the Bagdad Railway scheme and her interest in the Hedjaz Railway, shows her ambition and energy in this part of the Nearer East. The completion of the Bagdad Railway and the recent appointment of Sir William Wilcox of Egypt to superintend the new works of irrigation in Mesopotamia will have a great significance for the whole Euphrates Valley. On September 3rd the new railway from Damascus to Medina, the holy city where Mohammed is buried, was opened. "An imperial commission sent from the Turkish capital prayed at the prophet's tomb at dawn, and then proceeded to the new railway station just outside of the town where a crown of Moslems from

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every part of the globe had assembled." Within two years the Hedjaz Railway will reach Mecca itself. (See the Geographical Journal for September, pages 305, 306; the London Times for September 2nd.) The building of these railways into the very heart of Arabia has great significance for missions. The Mohammedans themselves are apprehensive of the future of Islam under such conditions. (See the article in the East and West, August, 1907, on the Moslem Conference at Mecca by Professor Margoliouth of Oxford.)

### III. THE MISSIONARY OPPORTUNITY.

In the three countries of Western Asia which are so prominently before the world today is unprecedented. The Methodist Episcopal Church is contemplating the establishment of a new mission in Western Arabia. (See World Wide Missions, October, 1908, and THE MISSION FIELD November 1908.) The work of the Scotch Church in South Arabia and that of the Arabian Mission of the Reformed Church in the east of the peninsula was never so helpful as it is today. All of Yemen, under the new constitution, may prove an open door, and medical work and touring will be possible now in every part of Turkish Arabia. The latest reports from Persia show that the people are willing to hear the Gospel and hungry for the truth as never before. Educational work in Persia will come to its own and have enormous expansion if the new Parliament succeeds in adopting its program. In Turkey the New Era spells new opportunity at every mission station throughout the whole Empire. (See the article by Dr. Barton in the October number of the Missionary Review, and by Mr. Cantine on "Growth in Turkey" in the October MISSION FIELD.)

These opprotunities, so recent and so urgent in their claims, bring with them great responsibility, and the meeting should close with earnest prayer for more laborers, for those who are now at work and especially also for the rulers and those in authority, that the dawn of a New Era may prove the noonday of the Sun of Righteousness.

S. M. Z.

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## A NEW PROPOSITION.

BY BISHOP FRANK W. WARNE *of the Methodist Episcopal Church.*

At the Cairo Convention, held April 4-9, 1906, to consider world-wide work among Moslems, at which twenty-nine missionary societies of the Protestant Christian world were represented, an appeal was made for the opening of a medical mission at Jiddah, the

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entering port to Mecca. The executive committee of this greatest conference ever held in the interest of work among Mohammedans had it brought to their attention that there was no mission on the coast of Arabia between Port Said and Aden, a distance of 1,500 miles. On this coast is Jiddah, the entrance to Mecca. In my presence this executive committee passed the following resolution: "The Executive Committee have been strongly impressed with the appeal made for a medical mission at one of the most important centers of the Mohammedan world, namely, Jiddah, the entrance to Mecca, and they strongly recommend this to the attention of the Methodist Episcopal Church." Following the passing of this resolution the Rev. Charles C. Miller, a Presbyterian missionary from Mexico, became so enthusiastic over the matter that he insisted on my taking from him a gold sovereign as the first subscription toward the opening of the mission. I protested, saying, "I cannot commit our Church to opening a mission in Jiddah." He replied: "I know that, but they will do it, and I want to make the first subscription." I have that exact sovereign in my possession, and never felt until now that the auspicious moment had come to bring it to the attention of the Church, but at this time, when this subject is being specially studied, I hope the way may be opened for our Church to answer the call thus made to her. While other missionary societies have been working specially for Mohammedans for over half a century, they now unitedly and officially ask us to open a medical mission at the very entrance to Mecca. A large percentage of the pilgrims going to Mecca come from India, and we have several medical men who know the language and one who is very anxious to go to Jiddah. These are some of the considerations which led that Conference of specialists on this subject to ask our mission to open this work, that we might favorably influence pilgrim representatives of the whole Mohammedan world. This would be done if we opened a mission at Jiddah, especially through giving medical aid and supplying the pilgrims with Christian literature. In this extraordinary manner it has been urged upon our Church to open work in the most strategic point in the whole Mohammedan world. What shall our answer be? In the "Moslem World" we read: "At Bethlehem, where Christ was born, Mohammed's name is called from minarets five times daily, but at Mecca, where Mohammed was born, no Christian dares to enter. Shall not we arise and win back the lost kingdom?"—*World Wide Missions.*

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# Educational.

## STATE UNIVERSITIES.

An article of absorbing interest to all parents and educators appeared in a recent number of *"Colliers"* from the pen of Mr. Richard Lloyd Jones. It was entitled "The Commonwealth College," and was illustrated with twenty-four beautiful engravings of State universities including those of Maine, Georgia, Michigan, Nebraska, Wyoming, Oklahoma, California and Washington. The writer treated the birth of the university of democracy, the prohibitive cost of education at endowed universities, trained citizens vs. trained soldiers, and gave two suggestive tables. The first was a comparison of attendance at fifteen endowed colleges with the attendance at fifteen State colleges for a term of twenty years from 1888 to 1908. The figures show the total attendance at the two classes of institutions to be:

| | 1888 | 1908 |
|---|---|---|
| Endowed Colleges | 9880 | 26893 |
| Commonwealth Colleges | 7952 | 42859 |

The second table compared the attendance at forty-seven endowed colleges with the attendance at the same number of commonwealth colleges for ten years from 1898 to 1908 as follows:

| | 1898 | 1908 |
|---|---|---|
| Endowed Colleges | 36907 | 53532 |
| Commonwealth Colleges | 34653 | 70013 |

Attention was called to the fact that every State in the Union has its own college excepting New York, New Jersey, New Hampshire, Massachusetts, Rhode Island and Connecticut, these States being the sites of the oldest and best known endowed colleges such as Harvard, Yale, Columbia, Princeton, Brown and Dartmouth. Full credit was given to the magnificent work which has been done and is still being accomplished by these institutions, but on the other side, Mr. Jones pointed to the undoubted truth that "our State Universities are graduating hundreds of boys who have gone through college on what their tuition alone would have cost in a private or corporation college, and which tax would have prohibited their education."

We are thrilled by the assertions that "more people are going to college in the West today than are attending in the East"; that "Nebraska has one regular collegian for each 409 of her population, while

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Massachusetts with all her colleges has but one in 600; and that Minnesota has one regular collegian for each 630 of her population, while in Pennsylvania there is one in 822; in Wisconsin there is one in 664; while in New York there is one in 931; in Iowa there is one in 700, while in New Jersey there is one in 1,200."

A striking contrast was also presented in the percentage of attendance in the common schools of States having commonwealth colleges and States without such institutions. Oklahoma, the last born of our States, already has a strong university and twenty-five per cent. of her population are found in her public schools; while New Hampshire which has no commonwealth college has but 15.98% of her population in her public schools.

But perhaps the most startling paragraph of Mr. Jones' article is that in which he calls attention to the enormous expense of conducting endowed colleges and the perennial necessity of "coming east" to solicit funds from a few wealthy donors whose gifts sometimes prohibit full freedom of investigation and instruction, while the natural growth of a State college is attended with an expense which though large is easily met by the people of the whole commonwealth. The most striking assertion of this phase of the subject is found in the statement, "even Yale and Harvard today are not without those far-seeing friends and alumni who hope to see the commonwealths of Connecticut and Massachusetts accept these great educational endowments with the approval of the corporations that now control them, and, subsidizing them with state funds, make them practically free to every student within the commonwealth's lines."

An article like this must give serious thought to the friends of Christian education in our Reformed Church and raise questions which demand satisfactory answers. If public primary and secondary schools and State universities are covering our land and giving complete education to the boys and girls of our commonwealth, is it not needless to maintain such institutions as our Classical Academies and Hope College? If a complete education can be secured without high tuition fees and without resorting to scholarships founded by benevolent patrons of endowed colleges, why continue the extravagance of colleges whose presidents must beg for endowments, whose students must beg for scholarships and whose trustees must charge large fees for tuition? Our space forbids the treatment of these subjects this month, but in the next issue of the MISSION FIELD we shall endeavor, God willing, to show the limitations of the State university and the need of the Christian Academy and College.

JOHN G. GEBHARD, *Cor. Sec.*

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## THE BIBLE AND OUR PUBLIC SCHOOLS.

The great question the Christian Church in America is now considering is, what shall we do with the foreigners who are so rapidly forming a large proportion of our nation?

We have in Great Britain an example of the influence of Bible instruction in molding the character of a great nation. How is the Bible taught in the elementary schools of Great Britain? By the reading of a chapter here and there as the teacher may chance to choose? Certainly not! The Committee of the local school, a good percentage of whom are clergymen, meet and confer, defining the plan which is followed, and the Bible is taught as other studies are taught, and the scholars are interrogated upon the lesson of the previous day.

If Dr. Guthrie, of Scotland, could say he had witnessed a decline in the character of the youth of Scotland since the reading of the Book of Proverbs was omitted from the curriculum of the common schools, what would he say of the custom of leaving out the entire Bible, as is done in so many schools throughout our land?

The foreigner comes to us for greater liberty, the opportunity to earn his daily bread, and as much wealth and education for his children as may be possible.

Secular education alone may develop a clever man of affairs or a criminal, but not necessarily a helpful citizen. Education in the truths of the Bible with moral training, will make character which will resist anarchism, mob rule and insurrection.

I venture to say that, if the Bible had been taught in our schools, as it is taught in Great Britain, we should never have known Mormonism or Christian Science. Some of you will say, "But the Bible is read in the public schools in the town where I live." Are you sure of this? Have you ever been present at the opening of the school where your children are taught? Is the Bible so taught that when your child leaves he has the knowledge of it that he is compelled to have of the history or arithmetic he has studied? The best that we can give the children of foreigners coming to us, the imperative gift, for his sake and our country's sake, is character, such character as was possessed by most of those who came to us in the early years of our history.

The children come to us from Sweden, Germany and Great Britain, where the Bible is honored in the schols, to find it omitted in most of our schools. The Scotch character is largely the result of this Bible training, for John Knox laid the foundation for the education of all the children of Scotland, the children of the artisan and peasant, two hundred years before England awoke to the importance of the subject.

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During the last forty years, however, every child in Great Britain is in school, and every child in Great Britain is taught the Bible, except the small proportion of Roman Catholics.

You ask, what then can we do *individually* to promote this important movement? First ascertain the facts about the school nearest you, or that to which you send your children. How is the Bible read, and what parts of it are read?

If you find that it is not read, or a careless, perfunctory reading is all there is, you can call together a few leading right-minded women to consider the subject. When the sentiment is favorable, and if you are agreed as to what you want, you can ask for an appointment with the Board of Education. The great importance of the subject will give you courage to present your plea, and the knowledge that you are right will make you fearless.

Have with you statistics of the increase of juvenile crime to cite, our record as compared with other nations. You must, of course, have a plan to present, an outline of the selections from Scripture for the first year, or you can adopt one of many outlines already prepared. If letters from prominent men to members of the Board can be obtained, they will help you. Other aids will also suggest themselves to you.

If you are at first unsuccessful, don't give up the effort; associate with yourself public-minded women, and persist in trying to arouse public sentiment.

I know it involves a long, hard contest, and we may fail again and again, but the woman who never gives up is the woman who succeeds in the end.

The education in righteousness of the children of our country is so important that it eclipses all other subjects. The necessity for it has so impressed my mind during my absence that I have said I would gladly sacrifice my life if by so doing I could bring about this result for my country. Shall we not resolve to do all that is in our power to establish our nation in righteousness through implanting the eternal truths of the Bible in the minds of the children?—*Extract from an address by Mrs. Darwin R. James.*

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# Women's Executive Committee, Board of Domestic Missions, R. C. H.

## ANNIVERSARY OF THE WOMEN'S EXECUTIVE COMMITTEE.

On Wednesday, November 11th, 1908, the anniversary of the Women's Executive Committee of the Board of Domestic Missions, will be held at the Lenox Avenue Collegiate Church, Lenox Avenue and 121st Street, New York City.

There will be as usual, two sessions, morning and afternoon, and luncheon will be served during the intermission.

Mrs. Alfred R. Page who has just returned from an extended tour among our five Indian Missions, will speak on the Indian work. Mrs. Te Kolste, who is the principal of the school at McKee, Kentucky, will describe conditions in the mountains. Mr. Ohori will give an account of his work among the Japanese in New York City during the past summer.

Miss Woodbury, of the Congregational Board, will speak on the Southern Mountaineers, and other eminent speakers will be present.

A cordial invitation is extended to all who are interested in the welfare of our country, and in Home Missions.

## OUR WINNEBAGO MISSION.

All during this long, hot summer, a little band of workers has been laboring to start our new Mission among the Winnebago Indians in Nebraska. On July 1st we took possession, by purchase from another denomination, of the Mission buildings, and the active campaign began.

Dr. and Mrs. Roe, Mr. Wright, Henry Cloud, a Winnebago Indian now studying at Yale College, Mr. Wm. Barnes, also of Yale, and later Mrs. Page, comprised the workers and all agree that for difficulty this field surpasses any we have undertaken, but also that the interest is proportionately great. During the summer the headquarters of the Mission was at the Agency, but about Tuesday of each week the party went right among the Indians and camped for several days, returning always to hold service in the church on Sunday. In this way they became acquainted with the people and entered into their lives as could have been done in no other way.

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The Indians were attracted to the camp and often would gather there and talk, asking questions as to the Bible and the way of salvation until far into the night. The moral condition of the tribe is deplorable; but the people are bright and attractive; there is a wonderful opportunity now to bring all this tribe into the knowledge of God.

A camp meeting was held the latter part of August on grounds that have for many years been associated with all that is evil. Mrs. Roe writes: "Upon this spot we saw crowded meetings, men, Indian men, weeping, and many asking, 'what shall we do to be saved?' Mr. Wright was at his best and rendered glorious service. Oh, it was a wonderful, a glorious experience, as good as the best we have ever had. These Indians, too, helped us; they fixed up the arbor, helped set the big tent, used their horses and wagons when needed; killed and distributed the beef through their own committee.

We received fourteen members, and a large number asked for admission whom we want to look up and instruct first; these were all carefully chosen, and no pressure was put to secure members; indeed, they were held back; we have required the absolute abandonment of mescal as a condition."

This is just a little glimpse of this most interesting field. The Classis of Pella has promised to raise sufficient money for the yearly running expenses, a wonderful gift, but the funds for the purchase of the buildings, the necessary repairs, a new barn, and other items, most necessary in starting a mission, must be met from other sources. We are trying to raise $3,500 as this foundation and equipment fund. Will not many of those who read these lines desire to have a part in this great work? Here is a whole tribe, dissatisfied with old conditions, just ready to be turned one way or another:—which shall it be, upward, toward all that is good and true, a higher ideal of living, a broader, sweeter life for the women, a brighter outlook for the children, or downward, until degradation and sin have done their deadly work, and too late, the Church and the State began to realize that the golden opportunity has passed, and another menace has come alike to home and country. God help us to come forward now, and assume our share of the responsibility laid upon us.

LOUISE J. RUNK, *Chairman Committee on Indian Work.*

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## AN EXPERIENCE IN NEW MEXICO.

When we hear that one of our secretaries has been out on the field, visiting the various mission stations, it suggests little to us of the real nature of such a trip. We are permitted to make extracts from a recent letter from Mrs. Page, that will perhaps give us new light on the work which she is doing, as she travels from one Indian Mission to another, enduring hardships that would appall most of us, in order to bring the gospel message to these neglected people. She writes:

"I have just come from the hardest trip of all my adventurous western experiences. I yearn for nothing so much as rest and relief for my aching muscles. If you could get one glance at my parched skin and cracked bleeding lips, so stiff and sore I can hardly move them to speak, much less to eat, you would get *some* idea of the hardships connected with camp work among these wild mountains.

"I wish I could stop for a real letter and just a little description of what I have seen and passed through these last ten days. For beauty, for opportunity, for difficulty, for hardship, I have never known anything like it.

"I have been inspired and thrilled and uplifted. I have been cold and hungry, thirsty and frightened. I have been parched with the heat of these dry canyons and nearly frozen on the summits of these mountains that range from 7,000 to 9,500 feet in height. When I tell you we have crossed *nine of these peaks* in the last seven days, and that we have slept out every night in this wilderness where the wild cats are everywhere, and the dreaded mountain lions frequent visitors, you will have some little idea of what such a camping trip means.

"But in spite of the many difficulties it has been a glorious experience."

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## CHEYENNE AND ARAPAHO CAMP MEETING.

By Rev. R. H. Harper, D. D.

The eleventh annual Camp Meeting of the Cheyenne and Arapaho Indians was held on Cobb Creek, near Colony, Oklahoma, Sept. 17-20. About five hundred Indians were in attendance. The weather was good, the workers were well, and God's Spirit manifested His presence and power. Dr. Roe, fresh from the Winnebago campaign, Evangelist F. H. Wright, Mrs. A. R. Page, and Miss Roe were with us. Mr. James Bell, a theological student from Texas, who has been assisting at the Ft. Sill Mission, made himself very useful. Rev. Geo. L. Spining, D. D., of South Orange, N. J., spent the Sabbath in the camp, to the delight of us all.

Most of the Indians present were Cheyennes, though eleven tribes were represented. The Arapahoes went away on a visit shortly before the meeting, many of them expecting to return in

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time; but in this they failed, and almost all of them missed the blessing.

Several Indians were received into the Church. Four infants were baptized, representing the Indian, Mexican, and white peoples. Of these children, one boy, a brother of dear little Red Wing, deceased, received the name of Sacrifice Woman.

The contrast in the condition of these Indians, with former times, was very noticeable. Men and women who, years ago, were drunkards, gamblers, thieves, scoffers, now are willing to be known as followers of Christ; and a number of them are leaders in Christian work.

The Christian Indian young men were in evidence, and helped greatly. A sunrise prayer meeting on the Sabbath, wholly in charge of three interpreters, of the Reformed, Baptist and Mennonite denominations, was an inspiring and soul lifting occasion. These three young men represent the progressive element, and are themselves setting the example.

Some important victories were won. Nonotowa, who was held back since the death of Red Wing, and who had almost decided to go back to the old Indian way, reconsecrated himself, and came forward with his wife, Otoe Woman, when little Sacrifice Woman was baptized. Mrs. Hippy, an old Cheyenne woman and a cripple, one who has a most interesting history, came to Christ, led by her daughters. One of these gave herself to the Master on the Sabbath of the camp meeting; and, after baptism had been administered to the daughter, the mother came saying that she would go with her children. The conversion of these women was a great victory, because they live in a camp noted for mescal worship.

A strong mescal man, who has been suspended from the Church for following false worship, gave added joy by saying that, soon, he will come back to the church. We trust that he will keep his word.

The preachers dealt with themes which indicated that their hearers are no more babes in Christ, but are capable of taking strong meat. A high standard of Christian living was held up before them, and, little by little, they will respond to it.

The financial effort made by the Indians toward the support of the camp meeting is worthy of mention. They paid a good sum, all things considered, and next year they will pay more.

On the day following the camp meeting, a council of missionaries and leading Christian Indians was held, to talk over some matters relating to the progress of these people. Seeds sown in this gathering will germinate and bear fruit ere long, we hope.

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Should one compare the present spiritual condition of the Indians and whites, allowing for the many centuries of Gospel teaching which the latter have had more than the former, the comparison would be all in favor of the Indians. They are growing and progressing, beyond any doubt, though the rate may be a slow one. We can afford to be patient, and to wait. The battle may be severe, but what of this? Soldiers shrink not at hard things. All along the line the word is "Forward."

"It's great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and God.

Oh! it seams the face and it tires the brain,
And it strains the arm 'till one's friend is pain,
In this battle for man and God.

But it's great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and God."

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## SOME DON'TS TO REMEMBER.

Don't forget that when you read this you will not have more than ten days in which to finish packing and to ship your Christmas boxes to Oklahoma.

Don't forget that when in doubt as to where to send your Christmas box, to send it to the Comanche Indians.

Don't forget to send a list of articles to us, and to put a duplicate list in the box.

Don't forget to put senders' address on all boxes.

Don't forget to send, if by freight, not later than November 10. If by express, not later than December 10.

Don't forget to send to the Comanche Indians. We need your help.

Don't forget to send the Christmas boxes to us at Lawton, Okla.

Don't forget, though you do not send boxes, to pray for the Comanche Indians.

L. L. LEGTERS.

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## NEW LEAFLETS.

Three very helpful leaflets have just been published by the Women's Executive Committee, "A letter to Auxiliaries," "Ten Programs for Home Missionary Meetings," "How, or Helpful Suggestions for Home Missionary Societies."

These leaflets were prepared by Mrs. John S. Allen, corresponding secretary of the Women's Executive Committee, and in this "Red, White and Blue" series Mrs. Allen, out of her wide experience, has given us just the information and suggestion needed in our work.

With such text books as "The Call of the Waters," "The Frontier" and "The Pioneers," and with such a valuable series of leaflets as Mrs. Allen has written, there should be no dull or uninteresting missionary meetings this winter.

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## PROBLEMS OF THE NORTHWEST.

We have entered the gates of the Old World. Our swelling Oriental commerce must prove a highway for our Christ. The real missionaries who arrive and depart along that route will be the Asiatics who come and observe and live and feel among us and then return again and in their mother tongue tell to the waiting children of the East what they saw and knew and felt.

This northwest territory, so vast, so packed with varied riches, so girded with highways of trade, so filled with chosen peoples; this giant northwest with its hands gripping Asia and its face against the Asiatic; what problems begin to stagger it, what issues strive for mastery! As heroically as Lee and Whitman pioneered and planted our first banner there, so truly do hundreds of consecrated preachers in that frontier advance that standard and leaven that commonwealth with the spirit of Christ, the gospel of God's Fatherhood for the race and every man included in the circle of brotherhood.

This witnessing of the Church in our Judea and Samaria carries us to the ends of the earth. Foreign missions and Home missions are one.—*The Frontier.*

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"Nothing we have belongs to ourselves. What hast thou that thou hast not received?" That power of speech, whose is it? Not yours, but your Master's.

That influence you have? A talent entrusted to you by Jesus Christ. That power of organization? A gift of the Holy Ghost.

Why given you? To win souls to Him, not to yourself; talents, to spend in His service, not on your reputation; powers to advance the Kingdom of God, not to get you a living.

***The Lord Bishop of London.***

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# What Others Are Saying.

## OUR DUTY TO THE FOREIGN BORN.

*Extracts from an Address by* PRESIDENT E. H. HASKELL *at Oklahoma City.*

There is one important problem which is now confronting not only our denomination, but also the entire Christian Church of America, and which is fast pressing for solution, with an insistence and persistence which in my judgment calls for immediate and serious consideration, and that is our duty to the foreign born who are flocking to our shores in such increasing numbers at the rate of over a million souls each year.

At a social gathering in Shanghai last May, I had the pleasure of meeting Archdeacon Moule, one of the great missionary statesmen of the Church of England, who for forty years has been giving his life for China, and who, after expressing his appreciation of the pleasure and great benefit which the visit of our laymen to China had given their missionaries, made this most significant statement, "If I were engaged in Christian work in America I should feel that the greatest problem my church had to face was the evangelization of the million or more aliens who are flocking to your shores each year from all parts of the world."

What Archdeacon Moule referred to as a problem, in the minds of many of our people is regarded as a "great peril," but whether a problem or a peril, it is a source of great anxiety to all Christian patriots in America, and one which it is the imperative duty of the Christian Church to meet, to the end that this great body of men and women who are coming here to better their condition may be brought under the influence of our Christian churches and missionary societies.

As many of you are aware, this problem has been giving us deep concern for many years. Even in those earlier missionary years, fifty years ago, our leading missionary workers were concerned and often appalled at the constantly increasing tide of immigration, which threatened, as they expressed it, "not only the perpetuity of our American institutions, but the welfare and growth of our Christian church." But in these fifty years our American institutions and our democratic principles of government have not succumbed to foreign invasion, nor are they likely to in years to come. And during this eventful period we have had the satisfaction of writing some of the most interesting chapters in the history of Christianity, and of our own Home Mission Society.

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No other people on earth ever had such a privilege, or such an opportunity, to impress upon these alien people the Gospel of our Lord and Saviour as have we who represent the Christian churches of America; and in proportion as we have recognized our great mission and been faithful to it we have been blessed.

As Christian men and women this should appeal to us because of the double duty we owe these people. First, we have a patriotic duty to perform, as Christian citizens, in co-operating with the forces which stand for the development of the best type of citizenship, in order that these aliens who come to our shores shall be assimilated into our body politic along distinctively Christian lines, and so become a helpful influence in the conserving of all that is best in our American life. And second, we owe it to these people that every opportunity should be given them to understand and feel the assimilating and Christianizing power of the Gospel as it comes into their daily lives.

And this task of making Christian citizens of these people who flock to our cities is one of ever increasing vastness and complexity, and that calls for the exercise of the greatest wisdom and patience. Much that has been attempted by our National, State and City Missionary Societies has been of an experimental nature, and with varying degrees of success. I think a great deal more could have been accomplished if there had been a better co-ordination of the forces and agencies which are at work by the various denominations.

There has been, in some cities, too much duplication of effort in the same direction—to many appeals for the same purpose, with the result that for lack of funds some well-established fields of labor have been abandoned.

There should be a better co-ordination of the forces which are laboring for the same purpose, especially along the lines of selecting, preparing and training the best men and women for work among these people.

My own judgment is that the most effective agency for reaching the great masses of these alien people will be through the organization of a number of thoroughly equipped training schools in our larger cities, after the plan of the Gordon Training School in Boston, the Chicago University work among the Scandinavians, the Italian work of the Hamilton Seminary in Brooklyn, and the very credible work in behalf of the Germans at Rochester Seminary, for the selection and training of preachers, workers, and Bible women, from among these alien converts, who can thus easily reach these people through their own consecrated living and their familiarity with their language and social life.

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Who can measure the influence of such missionary efforts, when we realize that in all probability not a single ship has left our shores during the past six months in which nearly a half million souls have returned to Europe, but that carried with it, planted in the minds and hearts of some of these, our alien friends, the seeds of a possible evangelical awakening and regeneration of many of those countries whence they came.

Had we done our full duty, or had even one in ten who have gone back, gone back a saved and sanctified soul, who can measure or sum up what results might have followed?

I sincerely trust that this great opportunity will be availed of without delay.

We have been hearing a great deal during the past year of the Laymen's Missionary Movement, and what it hopes to accomplish, and a great deal of discussion has been given to the plan and scope which this movement should take in our own denomination, in combining our Home Mission enterprises with our pressing Foreign Mission needs.

But I want to emphasize, as one of those identified with this movement from its inception, and who was privileged to visit several of our important mission stations in China and Japan and to attend the great Morrison Missionary Conference at Shanghai, that it is one of the most hopeful features of this great movement that in a sense, as never before, we are beginning to enlist the active sympathy and co-operation of thousands of our laymen, who are beginning to realize not only their duty to these great missionary enterprises of our denomination, but the great opportunity which is being opened up to us as Christian business men to identify ourselves with this great forward movement.

It is not, and should not be a question of methods or of fields of effort, rather should it be, and let us all pray it may be, a movement which has for its great and holy purpose the cultivation, in the broadest and most beneficent sense, of the missionary spirit, of the spirit that animated and fired a Judson, a Boardman, a Clough, and an Ashmore, or a Going, a Backus, a Morehouse, or a Chivers, to consecrate all their gifts to the glory of God and the salvation of their fellowmen.

I feel sure that if any of our laymen who have been giving their years to the acquisition of wealth or power or political preferment had their lives to live over again, they would be glad to invest more liberally in men and institutions which stand for the moral and spiritual uplift of humanity, to the end that when they have passed away, these great missionary and philanthropic enterprises would continue to have the benefit of their influence and financial support in the building up of our Master's Kingdom on earth.—*Baptist Home Missionary Monthly.*

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# Book Notes.

THE FRONTIER, By Ward Platt.

In this latest volume of the Forward Mission Study Courses prepared and published by the Young People's Missionary Movement, we have one of the very best Home Missionary books that has yet been printed. It spends but little time on platitudes or exhortations but is packed full of facts and figures showing the wonderful conditions which exist today in our great western land—our new America. It is not to be supposed that the intelligent man or woman of our day is wholly ignorant of many of the facts recited in this book, but it is evident that the vast majority of our American Christians have been indifferent to the marvellous opportunities presented by this constantly expanding frontier, with its almost incredible wealth, material intellectual and spiritual, which has been and still is calling with insistent demands for the purifying and elevating influences of the gospel of Jesus Christ. This book shows these opportunities, voices these demands and hurls facts and conditions at you with Gatling gun velocity and penetrativeness. Although designed for a text-book and therefore subject to some limitations which would not otherwise have to be observed, it is an intensely interesting volume, and one which no true American, having once begun it, can lay down unfinished. There can be no more attractive or useful schedule prepared this coming winter for a Mission Study Class than one founded on this prize among Home Missionary books—"The Frontier." 12mo. 35c., paper; 50c. cloth. *Young People's Missionary Movement.*

# Received with Thanks.

## RECEIPTS FOR SEPTEMBER, 1908.

### FOREIGN MISSIONS.

#### CHURCHES, ETC.

| | |
|---|---|
| John Weenink | $5 00 |
| Geo. W. Carpenter, Jr. | 20 00 |
| Nassau, N. Y. | 10 00 |
| Flatbush, Brooklyn, N. Y. | 18 20 |
| Sioux Center, Ia., 1st, a member | 20 00 |
| Saddle River, N. J. | 11 75 |
| The Misses Monteath | 25 00 |
| Little Rock, Ia., Salem | 30 00 |
| Montgomery, N. Y. | 12 88 |
| Pella, Ia., 1st | 175 00 |
| Classis of Pella, Mission Fest | 180 13 |
| Belmond, Ia. | 110.00 |
| Westwood, N. J. | 13 09 |
| Nutley, N. J. | 2 50 |
| Passaic, N. J., 1st. | 30 71 |
| Brooklyn, N. Y., 1st, Flatbush | 12 00 |
| Hoboken, N. J., German Evang. | 25 00 |
| Lafayette, Ind. | 10 25 |
| New Paltz, N. Y. | 6 72 |
| Sioux Center, Ia., 1st. | 56 15 |
| Rocky Hill, N. J., 1st. | 26 36 |
| N. Y. City, Colleg. | 313 24 |
| North Marbletown, N. Y. | 6 00 |
| Hopewell, N. Y. | 24 48 |
| Melvin, Ia., Baker | 25 00 |
| Rotterdam Jct., N. Y., 1st. | 13 36 |
| Sully, Ia., Bethany | 20 00 |
| Sioux Falls, S. D., Livingston Meml. | 3 75 |
| Bedminster, N. J. | 106 10 |
| New Brunswick, N. J., 1st | 70 79 |
| New Brunswick, N. J., 2nd | 175 00 |
| St. Johnsville, N. Y. | 4 61 |
| Rev. E. Rothesay Miller | 100 00 |
| Preakness, N. J. | 5 53 |
| Hackensack, N. J. 1st. | 33 20 |
| Sioux Co. Mission Fest. | 561 69 |
| Brunswick, N. Y., Shawangunk Ch. | 5 32 |
| Elsie Manton, dec'd. | 20 00 |
| Piermont, N. Y. | 6 00 |
| Greenleafton, Minn., W. M. S. | 15 00 |
| Zeeland, Mich., "Home Folk Syndicate" | 100 00 |
| Middlebush, N. J. | 26 03 |
| North Yakima, Wash. | 12 36 |
| Gibbsville, Wis., W. M. S. | 80 00 |
| Somerville, N. J., 1st. | 15 54 |
| Metuchen, N. J. | 46 59 |
| Montgomery, N. Y. | 5 00 |
| Stout, Ia. | 55 00 |
| Germantown, N. Y. | 13 70 |
| Accord, N. Y., Rochester Ch. | 6 65 |
| Currytown, N. Y. | 5 24 |
| North Holland, Mich. | 6 57 |
| Fort Sill, Okla., Apache Mission | 6 85 |
| Little Falls, N. J., 2d. | 11 00 |
| Baileyville, Ill., Mission Festival | 120 00 |
| Grand Rapids, Mich., 3rd. | 175 00 |
| Overisel, Mich. | 41 05 |
| Greenbush, Wis. | 6 60 |
| Buffalo Center, Ia. | 35 00 |
| Morrison, Ill., Ebenezer Ch. | 32 84 |
| Somerville, N. J., 2d. | 72 45 |
| Clove Ch., High Falls, N. Y. | 15 60 |
| Accord, N. Y., Rochester Ch. | 13 00 |
| St. Remy, N. Y. | 2 60 |
| Bloomingdale, N. Y. | 5 20 |
| Galesburg, Ia. | 4 61 |
| Aplington, Ia., Monroe Ch. | 25 00 |
| | $3,249 32 |

#### SUNDAY SCHOOLS.

| | |
|---|---|
| Paramus S. S. Missy. Soc. | $ 7 76 |
| Kalamazoo, Mich., 4th | 13 00 |
| St. Johnsville, N. Y. | 7 25 |
| Grand Rapids, Mich., 8th Ch. | 10 00 |
| N. Y. City, Anderson Mem'l. | 1 39 |
| St. Johnsville, N. Y. | 23 00 |
| Metuchen, N. J. | 10 85 |
| Schenectady, N. Y., Bellevue | 5 71 |
| Paterson, N. J., 6th Holl. | 13 00 |
| Orange City, Ia., S. Sch. Amer. Ch. | 18 71 |
| Buffalo Center, Ia. | 10 00 |
| St. Thomas, D. W. I. | 2 00 |
| Brooklyn, N. Y., Bushwick Ave. | 12 12 |
| Westwood, N. J. | 5 38 |
| Paterson, N. J., 1st. | 63 50 |
| | $203 67 |

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YOUNG PEOPLES' SOCIETIES.

| | |
|---|---|
| 1st Jamestown, Mich., "Light Bearer Soc." | $20 00 |
| Brooklyn, N. Y., 12th St. C. E. S. | 9 04 |
| Clymer, N. Y., C. E. S. | 8 00 |
| Pella, Ia., Y. P. S. | 37 50 |
| Philadelphia, Pa., 5th "King's Daughters" | 10 00 |
| Wallkill, N. Y., C. E. S. | 2 50 |
| Cedar Grove, Wis. | 20 00 |
| Warwick, N. Y., C. E. S. | 25 00 |
| N. Y. City, Ch. of Comforter, C. E. S. | 5 00 |
| | $137 04 |

RECAPITULATION.

| | |
|---|---|
| From Churches, etc. | $3,249 32 |
| From Sunday-schools | 203 67 |
| From Y. P. Societies | 137 04 |
| From Woman's Bd. | 167 50 |
| Miscellaneous | 30 98 |
| | $3,788 51 |

GIFTS FOR OBJECTS OUTSIDE THE APPROPRIATIONS.

| | |
|---|---|
| Rev. & Mrs. J. G. Gebhard | $ 5 00 |
| "N. N." Cedar Grove, Wis. | 5 00 |
| 3rd Grand Rapids, Mich., Men's Missy. Soc. | 10 00 |
| A Friend | 1 00 |
| Miss Janet MacNaughton & sister, Albany, N. Y. | 5 00 |
| A Friend, Baldwin, Wis. | 1 00 |
| Louis R. Burkema | 5 00 |
| Albert Voorhorst | 5 00 |
| H. J. Beltman | 2 00 |
| H. Boers | 1 00 |
| Miss Ethel Cutler | 5 00 |
| P. Semelink, of Ch. Vriesland, Mich. | 50 00 |
| J. Townsend Lansing, Esq. | 50 00 |
| 1st Rochester, N. Y., W. M. Soc. | 10 00 |
| John Bingham | 15 00 |
| Oak Harbor, Wash. | 25 00 |
| Rev. J. G. Fagg, D. D. | 25 00 |
| W. H. Farrar, Collections | 128 00 |
| 1st Ch. Grand Rapids, Mich., Ladies' Missy. Soc. | 25 00 |
| Woman's Board | 62 50 |
| | $435 50 |

W. H. VAN STEENBERGH, *Treasurer.*
25 East 22nd St., N. Y. City.

**THE ARABIAN MISSION.**

| | |
|---|---|
| New Hurley, N. Y. | $14 00 |
| Sioux Center, Ia., 1st, a member | 20 00 |
| Kalamazoo, Mich., 4th S. Sch. | 13 00 |
| Grand Rapids, Mich., 3d, Men's Miss. Soc. | 10 00 |
| Portage, Mich. | 3 94 |
| Classis of Pella, Mission Fest | 36 04 |
| Kingston, N. Y., Ch. of Comforter | 3 71 |
| Belmond, Ia. | 30 00 |
| Alto, Wis. | 175 00 |
| Melvin, Ia., Baker | 7 00 |
| Goodland, Ind. | 1 77 |
| Schenectady, N. Y., Bellevue S. Sch. | 6 36 |
| Nassau, N. Y. | 4 55 |
| Brunswick, N. Y., Shawangunk Ch. | 3 05 |
| Albany & vicinity, Ministers' Ass'n | 6 00 |
| "A Friend", South Dennis, Mass. | 5 00 |
| Germantown, N. Y. | 10 60 |
| Accord, N. Y., Rochester | 5 20 |
| N.Y. City, Knox Meml. S. Sch. | 58 00 |
| Chicago, Ill., Norwood Park, C. E. S. | 4 00 |
| Newark, N. J., Christ Ch. | 6 15 |
| Buffalo Center, Ia., S. Sch. | 5 65 |
| Morrison, Ill., Ebenezer Ch. | 11 06 |
| Miss M. L. B. Hasbrouck | 5 00 |
| Dr. J. G. Gebhard | 2 50 |
| Newark, N. J., N. Y. Ave., C. E. S. | 3 00 |
| Chatham, N. Y., S. S. | 25 00 |
| Aplington, Ia., Monroe Ch. | 5 00 |
| | $480 58 |

W. H. VAN STEENBERGH, *Treasurer.*
25 East 22nd St., N. Y. City.

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**DOMESTIC MISSIONS.**

| | |
|---|---|
| Hudson, N. Y., 1st | $11 94 |
| Grand Rapids, Mich., 4th S. S. | 13 00 |
| St. Johnsville, N. Y., S. S. | 7 25 |
| Saddle River, N. Y. | 7 56 |
| Little Rock, Ia., Salem Ch. | 30 00 |
| Jamestown, Mich., 1st Light Bearer Soc. | 20 00 |
| Belmond, Ia. | 100 00 |
| Anderson Mem'l, N. Y. City, S. S. | 1 39 |
| Paterson, N. J., 6th Holland, Rhode & Timotheus Soc's | 8 27 |
| Mission Fest, Classis of Pella | 144 10 |
| Alto, Wis. | 59 57 |
| Hoboken, N. J., Ger. Evan. S. S. | 25 00 |
| Randolph Center, Wis. | 29 00 |
| Springfield, S. D., Immanuel Ch. | 20 00 |
| Orange City, Ia., 1st. | 56 10 |
| Syracuse, N. Y., 2nd S. S. | 4 86 |
| Milwaukee, Wis., 1st. | 44 85 |
| Oradell, N. J. | 6 33 |
| Sioux Center, Ia., 1st | 56 15 |
| Lafayette, Ind., 1st. | 13 00 |
| Twin Lakes, Mich., S. S. | 10 00 |
| New York City, N. Y., Collegiate | 314 33 |
| Alton, Ia. | 36 13 |
| Paterson, N. J., 6th Holl., "Dorkas Soc." | 25 80 |
| Melvin, Ia., Baker Ch. | 18 00 |
| Sioux Falls, S. D., Livingston Mem'l. | 3 80 |
| Sheldon, Ia. | 6 93 |
| Roseland, Minn. | 13 50 |
| Grand Haven, Mich., 1st. | 62 87 |
| Stone Arabia, N. Y. | 6 12 |
| Ephratah, N. Y. | 5 00 |
| Princetown, N. Y. | 5 00 |
| Piermont, N. Y., S. S. | 10 00 |
| Metuchen, N. J., S. S. | 10 85 |
| Litchville, N. D., S. S. | 8 17 |
| Bellevue, Schenectady, S. S. | 6 43 |
| Shawangunk, N. Y. | 19 00 |
| Mission Fest, Classis Iowa | 561 69 |
| Grand Rapids, Mich., 4th Ch. | 9 50 |
| Middlebush, N. J. | 26 03 |
| Bethel, Grand Rapids, Mich. | 7 65 |
| Rotterdam, Kans. | 9 00 |
| Accord, N. Y., Rochester | 3 00 |
| Kalamazoo, Mich., 2nd, S. S. | 10 00 |
| Paterson, N. J., 6th Holland, S. S. | 13 00 |
| New Hyde Park, N. J. | 5 00 |
| Stout, Ia. | 120 00 |
| Spring Creek, Minn. | 4 01 |
| Bethlehem, Granville, Ia. | 12 10 |
| Germantown, N. Y. | 8 47 |
| Knox Mem'l, N. Y. City, S. S. | 75 72 |
| Orange City, Ia., Amer. S. S. | 15 00 |
| Barren Island Miss., Brooklyn, N. Y. | 20 00 |
| Paterson, N. J., 2nd, S. S. | 4 25 |
| Little Falls, N. J., 2d. | 10 00 |
| Baileyville, Ill., Mission Fest. | 125 00 |
| Chatham, N. Y. | 27 00 |
| Grand Rapids, Mich., 6th. | 7 12 |
| Buffalo Center, Ia. | 40 00 |
| Newtown, L. I., German Ch. | 10 00 |
| Westwood, N. J., S. S. | 9 80 |
| Brooklyn, N. Y., Bushwick Ave., S. S. | 12 12 |
| St. Thomas, D. W. I., S. S. | 2 00 |
| High Bridge, N. J., S. S. | 9 65 |
| Aplington, Ia., Monroe Ch. | 15 00 |
| Galesburg, Ia. | 9 20 |
| Monroe, Ia. | 4 47 |
| Spring Lake, Mich. | 21 82 |
| Spring Lake, Mich., Y. L. Soc. | 4 00 |
| Cleveland, Ohio, 2nd. | 14 00 |
| Flatbush, Ulster Co., N. Y. | 3 50 |
| Total | $2,464 40 |

CHURCH BUILDING FUND.

| | |
|---|---|
| Portage, Mich. | $ 3 49 |
| Belmond, Ia., on repayment of mtg. | 35 00 |

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| | |
|---|---|
| Little Rock, Ia., Salem Ch. | 30 00 |
| Paterson, N. J., 6th Holl., "Dorkas Soc. | 9 16 |
| Melvin, Ia., Baker Ch. | 14 00 |
| Jersey City, N. J., Bergen Ch. | 12 18 |
| Southaven, Mich., on account of mtg. | 10 10 |
| Shawangunk, N. Y. | 2 20 |
| Boyden, Ia. | 22 19 |
| Grand Rapids, Mich., Bethel. | 3 02 |
| Accord, N. Y., Rochester Ch. | 5 94 |
| Catskill, N. Y. | 50 66 |
| Germantown, N. Y. | 9 18 |
| West Hurley, N. Y. | 2 50 |
| Stout, Ia. | 30 00 |
| Pennsylvania Lane, Ill. | 9 50 |
| Jersey City, N. J., Bergen Ch. | 18 31 |
| Claverack, N. Y. | 7 66 |
| Spotswood, N. J., on account of mtg. | 18 00 |
| Filmore, Mich., Ebenezer | 4 70 |
| Baileyville, Ill., S. S. | 10 00 |
| Buffalo Center, Ia. | 8 00 |
| Jamaica, N. Y., 1st. | 63 50 |
| Marion, N. Y. | 12 65 |
| Spring Lake, Mich. | 12 85 |
| Aplington, Ia., Monroe Ch. | 5 00 |
| Total | $509 79 |

C. E. SOCIETIES FOR C. E. CHURCHES.

| | |
|---|---|
| Brooklyn, N. Y., 12th St. | $ 9 05 |
| Clymer, N. Y. | 8 00 |
| Wallkill, N. Y. | 2 50 |
| Cedar Grove, Wis. | 20 00 |
| East Greenbush, N. Y. | 10 00 |
| Newark, N. J., N. Y. Ave. | 3 00 |
| Church of the Comforter, N. Y., Y. P. Soc. | 5 00 |
| Spring Lake, Mich. | 5 00 |
| Total | $62 55 |

RECAPITULATION.

| | |
|---|---|
| Domestic Missions. | $2.464 40 |
| Church B'lding Fund. | 509 79 |
| C. E. Societies | 62 55 |
| Total | $3,036 74 |

WM. T. DEMAREST, *Treasurer*
25 East 22nd St., N. Y. City.

## WOMEN'S EXECUTIVE COMMITTEE, DOMESTIC MISSIONS.

GENERAL FUND.

| | |
|---|---|
| Hospers, Ia., Y. L. M. B. | $32 00 |
| Otley, Ia. | 10 00 |
| Hackensack, N. J., 1st | 20 85 |
| Bloomington, N. Y. | 5 00 |
| Grand Rapids, Mich., 8th | 10 00 |
| Tappan, N. Y. | 7 00 |
| New Era, Mich. | 25 00 |
| De Motte, Ind. | 6 70 |
| Cawker City, Kansas, Jr. Catechumens | 4 50 |
| Hagaman, N. Y. | 13 50 |
| Forest Grove, Mich. | 12 00 |
| Chancellor, So. Dak. | 30 00 |
| Fishkill-on-Hudson, N. Y. | 10 00 |
| Saugerties, Flatbush, N. Y. | 6 00 |
| Newark, N. J., Trinity | 10 00 |
| Buffalo Center, Ia. | 8 00 |
| Missy. Union Classis of Rochester. | 10 00 |
| | $220 55 |

STUDENT FUND.

| | |
|---|---|
| Westwood, N. J. | $ 5 00 |
| Niskayuna, N. Y. | 5 00 |
| | $10 00 |

KENTUCKY FUND.

| | |
|---|---|
| Franklin Park, N. J. | $10 00 |
| Leighton, Ia. | 10 00 |
| Mr G. H. Wormhoudt | 1 00 |
| Westfield, No. Dak. | 10 00 |
| Bloomington, N. Y. | 5 00 |
| Woodbourne, N. Y., S. S. No. 14. | 5 00 |
| Yonkers, N. Y., Park Hill S. S. | 10 00 |
| Schodack Landing, N. Y., S. S. | 5 00 |
| North Branch, N. J., Jr. C. E. | 15 00 |
| Grand Rapids, Mich., 1st. | 12 50 |
| Tarrytown, N. Y., 2d. | 18 00 |
| Holland, Neb., Y. L. Soc. | 5 00 |
| Mrs. G. S. Baron | 10 00 |
| | $116 50 |

INDIAN FUND.

| | |
|---|---|
| Silver Creek, Minn. | $12 00 |
| Hull, Ia., 1st. | 209 25 |
| Union S. S. of Silver Bay & Sabbath Day Point, N. Y. | 1 50 |
| Alto, Wis., "one member." | 2 00 |
| Gibbsville, Wis., Y. L. Soc. | 13 37 |
| Greenwich, N. Y., C. E. | 5 00 |
| Newkirk, Ia. | 10 00 |
| Alton, Ia. | 10 00 |
| Greenleafton, Minn. | 41 65 |
| Preston, Minn., Y. L. M. B. | 25 00 |
| Sheldon, Ia. | 7 00 |
| Westfield, No. Dak. | 15 00 |
| Muscatine, Ia. | 15 00 |
| Nelly Allen Roe Memorial | 30 00 |
| Apache Mission, C. E. | 1 50 |
| Sully, Ia., 1st. | 10 15 |
| Norwood Park, Ill., C. E. | 6 00 |
| Unionville, N. Y., C. E. | 2 00 |
| Chicago-Roseland, 1st, S. S., Class 50. | 15 00 |
| Grand Rapids, Mich., 1st. | 12 50 |
| Holland, Neb., Y. L. Soc. | 10 00 |
| Lenox Avenue, Coll. | 200 00 |
| | $654 17 |

SUMMARY.

| | |
|---|---|
| General Fund | $220 55 |
| Student Fund | 10 00 |
| Kentucky Mt. Fund. | 116 50 |
| Indian Fund. | 654 17 |
| | $1,001 22 |

MRS. KENNETH G. WHITE, *Treasurer.*
25 East 22nd St., N. Y. City.

## BOARD OF EDUCATION.

NEW YORK.

| | |
|---|---|
| Auriesville | $ 6 70 |
| Leeds | 14 14 |
| Northumberland | 20 00 |
| Walden | 11 34 |
| Shawangunk | 7 92 |

NEW JERSEY.

| | |
|---|---|
| 1st New Brunswick. | $ 9 20 |
| Middlebush | 7 65 |
| Christ, Newark | 1 24 |
| Cent. Av., Jersey City | 15 00 |
| Hyde Park | 4 80 |

MICHIGAN.

| | |
|---|---|
| Portage | $ 2 68 |
| Hamilton | 8 45 |
| 2nd, Gd. Rapids | 20 14 |
| 9th. Gd. Rapids | 4 26 |
| Bethel, Gd. Rapids. | 3 12 |
| 2nd Muskegon | 10 00 |

IOWA.

| | |
|---|---|
| Belmond | 25 00 |
| Baker, | 4 00 |
| Buffalo Center | 5 00 |

OTHER STATES.

| | |
|---|---|
| Oostburg, Wis. | $10 84 |
| Hingham, Wis. | 10 20 |
| Lansing, Ill. | 20 00 |
| Ebenezer, Ill. | 10 14 |
| 1st, Cleveland, O. | 4 39 |
| Bethel, Leota, Minn. | 6 75 |
| Goodland, Ind. | 2 00 |
| Total | $244 96 |

FOR CORDELL ACADEMY.

| | |
|---|---|
| S. S. Bellevue, Schdy., N. Y. | $ 5 61 |
| S. S. 2nd Zeeland, Mich. | 5 00 |
| S. S. Greenville, N. Y. | 1 00 |
| S. S. Knox Mem'l, N. Y. | 10 00 |
| S. S. Pt. Jervis, N. Y. | 10 00 |
| S. S. 2d, Tarrytown, N. Y. | 5 00 |
| S. S. East Overisel, Mich. | 8 00 |
| S. S. Queens, N. Y. | 4 00 |
| S. S. Hospers, Ia. | 5 00 |
| S. S. W. Coxsackie, N. Y. | 2 87 |
| S. S. 2nd Muskegon, Mich. | 5 00 |
| S. S. 1st Bethlehem, N. Y. | 3 00 |
| Total | $64 48 |

JOHN F. BERRY, *Treasurer.*
25 E. 22nd St., N. Y. City.

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# THE MISSION FIELD.

VOL. XXI. DECEMBER, 1908. No. 8.

## Items of Interest from the Reformed Church.

The schedule of Foreign Missions **APPROPRIATIONS** for the calendar year 1909 is as follows:

For the Amoy Mission, $27,432.90; for the Arcot Mission, $51,-116.83; for the North Japan Mission, $24,975; for the South Japan Mission, $21,274.85; for contingencies, $10,000; for home expenses, $15,892.72; making a total of $150,692.30. These grant to the various Missions, substantially, the full amounts of the estimates furnished by them for the work of the year.

Requests from our Foreign Missions for **REINFORCEMENTS** have been received by the Board amounting in all to fourteen married men, (ordained men, physicians, educationists, and others) and ten single ladies, and at the last meeting of the Board it was resolved that "the Board has received with full sympathy the requests of the Missions for additional workers, and recognizes the real need which has prompted these requests, and authorizes the Executive Committee to prosecute the task of securing the men and women and the income needed for their support."

The following Minute in regard to **REV. DONALD SAGE MACKAY** was presented and adopted by a rising vote:

The Board of Foreign Missions of the Reformed Church desires to express its deep sense of loss in the early and sudden departure of the Rev. Donald Sage MacKay, D. D., LL.D. He was a member of the Board and of its Executive Committee. He was an ardent advocate of world-evangelization in both his charges in our denomination, the North Reformed Church of Newark and the Collegiate Church of St. Nicholas. In consequence the contributions to this cause in both these parishes were greatly increased. Not only by enthusiastic public utterance but by private personal effort did he

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seek to interest others in it. We assure his bereaved wife and family of our profound sympathy in the sore loss they have sustained and invoke the healing, comforting grace of God upon them.

Several of our missionaries have lately **SAILED** for their respective posts as follows:

Nov. 3.—Rev. J. S. Moerdyk, Rev. J. G. Penning, Miss Thyra H. Josselyn, M. D., all for Arabian Mission.

Nov. 7.—Mrs. John Scudder, Miss Ida S. Scudder, M. D., Miss Margaret N. Levick, M. D., all for the Arcot Mission, accompanied by Miss Gertrude Dodd, Treasurer of Woman's Board who, together with Miss Katharine Van Nest, will spend some time in India.

Nov. 21.—Mr. and Mrs. W. H. Farrar, with their children, Miss Annie E. Hancock, Miss Delia M. Houghton, all for Arcot Mission. Miss Houghton, a trained nurse, for the Mary Taber Schell Hospital.

On Sunday, October 18, 1908, Mr. N. John Kay was **ORDAINED** and **INSTALLED** as pastor of the Church at Chittoor, India; and on the 11th of the same month, Mr. Lazarus Marian was ordained and installed as pastor of the Madanapalle Church. On the same date and at the same place the new and beautiful Jacob Chamberlain Memorial Church was **DEDICATED**, a more detailed account of which will be soon given to our readers.

Rev. L. B. Chamberlain recently wrote:

We have been having **ANOTHER VERY DRY TIME**, and crops that survived the former, are now lost. Clouds hang about and we pray and look for rain. The help we have been enabled to give our Christians has been most opportune. Fortunately other parts of the Mission are not so badly off, though there is scarcity in some parts. The Northeast, or chief Monsoon is due, and, if it brings good rains serious consequences will be averted.

An English Revenue Official who is deputed to special work in the resettlement of tax rates in this District, told me last week that his investigations led him to the conclusion that the subsoil water which supplies wells had sunk twenty feet in the past fifteen years, owing to the long series of deficient monsoons. This is the very conclusion my experience gives.

On October 22nd, Dr. J. H. Wyckoff wrote: "**THE NORTHEAST MONSOON HAS BROKEN** and we are prevented from taking our tour to the villages today as planned."

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Mention was made some months ago of two new missions which were projected in the city of **KALAMAZOO, MICHIGAN.** A leader in their planning was the Rev. G. Watermuelder, who has since had to resign his charge of the Second Church, Kalamazoo, because of his health. The burden was taken up by the Rev. G. Kooiker, pastor of Bethany Church, with the assistance of the Second Church consistory and the co-operation of the Board of Domestic Missions, and the first of the two mission churches has been built and is now ready to be opened.

On another page something is said about the contributions to the Board of Domestic Missions for the six months ending October 31, 1908. A slight advance over last year is indicated, but no such advance as could be designated a demand throughout our churches for real, aggressive domestic missionary work. Our Reformed Church has a **REAL RESPONSIBILITY** in America. Here is the self-question for every member of every one of our churches: "Am I doing, for the evangelization of the Home-land, all that God has made it possible for me to do?" The members of the Board of Domestic Missions, as well as its officers, are the servants of the people of the churches. What are your commands? Shall we go forward?

The Home Missions Council, of which our Board of Domestic Missions is a part, is arranging a **PUBLICITY CAMPAIGN** for the early months of 1909. There will be two series of meetings, the first to reach the principal cities of the East, and the second those of the Middle West. Places to be visited by the Council's speakers include Hartford, Brooklyn, Pittsburg, Atlanta, Buffalo, Cleveland, Baltimore, Cincinnati, Nashville, St. Louis, Kansas City, Omaha, Minneapolis and Chicago. The Rev. William Walton Clark, formerly Field Secretary of our Board, has been appointed Executive Secretary of the Home Missions Council, to serve as such before and during the Publicity Campaign. The Rev. Dr. James I. Vance, a member of our Domestic Board, is to be one of the speakers of the Campaign.

A new enterprise has been started at **BEVERLY, MICHIGAN,** a suburb of Grand Rapids. A lot has there been given for a Reformed Church, and the support of a mission, already in promising condition, has been assumed by the Fifth Grand Rapids Church, of which the Rev. Benjamin Hoffman is pastor.

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## Facts Worth Knowing.

Under this heading will be noticed from month to month facts and items of present day interest in the missionary world. Brief original contributions to these pages from our readers will be thankfully received and used.—Ed.

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The recent General Conference of the Methodist Church strongly endorsed the Laymen's Movement and provided for its organization throughout the denomination. It also recommended the addition of one million dollars each year for the next four years, to the foreign missionary offerings of the Methodist Church. This would make their gifts $3,000,000 in 1909, $4,000,000 in 1910, $5,000,000 in 1911 and $6,000,000 in 1912. As the Southern Methodist Church has recently decided to undertake to raise $3,000,000 a year for this purpose, it would appear probable that within the next few years, the Methodist Churches, North and South, will be contributing more to missions than all the churches of the United States combined are now giving. With similar increases being considered by all the progressive denominations in America, there are multiplying evidences that the Church of Christ is soon to undertake, in a serious way, its great task of making Christ known to the entire human race.

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There are in the United States 170,028 Protestant Sunday-schools with 1,594,674 officers and teachers and 13,515,498 scholars. Of this large number, however, but a small proportion are reached as they should be by influences resulting in their personal conversion. One authority says: "Forty-six associations report 903,028 conversions and additions to the churches during a three year period. Over 2,000 Sunday-schools in one denomination ran a whole year without a conversion in them." This means that out of about 14,000,000 scholars in all our Sunday-schools only about 2,668,000 would be converted within the eight year period which is the average length of a scholar's Sunday-school life, or in other words that out of these 14,000,000 over 11,000,000 would pass through the Sunday-school without experiencing conversion or permanent spiritual influence. The seriousness of such a statement is beyond expression.

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Of the 26,672 crimes committed in Massachusetts during the year 1895, 22,514 were committed by criminals who had been led to their criminal condition by their intemperate habits. Of these, 21,873 confessed to having been under the influence of liquor when their crimes were committed.

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# Foreign Missions

## RECEIPTS OF THE BOARD OF FOREIGN MISSIONS, R. C. A.

### FOR THE MONTH OF OCTOBER.

| | Churches | S. Schools. | Y. P. S. | Woman's Board | Miscellaneous. | Total |
|---|---|---|---|---|---|---|
| 1907 | $2,344.92 | $451.26 | $244.07 | $1,390.62 | $1,119.50 | $5,550.37 |
| 1908 | 3,242.85 | 340.90 | 219.12 | 3,814.05 | 261.28 | 7,878.20 |
| Gain | $897.93 | | | $2,423.43 | | $2,327.83 |
| Loss | | $110.36 | $24.95 | | $858.22 | |

### FROM MAY 1 TO OCTOBER 31.

| 6 Mos. | Churches | S. Schools. | Y. P. S. | Woman's Board | Miscellaneous. | Total |
|---|---|---|---|---|---|---|
| 1907 | $15,612.00 | $2,050.17 | $949.21 | $6,244.42 | $2,289.42 | $27,145.22 |
| 1908 | 16,804.89 | 2,511.08 | 954.29 | 7,691.21 | 2,168.76 | 30,130.23 |
| Gain | $1,192.89 | 460.91 | $5.08 | $1,446.79 | | $2,985.01 |
| Loss | | | | | $120.66 | |

The figures presented in the above table show gratifying gains both for the month of October and the six months ending October 31. They do not tell the whole story, however. The amount of legacies received in 1908 during the six months exceed those of 1907 for the same period by $1,945.63, making a total gain in resources for the regular work to October 31, of $4,930.64.

The total receipts for the regular work of the Board are $33,589.30. To these should be added $8,457.81 received by the Arabian Mission during the six months,—making a grand total of $42,046.11.

The six months already gone are, as is well known, the most barren of the whole year. In the six months from Nov. 1, 1908, to April 30, 1909, it will be necessary to raise $182,954, if the $225,000 of the Forward Movement is to be secured. It is manifest that this will require great and unremitting effort, large liberality and unceasing prayer.

HENRY N. COBB, *Cor. Sec.*

## TO WHOM TO WRITE ON FOREIGN MISSION TOPICS.

All correspondence relating to missionary addresses by returned missionaries or the Field Secretary, should be addressed to the Rev. S. M. Zwemer, D. D.

All contributions should be sent to the "Board of Foreign Missions" or the "Arabian Mission," and all drafts, post office money

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orders, etc. should be drawn to the order either of the "Board of Foreign Missions," or the "Arabian Mission" respectively, and not to any individual.

All requests for literature, lantern slides, missionary boxes, etc., should be addressed to the Board of Foreign Missions.

All applications for information in regard to the work of the Board, or for missionary appointment, should be addressed to the Corresponding Secretary.

The address of all the above is 25 East 22d Street, New York.

*Cor. Sec.*

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## OUR LAYMEN'S CONFERENCE.

A Conference of the Laymen of the Reformed Church will be held on Thursday, January 28, 1909, under the auspices of our Boards of Foreign and of Domestic Missions in the Collegiate Church of St. Nicholas, New York. Two sessions, afternoon and evening, will be held, between which a dinner will be enjoyed by all the delegates. These delegates will be drawn from the territory of the Particular Synods of New York, New Brunswick and Albany and will be limited in number to 1,200 men who will each be expected to pay a registration fee of $1.00 which will include admission to the dinner. A strong program will be provided, the details of which will be published later in our Church papers. The secretary and treasurer of the Joint Committee is Mr. H. A. Kinports to whom all correspondence in reference to the Conference should be directed at 25 East 22nd Street, New York.

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## A MEMORIAL SERVICE FOR DR. CHAMBERLAIN.

A Memorial Service under the auspices of the Arcot Mission was held for Dr. Jacob Chamberlain at Katpadi on the 6th August. A large number of Pastors, Catechists, Teachers, and others, assembled together with nearly all the members of the Mission. Rev. E. C. Scudder, M. A., presided and opened the exercises with appropriate remarks. The Scriptures were read by Rev. Dr. L. R. Scudder, and prayer was offered by Rev. J. A. Beattie. After the singing of one of Dr. Chamberlain's favorite Telugu hymns, Rev. Joseph John spoke in Telugu, bearing affectionate testimony to the devoted Missionary's love for his work. A beautiful quartette was then rendered by the Ranipet Missionaries, after which Rev. Benjamin Thomas paid a fine tribute in Tamil to Dr. Chamberlain.

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giving several striking incidents illustrating his career as a missionary among the Arcot people. Dr. Wyckoff, who spoke in English, referred to Dr. Chamberlain's largeness of heart, largeness of vision, and largeness of activity, as he had been personally known to him for a period of thirty years. The interesting exercises were brought to a close with the familiar hymn "Jerusalem the Golden," and benediction by Dr. Jared W. Scudder.

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## FIRST QUARTERLY REPORT.

By Joseph John, *Evangelist.*

(*Concluded.*)

### SECOND TOUR.

Again beginning from the 15th May I made another twenty days' preaching tour with five brethren on the northeastern side. One night after our day's work, we took our rest in one of the streets. The people of the street did not leave us to sleep but asked us to tell about Christianity.

David Narayana and myself went to a village called Gandlapalle near Bakerapett. The people, leaving their work, came to us and listened to our preaching very gladly. After a long talk with them they admitted that Christ is the only Savior and the gods they worship are false. They asked us how to worship the Lord Jesus. They were much pleased with Gospel teachings. There are children of God that believe in Christ among them, I think. The fear of the world keeps them away from the Kingdom of God. We visited a low-caste village near Bakerapett many times and urged them to believe in Christ. After hearing of the love of Christ many of them showed a desire to accept Him as their Savior, but none of them were bold enough to come forward and profess Christianity. We answered their questions and cleared their doubts. Still they have some fear for their relatives. They say that their relatives may cast them away and refuse to intermarry with them. It will be better if the whole community profess this religion. I have much hope about them and remember them before the mercy seat so that the Lord may give them sufficient boldness to overlook the worldly matters and to hold fast the spiritual matters.

While we were preaching to these people a man of Madicheruvu heard very attentively and requested us to go to his village and to preach about this Savior to his people. We promised him that

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we will do so. We moved to Chittacherla where a respectable man named Timma Raddi of Nayanavari Caste gave us place in his house and followed us wherever we went to preach.

On the 30th May we went to Madicheruvu preaching through Chinthagunta Naraboiu and Udayamanickam and surroundings. As it was very difficult to cross the Ghauts we untied the bullocks and dragged the cart through the rough road ourselves. We were very glad to find, after passing through the difficult road, a group of villages surrounded by thick forest and hills. We stayed under a tree near Bodemvandlapalle where people, about sixty in number, met to hear our preaching. We preached to them by turn until the evening.

When we went to the village we met a rich ryot called Boomi Reddy whose household itself formed a village. He did not care for the preaching. He did not give his ears to our word. We returned with sorrow remembering our Lord's precious word about the rich in Luke 18:24, "How hardly shall they that have riches enter into the Kingdom of God."

The words we spoke to him worked in him. He sent his servant next morning and asked us to come and dine in his house and to preach the Gospel to his people. We went to his house accordingly and preached about Christ who made Himself poor to make us rich. There were about ninety persons in his house.

We found Thoty Venkatigadu and preached to his people. They have a desire to profess Christianity but they fear that the ryots may ill treat them. They asked us to open a school first in the village and send a teacher so that they may be taught and encouraged by the Christian teacher. I told them unless they gave a written promise that they will be Christian we cannot recommend the opening of a school. Still they requested us to come often and teach about Christ to them. We returned to our headquarters on the third June.

### THIRD TOUR.

I took my third preaching tour again on the 15th June with four brethren on the northwestern side. Starting from Kalikiri we went as far as Roychoty boundary, visiting and preaching in many villages through Mahal, Gundloor, Kalakada and Sorakayalapet. People in this side are very careless about religion. They have no feeling about their sin. There were few men that cared to hear about God and His message. Although we met some men who dis-

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turbed our work yet we were able by His grace, to overcome such men by our prayers and kind and loving words.

I am glad to report that Mr. Jenkins and Sub-Collector (Lieut-Governor) of the District (State) met us on his way to Piler from Rayachotty under a tree near Kalkada, stopped his carriage for some time, talked to me about our work and went away with much gladness.

We went to a village called Gooddaivandlapalle which is about four miles from Kalakada. People of the village also came to us under a tree and heard about Christ our Savior. They told us about sixteen years ago they heard this Neethy (Gospel) through two preachers.

One young man of Kamma Caste (farmer) named Siddappah came to me privately and told me that he believes in Christ the only Savior. When I told him some verses from the Scripture he said that he knows them. When I asked him how he knew them he said that some years ago, a shepherd boy went to the well by the roadside for drinking water and found a small book on the bank. As he could not read he brought this book and gave it to Siddappah as he is the only one in that village that can read. Siddappah after reading the book told the contents to his parents, brothers and sisters. They all admitted that this is true. Since that time they did not like to worship idols. The title of the book is Kulacharapariksha (Caste examined).

The people of the village are against them because they do not worship idols. His mother accepts all Christian truths. His father fears for the Caste and surroundings. Siddappah asked me how to pray to Jesus. I taught him a prayer. When we were praying under the tree he ran to us and listened attentively bowing his head down. When we left the village and reached the road, he, seeing us from a distance, ran to us leaving his bullocks, to say goodbye to us. He asked me very much to come to him very often and to bring him a Bible when I go to him next time. Siddappah is a Christian at heart. May the Lord who knows the anxiety of the heart improve the faith and love of Siddappah and bless him with such a boldness to confess Christ before all.

I have written here only a few interesting events that took place in our touring. The difficulties which we had to endure were not few. In many places we were forbidden to touch the water because of Caste. Water is also scarce owing to lack of rain. In many places we were without shelter and lay down for rest under trees and in streets. I do not like to report about these things minutely. He that promised is faithful.

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SYNOD OF SOUTH INDIA, 1903

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## THE SYNOD OF SOUTH INDIA.

The union between the Presbyterian and Congregational churches in South India was consummated recently in Madras. The Madras mission of the United Free Church of Scotland and the Arcot mission of the Reformed Church in America several years ago consolidated their forces as the South India Synod of the Independent Presbyterian Church of India. This synod has now been released from its allegiance to the General Assembly in order that its members may enter into a larger union with the Madura and Jaffna (Ceylon) missions of the American Board and the Travancore mission of the London Missionary Society. Under the name of the South India United Church, this new body has therefore some twenty-two thousand members, representing one hundred and forty thousand adherents. Its policy is a combination of that of both the Presbyterians and Congregationalists. Local churches may manage their own affairs, with prudential committees or sessions of elders, as they may prefer. The Confession of Faith is brief, but strictly trinitarian in character.

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## A GREAT SUNDAY IN MADANAPALLE.

By J. H. Wyckoff, D. D.

A series of meetings at Madanapalle took place in October which were in every way interesting and inspiring. They opened on Friday the 9th with a special Mission meeting, when a few matters of importance were taken up. On Saturday the guests arrived, and we had the pleasure of having with us Revs. F. Marler, S. Nicholson, H. Hickley and Mr. J. P. Cotelingam of the London Mission and Rev. E. S. Carr of the Church Mission, Tinnevelly. Three of the London Missionaries present belong to the Telugu Mission of that Board, and all are now associated with us in the South India United Church. It is proposed to separate the congregations on the Telugu Plateau of our Mission, from the Arcot Presbytery (Council) and unite them with the Telugu London Mission Churches to form a new Council. Hence the special significance of the presence of the London Mission brethren who were made corresponding members of the Arcot Council which opened in the afternoon of the 10th.

Our Telugu people have always been at a disadvantage in the Arcot Presbytery, where the preponderating element is Tamil, and it will tend greatly to strength and efficiency if a purely Telugu Council can be organized. Mr. J. P. Cotelingam is an Indian Chris-

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tian of whom we are all proud. He is Vice-President of the General Assembly, and a man of marked ability and influence as well as a strong Christian character. It was a great pleasure to have him in our midst. He was brought up in the London Mission, and has for years been principal of the Wardlaw College, Bellary. Rev. E. S. Carr is the chairman of the District Church Council, Tinnevelly, and has done much to develop the Tinnevelly Church on lines of self-support and self-government. He has a broad catholic spirit, and is a missionary greatly beloved. He was present at our Council meeting, and explained the Tinnevelly system of Church Councils, which we are desirous of introducing, with some modifications, into our Arcot Mission.

At the first session of the Arcot Council on Saturday the 10th, Mr. Lazarus Marian was examined for ordination, and arrangements were made for his installation as pastor of the Madanapalle Church in place of Pastor Joseph John, who has taken up special evangelistic work at Piler. Mr. Lazarus has for years been located at Punganur, where he proved himself a very successful Christian worker, winning the esteem of all classes. The Madanapalle Church has been divided by the Council into two churches, the village congregations forming one church under the pastorate of Rev. J. M. Sundaram, the Madanapalle and Punganur town congregations remaining to form the Madanapalle Church. Thus Rev. Lazarus Marian, although taking up his residence at Madanapalle, will also be pastor of the congregation at Punganur.

Friday evening a unique memorial meeting in honor of Dr. Jacob Chamberlain was held under the auspices of the citizens of Madanapalle. The chair was taken by R. D. Jenkins, Esq., sub-collector, and addresses made by representatives of the Hindu, Mohammedan and Christian communities, and by Dr. L. R. Scudder on behalf of the Mission. Reference was made to Dr. Chamberlain's eminent services as a missionary physician and as a public spirited citizen, and earnest testimony was given to his noble, disinterested character. On Sunday morning the Jacob Chamberlain Memorial Church was dedicated. It is a noble structure, beautifully designed, and worthy of the honored missionary whose name it bears. Great credit is due to Rev. and Mrs. L. B. Chamberlain for the labor and time they have given to secure the funds and bring to completion the handsome edifice of which they and all who have contributed may well be proud. The church was well filled with town and village Christians, a place being reserved for Hindu and Mohammedan gentlemen of prominence, who desired to attend. Rev. F. L.

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Marler of the London Mission preached an eloquent sermon on the occasion in Telugu.

After the dedication service, the ordination of candidate Lazarus Marian and his installation as pastor of the Madanapalle Church took place, in which all the members of the Council and the visiting ministers took part. Twelve Indian ministers and ten missionaries united in the laying on of hands. At 3.30 in the afternoon the Lord's Supper was administered, preceded by the sacrament of baptism. In the evening Rev. E. S. Carr conducted service for the English residents and others who were pleased to attend. It was a great Sunday for Madanapalle, and the interesting and solemn services cannot but long linger in the memories of those whose privilege it was to be present. Monday morning was devoted to the business sessions of the Council, when among other items of interest the Council instituted a new departure in the nomination of Rev. Simeon Cornelius, pastor of Vellore Church, as Stated Clerk, with the understanding that his election to that office will follow after one year. Since the formation of the Arcot Classis in 1854 the clerkship has been held by a Missionary. It is hoped that from next year the office will in future be filled by an Indian. In the afternoon a historical meeting was held in the church when the history of the enterprise was read and the names of the contributors announced, followed by a reception in the church compound given by the native Christians to the visitors. In the evening at 6, Mr. V. P. Adiseshiah, the Brahmin convert whose case excited so much commotion in Madanapalle a few years ago, delivered an English lecture to educate Hindus, using the opportunity to give his testimony for Christ in the town where he suffered such severe persecutions.

On Tuesday a large company went over to Punganur to formally thank the Rajah for the gift of a building site to the Mission for the Rev. H. J. Scudder's residence. We were all delighted with the site which is the finest of any missionary residence in the Mission. We were also glad to see the work on the new bungalow progressing so fast, notwithstanding the difficulties that confront the builder in India. We found Mr. and Mrs. Scudder and their children happy and well, rejoicing in the hope of soon having a new, clean, commodious house in which to dwell.

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## THE REGIONS BEYOND.

"In June last we decided to divide up into parties of two each and explore the unevangelized areas of each Mission Station. Only two or three fields have thus far been visited, but we hope to com-

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plete the tours before the close of the year. I accompanied Dr. Lewis Scudder on a week's visit in the Arcot and Wallajah Taluqs of the Ranipet Station, last month, and traveled over a considerable territory. We found that the whole southern and eastern portion of the Arcot Taluq up to within four miles of Conjeevarem, is practically unevangelized. With the exception of a very occasional tour, no work is being done in the scores of villages and towns that fill this populous Taluq. Kalavai in the centre, Tiruvattur on the southern border, and Mamandur on the eastern side, are towns of from three to five thousand people. Evangelists should be located there to carry the gospel into the surrounding villages. An interesting movement has begun in the northern part of the Taluq, where in three hamlets, families have placed themselves under instruction. We also camped at Panapakkam, a large town in the southeastern part of the Wallajah Taluq, and from there went as far north as the borders of the Church of Scotland missionaries, with whom we arranged a definite boundary line. The week's tour gave us a pretty clear idea of the needs of the two Taluqs, and we were both greatly impressed with the immensity of the task that has been committed to us. As we drove mile after mile, and saw the vast number of villages and hamlets where the gospel is seldom or never heard, we realized that the work which we have accomplished is nothing compared with the work yet to be done."

J. H. Wyckoff.

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On the day after the Zendings Feest in Orange City, a poor widow called at the office of "De Heidenwereld" to pay her subscription to that magazine. She told the publisher how much she had enjoyed the missionary addresses of the day before, and how she had gone home in the evening sorely regretting that she could not give more for Christ's Kingdom. "Then," she added, "my son and I talked about it in the evening, and although he is my only son, I urged him to prepare himself to go,—it is all I can do!"

Last week the mother, also a widow, of one of our missionaries now on the field inquired of me with deepest longing for her boy, how long it would yet be before she could expect him to return to America for a visit—and then, with a joyous smile she added—Oh how I wish my other son could go to Asia too!

Where are the young men who are ready now to go, who will love our Lord and His Kingdom as much as these widows? The Forward Movement is looking for fourteen men and ten unmarried ladies to be sent to our fields during 1909.

A. L. Warnshuis.

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CHINESE CHRISTIAN AND CHILD

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## RECENT ACTIONS OF THE BOARD.

At the regular November session of the Executive Committee of the Board of Foreign Missions the following actions among others were taken:

The committee voted approving the principle that, hereafter wherever feasible, all moneys collected in America and appropriated for the erection of church buildings shall be loans rather than gifts, to be returned under such conditions and provisions as the Mission may think best, both the Board and the Mission reserving their right to make exceptions, especially in the case of specified gifts and bequests.

At the request of the pastor and Consistory of the Brighton Heights Reformed Church, it was voted that Rev. Henry J. Scudder be assigned to that church as its own missionary.

An appropriation of $500 was made for the year 1909 for the benefit of the Orphanage at Sendai, Japan, where a cottage has been erected in connection with the Orphanage with funds contributed by members of our churches for famine relief.

In response to the request of Rev. E. C. Scudder, approved by the Mission, an appropriation of $1,750 was made for a school building at Tindivanam, India.

In view of the impossibility of the return of Mrs. Hondelink to Japan, it was voted that Mr. Hondelink's resignation be accepted, to take effect on March 1, 1909, unless he shall have in the meantime secured another field of labor.

The overture of the Classis of Michigan, urging the consolidation of the work of the Arabian Mission with the regular work of the Board, was referred to the Trustees of the Arabian Mission for prior consideration.

Plans for the holding of a Men's Missionary Conference in January were presented and approved.

A resolution was also adopted that the Western members of the Board, with the Field Secretary and Dr. Oltmans, be appointed a committee to arrange for a similar Men's Missionary meeting in the West.

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Dr. Lorenz, of Vienna, states that he is not a temperance agitator, but that he is a surgeon and he must not drink. He further states that no one can take alcoholic liquors without blunting physical powers which as a physician, he must always keep on edge.

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# Domestic Missions.

## SIX MONTHS.

Just as April thirtieth is the date when we complete the fiscal year, and can determine accurately the accomplishments of the year. and the advance made over former years, so is October thirty-first the day when we foot up the columns of receipts and expenditures for the six months, in order that we may determine the tendency of the year, whether it is one of advance or not. In the books of the Board of Domestic Missions the six months' showing was encouraging. An advance over last year was shown in the receipts, but no such advance as must be made if our Church is to accomplish the work which lies ready to be done.

In the regular missionary fund the six months' advance was a little more than $2,000. It is encouraging not so much because of the amount as because it is an advance all along the line. Churches, Sunday-schools, and individuals all made larger contributions than in the first six months of the last fiscal year. We therefore feel that there is an arousing of interest all along the line. But there must be far greater advance if we are to reach the goal set for us by the last General Synod. The Synod called for an advance this year of $34,000 in Domestic Mission receipts. $2,000 is a small part of this. $32,000 has yet to be realized. It means a long, hard pull. It means self-sacrifice on the part of individuals and churches. But it means also the blessing that always follows work accomplished for the Master. The needs of the Home-land were never greater. Opportunities for service crowd one upon another. Will the people of the Reformed Church willingly let the opportunities pass unrealized? There remain only five months now in which they may express through their gifts for Domestic Missions an emphatic "NO."

## CHURCH EXTENSION IN GREATER NEW YORK.

Article III: In Richmond Borough.

By Rev. J. Frederick Berg, Ph.D., D. D.

### OUR FIELD.

It is now nearly two hundred years since the first Reformed Church was organized on Staten Island. The oldest church, organized 1716, is at Port Richmond, the present building standing on

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the original site. About one hundred years later there was organized the Church at Brighton Heights whose ninetieth anniversary was celebrated a few weeks ago. In 1849 the Church at Huguenot was organized and these, together with the church of Mariners Harbor, organized in 1905 and therefore an infant of but three years, and the St. Peter's German Evangelical Church at Kriesch-ersville, make up the total of our churches in a borough numbering approximately 85,000.

This meagre growth of the Reformed Church may be partly explained, if not excused, by the slow development of the Island, which prior to its incorporation with Greater New York, was as rural a community as could have been found within a distance of twice its radius from City Hall. Along the North and South shores there were a number of villages, separate and distinct from each other, boasting at different times various methods of communication with New York from the old Commodore Vanderbilt ferry with its sailboat to the dilapidated and precarious craft which, until a few years ago, constituted the one frail link between Staten and Manhattan Islands. All this is now changed. Villages have forgotten ancient boundaries: disconnected and aimless streets have been converted into continuous thoroughfares; Staten Island roads are the best in the State; the Municipal Ferry is the best in the country, probably in the world; the population has enormously increased, new districts have been opened which are already thickly settled. With all these signs of life and progress around us, our American Reformed Churches still number but four.

## WARNING FROM THE PAST.

A glance back into history shows us that this slow development has not been altogether a sad necessity, but due to the watch-word of the day which was not "Expansion," but "Concentration." There are three strong churches in Richmond Borough, well located in fields not reached by our Church, which might and ought to have been Reformed. The "oughtness" rests upon facts connected with the organization of these churches. Three-fourths the membership of one of them, on the authority of its pastor, is composed of Reformed Church people who became Methodists in days past because there was no Reformed Church nearer than three miles. With a chapel and strong Sunday-school in that very neighborhood as long as fifty years ago, our Church placidly allowed another denomination to enter and pre-empt the field. Then was the time when the

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Reformed Church of Mariners Harbor should have been organized; it is now bravely struggling to make up the years that the locust has eaten. The other two churches are Presbyterian. One of these started as Reformed, but the field was abandoned; the other was organized out of the membership of the Port Richmond Church and would have started as a Reformed Church had not the unwilling parent church refused to tolerate this competition. Had the spirit of church extension crossed the bay half a century ago, we had now been able to answer "We are seven." As it is these opportunities are gone and it only remains to congratulate these churches of sister denominations on the splendid work they are doing while we pray the Lord of the Vineyard to forgive us our stupidity and give us another chance. History must not repeat itself. Excellent as is the Reformed Church, communities will still be satisfied with what other denominations offer if they are first on the field Isaac is fond of venison, but Jacob's promptness in providing a substitute secures him the blessing which Esau foreseeing no competition, arrives too late to claim.

### THE CALL OF THE PRESENT.

Judging by the statistical reports of the churches in this borough for the last decade, the rapid growth of the Island during this period has left them unaffected, they have just about held their own and no more. This is true of every Protestant Church on the Island with the exception of the Lutheran. Ninety per cent. of the incoming population is foreign, composed of Poles who are ardent Romanists, Italians who are nominally the same but actually nothing, and Scandinavians who are Lutherans. The residue of 10% might still afford ample material for growth were it not that to offset this incoming tide there is an undertow which is carrying away many of the more desirable class of residents. Staten Island is in a transition state, the development of real estate has not kept pace with the demand for houses. People take what they can get and when able to get better move on. Many have thus no "continuing city" and while this procession helps to swell the congregations, it does little or nothing to build up our churches.

We are not, however, in the forlorn position of merely holding our own. This influx of foreign people, many of them with absolutely no religion, opens up a large field for institutional work in its various phases. The immediate work of church extension before us is the projecting the life of the existing churches into the life of the community at large, and to do this the churches must rouse them-

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selves to face the new conditions and secure additional equipment. A few years ago we were country churches facing country problems, now we are churches with a country equipment, grappling with metropolitan problems. The field of service is enlarged. This foreign element must be civilized and evangelized. In a few years their children will compose the bulk of the community and it rests largely with our churches to determine what kind of a community it shall be. We are in the unique, but glorious position of those who are called to carry on a work of Foreign Missions at home. The Foreign Missionary may find work by going into the next street. This takes the romance out of his work but makes his duty the more conspicuous and the consequences of shirking more disastrous.

The time for territorial extension is not yet ripe. There are at present no districts which existing Protestant churches cannot reach. Neighborhoods are changing so rapidly that no one can forecast how any locality will develop within the next five years. In the extreme Southern part of the borough, in the vicinity of Tottenville, and in the interior of the Island, we have no Reformed churches, but until methods of transit are provided or improved, no large development in these directions can be expected. There are, however, two sections quite remote from existing churches, yet still accessible to several, where beyond all reasonable doubt the Reformed Church should, in the very near future, secure a foothold. One of these sections is a few miles from the Port Richmond Church and the other about an equal distance from the Brighton Heights Church. That a class of Protestant church-going people will locate in these localities is almost certain.

The Reformed Church is the best equipped of all the denominations to deal with preesnt problems in the borough. No church can more easily assimilate members from liturgical and non-liturgical churches. Three-fourths of the membership of the Port Richmond church is composed of those who have come from other denominations, six denominations being represented in its consistory alone. This proves that the Reformed Church has great capacity for assimilation and is therefore equal to the present situation. We look forward hopefully and with keenest interest to the years ahead, confident that they will add an important chapter to the history of the Reformed Church in Richmond Borough.

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Prohibition has been in effect in North Dakota for so long a time that in many counties there are no jails. Kansas, also prohibition, is the only other state in the Union that can present a similar record.

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## THE HOME MISSIONARY RALLIES.

By J. Brownlee Voorhees.

After the adjournment of Synod last June plans were made by the officers of the Board of Domestic Missions and the Women's Executive Committee for a series of meeting in the interest of Domestic Missions in which all phases of the work our Reformed Church is prosecuting should be presented.

The purpose was not merely to emphasize the special departments, such as Church Extension, work among the Indians, the Kentucky mountaineers, the immigrants, etc. The chief end sought was to remind our people of the breadth of the Home Missionary enterprise, and to impress upon them the magnitude of the task before the Church in building up the kingdom of God in America and particularly to show the responsibility which rests upon our own communion.

Arrangements were made early in the autumn for a series of Home Mission Rallies, beginning at Chicago on October 20th and ending at Albany on November 9th. The itinerary called for mass meetings in Sheboygan, Grand Rapids, Holland, Kalamazoo, Detroit, Cleveland, Buffalo, Rochester, Syracuse, and the two cities first named. In addition meetings were held in churches outlying from these centers. The local committees everywhere gave enthusiastic co-operation, and it is to their indefatigable labors and untiring support that much of the success which crowned the meetings is due.

The "Flying Squadron," as the speakers called themselves, joined forces in Chicago, Mrs. Allen and Mrs. Page of the Women's Executive Committee, the two Secretaries of the Board of Domestic Missions, and Rev. Seth Van der Werf of Pella, Iowa, a member of the Board appointed at the last Synod. The squadron was not able to preserve its alignment intact throughout the cruise. Secretary Demarest had to return at the end of the first week to the home anchorage at 25 East 22nd Street. Mr. Van der Werf, who had been enlisted to present the Home Mission cause in the Dutch speaking churches, left us when the Michigan schedule was completed. From time to time, however, new recruits were added. Rev. Jesse Brooks, Ph. D., a former member of the Board, joined in the bombardment of Grand Rapids, using the latest ammunition of the Chicago Tract Society. The chairman of Synod's Committee on Foreign Missions, Dr. Matthew Kolyn, was also enlisted for one day. The last week the squadron was reinforced by another member of the Domestic Board, Dr. Isaac Gowen, who fired thirteen inch broadsides for the cause of church extension all the way from Rochester to Albany.

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Sixty-eight meetings were held in the course of the twenty days. Those who went through the entire campaign averaged nearly three speeches daily, not a high average compared with that of Mr. Taft and Mr. Bryan, whose trails we crossed several times, but sufficiently strenuous for untried campaigners.

The meetings were of assorted kinds and sizes; union meetings, mass meetings, prayer meetings, women's meetings, men's meetings, ministers' meetings, meetings with Young People's Societies, meetings with Sunday-schools, meetings which overflowed and meetings which did not, mass meetings which failed to mass and union meetings which were not completely unionized. But all along the line there was revealed the increasing interest which the Church has in the missionary work in the home field, and the warmth of the welcome everywhere extended was reward and encouragement to the visitors.

The campaign was carried through without accident or mishap. The speakers made every one of their sixty-eight appointments, though the exigencies of the schedule called for strenuous traveling at times. One of the squadron, in order to carry through the day's schedule of meetings on one occasion went from breakfast until nine o'clock at night without anything to eat. It was not one of the men.

There were incidents, both serious and humorous, attending the progress of the campaign. Some that seem humorous now were serious enough at the time. The two corresponding secretaries were scheduled for a meeting one afternoon, six miles from the railway station. The time was short, and no conveyance was in sight. Inquiry elicited the information that there was no livery in the town. An appeal to the local undertaker for a carriage was unsuccessful. The saloon-keeper, however, was touched by the direness of our need, and sent us on our way, rejoicing, though late.

But such delays were exceptional. Save for half a dozen meetings the program was carried through as arranged weeks before, attesting the care and thoroughness of the preliminary work.

The rallies served to reach only a portion of the Church, but the interest manifested everywhere the meetings were held, have encouraged the officers of the Board and the Committee to plan for similar meetings in other sections at later dates.

The Reformed Church in America must realize anew that Home Missions is not a finished work, and that the motto is "There is yet much land to be possessed."

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The dry counties of West Virginia have one convict for every 4,022 of population. MacDowell County, wet, has one convict to every 190 of population.

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## THE JAPANESE IN NEW YORK.

By E. A. Ohori.

We are told that in and around the greater New York are three thousand Japanese. It is important for us to know who they are, and for what purpose they came to this great metropolis.

E. H. OHORI

We are apt to include these Japanese among the list of immigrants. True, they have emigrated from Japan and are therefore immigrants in this land. But yet they are not, in the sense usually understood by that word. This can be seen by contrasting Japanese with the immigrants from other nations. From Europe comes a great number of men and women, and for the most part they are from the laboring classes. On the contrary, from Japan comes the educated middle class. We are to remember that the Japanese in the West may be more of the laboring class, but we are now considering those around New York. Progressive Japanese flock to the East. From Europe come also men and women with their families, and most of them stay in this country; but from Japan come mostly young men—alone—between eighteen and thirty-five years of age, not to stay, but to sojourn a little while. This is, I believe, a point worth noting,—the one comes with natural society, with the family; the other comes in unnatural society, a one-sided society. Those from Europe come to stay and make their livings here, but the Japanese come to learn and to go back to apply in Japan what they have found and learned.

Now then, they are educated, young, and alone, staying here but a short time. In these characteristics lie peculiar problems; great possibilities and grave dangers. Therefore the study of their needs and possibilities, that their conditions and characters offer, are of very great importance to us, who are interested in them.

The possibilities, because they are young, educated, and unburdened with family cares; also because they are here to learn and

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because they shall be, many of them, men of affairs in future Japan. Not only the possibility of Christianizing them here, and they in turn casting a Christian influence on future Japan by their Christian personality; but *now* while they are in contact with American Christians, how their letters to their homes would carry the news of the spiritual strength and beauty of this country—thus preparing those who are at home to receive the Gospel more readily.

Then the dangers. Do I need to tell them? Because they are young men, far away from home, without healthy restraint or family responsibility; without proper amusements; and with all the subtle temptations of the great city all about them. Then, also, the danger of their seeing only the worst side of American life. It is no wonder that some Christian Japanese come to America, to this Christian country, and then revert to their former ways again!

There are difficulties and hardships that are common to all Japanese. That awful malady called "home-sickness" attacks them all. They have no associations that are near and dear to them. "How shall we sing —— in a foreign land" was the cry of the Jews in Babylon, and it is the cry of all foreigners in foreign lands. The whole environment is new and strange, and the atmosphere is totally different from that to which they are accustomed. Mountains and hills, rivers and streams, have no story to tell, except to make them think of home! They may indeed, in this country, sleep on better beds, feed on better food, and have all the luxuries, yet men cannot live by bread alone! Then there is also the difficulty of speaking English and the lonely lives they lead amidst the gayety of a great city. The hardship and struggle to keep themselves undefiled, and to maintain true purposes. Above all these dangers is the lack of restraint. They have nothing to help them, to uplift, or edify them—they have no spiritual guide. They are truly sheep without a shepherd. Shall we not let them know that the Lord is their Shepherd. They are thirsting, shall we not give them the water of life?

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At a recent meeting of the Women's Executive Committee, each Classical Conference was urged to devote from ten to twenty minutes to the subject of Christian Stewardship and Proportionate Giving, and auxiliaries were recommended to devote at least one meeting of the year to the careful study of this subject.

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# Educational.

## A COMPLETE EDUCATION.

In our article on "State Universities" in the last issue of the MISSION FIELD, we proposed the question, "If public primary and secondary schools and state universities are covering our land and are giving complete education to the boys and girls of our commonwealths, is it not needless to maintain such institutions as our classical academies and Hope College?" The premises granted, there can be but one conclusion. If the State did furnish a complete education for our children, it would be foolish and wasteful for us as a Church to put time and money and men into separate academies and colleges.

But we find that at the very point where we are most interested, the public school system is most lacking. Teachers are the agents of the schools and books are their instruments for accomplishing their high purposes and ideals. We believe that there is one book which entirely surpasses all others in its wonderful nature, its authorship, its mighty influence upon the lives of individuals, and its civilizing power over nations. We believe that no one can have even a fairly respectable education who, upon graduating from academy or college, has not made this book a subject of actual study. We hold that no man is reasonably educated who has spent years in becoming familiar with nature, science, art and literature, but who has given no time to the study of God and of Jesus Christ as revealed in the Holy Scriptures.

But students come pouring by the thousands out of our great colleges and universities, so ignorant of the Bible that they do not even know the location of half of its books. Nor need we look far to find the reason. The Word of God has no place, or an almost insignificant one in the courses of study of our public secondary schools and colleges, the same being true of most of our great endowed colleges and universities. As a natural consequence the graduates of these schools while well instructed in many departments of learning, are ignorant of the Scriptures and of the power of God; whence it follows as night follows the departure of the sun that such student bodies have no conspicuous devotion for the person of Jesus Christ and no burning enthusiasm for the upbuilding of His kingdom.

Note the striking contrast in this respect in the same institution, first with the Bible as a part of the curriculum and then with

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the Bible given no place in the regular course of study. President Thwing in an article on "Christian Universities" declared that the Bible both in the Hebrew and Greek as well as in English seemed to have held a high place in the curriculum of the nine colleges planted before the outbreak of the Revolutionary War, i. e., Harvard, William and Mary, Yale, Princeton, Columbia, Pennsylvania, Brown, Rutgers and Dartmouth. In the same article the writer informs us that for the first sixty-four years of her existence more than 50% of the graduates of Harvard College were clergymen, while a similar proportion prevailed at Yale for her first half century. Today, when the Bible has no place as a text-book in the universities, less than 3% of the graduates of Harvard, Yale, Columbia and Princeton combined enter upon theological studies.

An inspection of the college curriculum of one of our New York State Universities shows that courses are offered in Greek, Latin, English, German, French, Spanish, philosophy, history, political science, mathematics, physics, chemistry, biology, mechanical drawing, and physical training. The only approaches to the study of the Bible to be found are selections from the New Testament and the early Greek fathers for two hours a week in alternate years in the second term, and the history of Christianity one hour a week for two terms. Greek mythology, the Canterbury Tales, and the German novel and drama receive generous attention.

The courses of study in our public preparatory and secondary schools are similarly arranged. Our children come home from school knowing more in five minutes about Pagan mythology than can be drawn from them in five hours about Christian history.

Whence then shall our future ministers and missionaries get their education and inspiration for the service of the Kingdom? They must begin long before they reach the theological seminary, or a score of other callings will have captured them. We believe that there is but one sound answer to this query—they must get their preparation for their life work where every other expert gets his training—in an institution which makes such work its business, and which offers no apology for indicating the study of the English Bible as one of its required branches for every student in the institution, every year of the course, but which magnifies this special work and aims at the highest possible efficiency in it. Such schools are our Academies and Hope College. Twenty per cent. of their graduates often enter the ministry, and sixty-three per cent. of the graduates of Hope College for her first forty years studied theology. A valuable work on "The Future Leadership of the Church" has just come from the pen of Mr. John R. Mott. On the subject in

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question he says, "The Church must not permit the colleges, from which she has so largely drawn her ministry, to drift into inferiority. The Christian aim and character of these colleges must be preserved. The arguments in favor of the Christian college set forth years ago with masterly force by President Porter of Yale are still valid. The educational standards of these colleges must be kept as high as those of any other institutions. Their professors, therefore, must rank in scholarship and ability with those of state universities. To this end denominational colleges must be more generously supported. The denominational college which is dominated by Christian aims, and pervaded by a strong Christian spirit, preserving an atmosphere of true liberty, free from a narrow and sectarian spirit, and maintaining a staff of instructors who rank with those of other institutions, has a place which is not only secure but of growing importance. Such colleges will always be a principal source of supply for the Christian ministry."

Yes, if they are reasonably well supported. But what about a Christian Academy whose students are cold half the winter in a vain endeavor to keep warm with stoves, while the neighboring public school is supplied with an effective hot-water plant? What about a school where the Bible is a textbook, but where the students are so crowded for room that they cannot study or recite to advantage, while the neighboring public school, in which the very reading of the Bible is prohibited, is supplied with every facility of light and air and rooms and seats? To make our Academies the strong, growing schools they could and should become, each one needs a dormitory and twice the meager support now doled out to it. Here are some gilt-edged opportunities for Christian investment! Particulars cheerfully furnished on application.

JOHN G. GEBHARD, *Cor. Sec.*

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The estimate of about 55% of all Christians being converted before the age of 20 and but about 45% after that age is believed to be rather under the mark than above it. At the Denver International Convention (held in 1902) Dr. Schauffler on the last evening, asked all those in the audience who were converted at or under 16 to rise, and about three-quarters of those present rose; and if I remember rightly, he said that he had repeatedly made similar tests elsewhere, and always with the result that *over one-half* of the audience had risen,—all of which would go to show that if over half (or say 55%) are converted at or under 16, that more would be converted before they are 20, and therefore to say that only 55% of all conversions take place under the age of 20 is rather to understate than to overstate the fact.

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# Women's Executive Committee, Board of Domestic Missions, R. C. H.

## DECEMBER SERVICE.

"Oh, let thy heart make melody
And thankful songs uplift,
For Christ Himself has come to be
Thy glorious Christmas gift."

HYMN.—"Joy to the World, the Lord Has Come."
SCRIPTURE READING.—(responsive.)
LEADER.—The people that walked in darkness have seen a great light:
RESPONSE.—They that dwell in the land of the shadow of death, upon them hath the light shined.

L.—For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder.

R.—And his Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

L.—Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever.

R.—The zeal of the Lord of hosts will perform this.

L.—And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

R.—And lo the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

L.—And the angel said unto them: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people.

R.—"For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

L.—And suddenly there was with the angel a multitude of the heavenly host praising God and saying:

R.—"Glory to God in the highest, and on earth peace, good-will toward men."

HYMN.—"O Little Town of Bethlehem."
PRAYER.
ADDRESS.
HYMN.—"As With Gladness, Men of Old."

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## OUR TWENTY-SIXTH ANNIVERSARY.

Though gray and misty without, all was bright and cheery within the Lenox Avenue Collegiate Church of Harlem where we gathered on November eleventh to celebrate the Twenty-sixth Anniversary of the Women's Executive Committee of the Board of Domestic Missions. The beautiful audience room had an added charm with the gleam of many folds of our American colors and the glow of golden chrysanthemums, and we forgot for the time that the sun was not shining without.

The morning session was opened by our President, Mrs. John S. Bussing, and after a hymn and the responsive reading of the thirty-third Psalm, we were led in prayer by the Rev. Edgar Tilton, Jr., D. D. Following the devotional exercises, Mrs. Bussing made a plea for our Winnebago Mission and a new parsonage in the west.

Miss Sara R. Stoutenburgh, Chairman of our Associate Members, was the first speaker and gave us the keynote of the day as she spoke of "the life-giving streams" and showed us how the source of supply in our great river systems was typical of the missionary effort of the day in that, if we do not train and interest the children and young people in the work of winning our land for Christ, where will we find the workers of the future?

Mrs. Henriette Zwemer Te Kolste is a practical illustration of what a consecrated young woman can do. With the blood of a missionary family running in her veins, she is devoting herself to the "forgotten people" of the mountains of Kentucky. Mrs. Te Kolste told us how the Word and the workers are welcomed; how another missionary is wanted at once, and that an imperative need is the industrial school and dormitory, so that the young people can have both practical and religious training; as we were made to see how real these all were, we felt we must make an advance this year, meet these needs and answer this call.

Mr. H. A. Kinports, Secretary for our Young People's Work, in his enthusiastic way gave us "the Why" and "the How," helping us in a very practical manner to solve the missionary problem.

Mrs. Alfred R. Page, fresh from a tour of our Indian Missions, gave us a most graphic description of how the work was being done out "where the fight was strongest." She brought us a greeting from the Dorcas Society of Indian women of the Comanche Church, accompanied by a gift, showing that they are learning most beautiful lessons of real Christianity and are doing something for somebody else. Then she took us down to our new Mission at Mescalero

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and thrilled us with the story of the perils of our heroic missionary, Mr. Fincher, as he crossed and recrossed those snow-capped mountains on his errand of mercy and love to the camps of the Indians in the canyons below. Then she took us to our Winnebago Mission in Nebraska, where we were shown how education without Christianity has proved dangerous. The Winnebagos are the most civilized of all the Indians, but immoral and wicked, with their worship of mescal and Medicine Lodge.

The luncheon hour was replete with hand clasps and the greeting of old friends. and after luncheon we gathered again before the platform where stretched the silken banner of Holland with our own dear flag above it, and after a hymn, were led in prayer by the Rev. Benj. E. Dickhaut.

Proving indeed the "oneness of missions" was Mr. Ohori's story of his work last summer among his own people, the Japanese in New York.

Miss Miriam L. Woodberry, Secretary of the Congregational Woman's Board, told us of the "Unfamiliar Places" of our country where sin and superstition reign. As she told us of the mines and the lumbering camps and their evil influences, it seemed as if the Church had a herculean task to follow these great industrial masses to save them and keep them from temptation when saved.

The Rev. William I. Chamberlain, D. D., Ph. D., President of the General Synod, rounded out a very complete day with the closing address on "The True Measure of National Greatness." After giving us visions of decayed nations, once thought great, he proved that that nation was truly great that was giving the largest place to spiritual life and the real secret was in the Latin inscription found on a tablet in Rome, "Christ comes, Christ conquers, Christ reigns." May the day soon come when every part of our land can lift aloft this motto!

The offering of the day amounting to something over four hundred dollars, though much less than we had hoped, will help to send the message of love and light to those who so sadly need it.

M. M. D.

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## A SUCCESSFUL CONFERENCE.

The Woman's Missionary Union of the Albany Classis had a most successful meeting at Coeymans. Mrs. Van Orden of New Baltimore, presided and almost every auxiliary was represented.

Mrs. Dickhaut presented the work of the home land in a most

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winning manner, although apologizing for taking Mrs. Allen's place as a "last resort," and made an earnest appeal for the home work, especially for the Parsonage Building.

Mr. Sizoo, a student missionary from Oklahoma, gave us a new view of the work among the Indians and white folk of that beautiful country.

One new feature of the conference was the hour devoted to the discussion of practical questions called "The Master's Call, How Shall We Answer it?"

Three minute papers on such subjects as "How we made United Society of Missions a Success?" "Loyalty," "The Relation of our Young People to the Work," etc., made a most helpful hour.

"Helpful Missionary Programs" was another subject bringing out many practical suggestions, and above all emphasizing the necessity of prayer in every meeting as one essential to success. These discussions were most helpful to the auxiliaries and will probably be adopted as a yearly feature. *Sec'y.*

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## AMONG THE APACHES.

Last Sunday two Navajo boys who have been visiting here for some time, joined our church. It makes me happy to think they learned about Jesus while here, so that when they go back to their people they can be missionaries to them.

This week we had another sad death. This is the third young man who has died of tuberculosis in the year I have been here. Blake Chatto, a nice looking young boy of about fifteen has been sick all summer, altho' not confined to his bed. We went to see him every week, and his father came to us every day for food for the boy. He almost idolized his son, and when we went to see Blake the father sat there almost broken hearted. It touches any one to see a strong muscular Indian like that weep like a child. His mother is a sweet little woman with such a girlish face.

Blake was too weak to talk, but I read to him from the Bible about the holy city, and talked with him about it. When I went again Blake had died a few hours before, and when I saw his mother she broke out in the mournful death wail.

We had a short service at the Mission, and then came the long ride to the cemetery, a most desolate place, tall grass growing over all the graves.

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Into the grave was thrown all his clothing, two handsome Indian blankets, all the bedding, the rug from the floor and the pictures from the walls. Their little barn they burned, and every thing that was in the house, and they will never live in the house again.

As we stood beside that open grave, I did not wonder at their wailing, for they have only their old superstitious beliefs, and death is to them so different from our idea of it. They have one son left, Maurice, a handsome young man. We are praying for him, that he may be led into the Jesus road.

When the weather is favorable we hold our Sunday-school and preaching services, our Endeavor meeting and prayer meeting out in camp. So many of our church going Indians are out in the hay camp, and unless we go to the others, not many come to church. By going to the camp we have a fair attendance, and we reach some who would never come to our meetings.

I wish you could see us as we drive to the Sunday afternoon meetings. Six of our workers and five of our Indian children in the big wagon, with our hymn books and folding organ.

A week ago Wednesday night the sky was threatening, and we started out, but no sooner had we reached camp than it began to rain. Nevertheless we drove on singing "There shall be Showers of Blessing" and "There Is Sunshine in My Soul Today." We made a queer picture as we drove about, three on the front seat of the hack, the organ in the middle, and three of us sitting in the back with our feet hanging out. The road was slippery, it was pitch dark and coming down a hill the horses slipped, and we almost upset.

Such are some of our experiences out here. H. H.

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## TOPICS FOR WEEK OF PRAYER, 1909.

The following is the list of topics for the coming Week of Prayer, as suggested by the Evangelical Alliance for the United States:

SUNDAY, JANUARY 3, 1909. *The Law of the Harvest.* Texts Gal. 6:7. James 4:3.

MONDAY, JANUARY 4. *The Bible—The Word of God.*

TUESDAY, JANUARY 5. *God's Faithfulness, Man's Responsibility.*

WEDNESDAY, JANUARY 6. *Missions, Home and Foreign.*

THURSDAY, JANUARY 7. *Intemperance and Gambling.*

FRIDAY, JANUARY 8. *The Family and the School.*

SATURDAY, JANUARY 9. *The Signs of the Times.*

SUNDAY, JANUARY 10. *Christ, the Giver of Life.*. Text John 14:6.

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# Department of Young People's Missionary Work.

H. A. KINPORTS, *Secretary.*

## YOUNG PEOPLE'S PRAYER MEETING DECEMBER 27, 1908

SUBJECT: The New Life of China. Ezekiel 37: 1-14.

DEVOTIONAL: Song, Scripture Reading and Prayer.

CHINA IN OUTLINE. Illustrate the comparative size and latitude of China by a map. (See page 233 of Trull's "Manual of Missionary Methods for Sunday School Workers.") Such a map will show at a glance China's area and range of climate, also her possibilities in grain and fruit production.

The density of the population may be vividly portrayed by copying the map on the cover of "Present-Day Conditions in China," by Broomhall.

OUR SHARE IN CHINA. Locate Amoy, and mark off the territory for which the Reformed Church has assumed responsibility, including the four principal stations connected with the Amoy Mission. (See map in leaflet published by the Foreign Board.) Our Church has assumed the responsibility for the evangelization of about one-third of the Southern half of the province of Fukien, about the size of Virginia, with a population of about 22,000,000. Our responsibility extends to 3,000,000 people, (estimated).

CHARTS. The interest of the meeting will be greatly stimulated by the preparation of a series of charts showing the progress of Christianity in China. Excellent material will be found in Trull's Manual, pages 233-239. Allow a member five or ten minutes to explain maps and charts.

SINGING. "The Whole World Was Lost In the Darkness of Sin."

EVIDENCES OF THE NEW LIFE IN CHINA. (Three minute talks prepared by several members of the Society.)

1. *In the Industrial World.* A railway is being built from Amoy to Ching-chiu. Chinese capital, Chinese engineers, Chinese steel, Chinese labor are doing all the work. There are over 4,000 miles of railway in the Empire completed and about 5,000 miles under construction. Chapter 2 in Broomhall's book will give additional information.

2. *In Government.* A national constitution is promised and the plans for provincial legislatures are already approved. There have been most radical changes in governmental machinery in Pekin. A new spirit of patriotism has been aroused, and an assemblage of peoples has become a unified nation.

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3. *In Education.* The adoption of modern education as a basis for civil service examinations. The opening of graded schools for the teaching of modern learning in all the leading cities of the Empire. A knowledge of English regarded as an essential part of the new learning. The idea beginning to prevail that the education of women should in a measure keep pace with the education of men.

4. *In Literature.* More than 200 newspapers now being issued, and rapidly growing in circulation and influence,—edited by able and educated Chinese, a majority of them championing the new reform movements, and most of them speaking boldly against the practices of idolatry and the habits of the priesthood. Over 1,500 books have been translated from English and Japanese during the past five years. Every department of literature is represented, and the influx of new literature is unparalleled in the history of any nation at its modern birth. And the old language is changing. Instead of the stilted classic style, simple, direct, lucid Chinese is being written, and the great increase of new words and phrases to represent new ideas is such that new dictionaries are required for the first time in three hundred years.

5. *In Morals.* The anti-opium campaign is making remarkable progress. The Imperial Degree provides for absolute prohibition after 1916. In one city, Foochow, over 15,000 opium pipes have been burned, and there have been similar bonfires in other cities throughout the land. A copy of the opium edict will be found on page 252 of "The Uplift of China." (See also page 10 of "Present-Day Conditions in China" for further light on the subject.)

6. *The Position of Women.* Anti-foot-binding is supported by Imperial Decree, and is making progress very rapidly. Education for girls is provided for in the new schools, and in many cities large boarding schools are being established by the government or gentry (see also page 75 and 214 of "The Uplift of China.")

7. *In Religion.* The cry of people for a Constitution will eventually modify or overthrow Confucianism, which is absolutely opposed to the people sharing in the government.

The demonology and superstition of Taoism is bound to disappear in the light of science and modern learning.

Buddhist idolatry is losing its hold on the people. (See anti-idolatry proclamation of Viceroy in November *"Missionary Review of the World."*)

SINGING. "The Morning Light is Breaking."

Unless there is special reason to the contrary, it will be well for the leader to speak last, discussing "China's Spiritual Destitution." See chapter 10 of "Present-Day Conditions" bearing directly on this theme.

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This will give an excellent opportunity to sum up and impress the young people with the importance of speedy evangelization.

PRAYER. Close the meeting with a few short prayers for our own workers in the Amoy field, for the special care of the re-enforcements sent out this Fall, and for an enlarged vision on the part of our Church that men and money will be forthcoming for the speedy evangelization of these people.

(*Notes.* The Secretary is greatly indebted to Mr. Warnshuis of the Amoy Station for invaluable assistance in the preparation of the program.

The best book, because of its reasonableness, is "The Present-Day Conditions in China" by Marshall Broomhall. Price, 50 cents. Also "The Uplift of China" by Arthur Smith. Price 35 cents. Leaflets published by our Foreign Board bearing directly on our Amoy Field can be had free of charge: "Prospectus," "Our Share of China," "Through the Amoy Mission with a Camera." A Sketch of the Mission sells for ten cents. Trull's Missionary Manual sells for fifty cents, and should be in every Sunday-school or Young People's Library. It will be of permanent value.)

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## Book Notes.

(Any book noted in this department can be ordered through our Board of Publication, 25 East 22nd Street, New York.)

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The two key words for the Forward Movement in Missions, as they are those for any reform, are the words "Educate" and "Agitate." In the missionary movement, the "agitation" must be done by pastors, secretaries and leaders of all kinds in the home Church, but the "education" can also be accomplished through the circulation and reading of missionary books. At this season of the year therefore the editors of the MISSION FIELD direct the attention of their readers to a large number of recent missionary books from our best publishers and would whisper the hint that to many an earnest and thoughtful friend no better Christmas present can be given than a good missionary book. The books mentioned in these Book Notes can be ordered direct from the publishers or through the Board of Publication, 25 East 22nd St.

The Revell Co. is well known as the publishers of many of our most attractive and useful books on religious and missionary topics. Any of their publications are well worthy of being used as holiday presents, being so printed and bound as to please the most fastidious book lover as well as to give information and instruction regarding some of the most important topics that can claim the attention of the reader. From this house we have received a number of books which are worthy of more extended notice but which can now receive only a brief mention.

MISSIONARY ACHIEVEMENT, by W. T. Whitley, LL.D.

These are the Gay Lectures delivered at the Southern Baptist Theological Seminary at Louisville, Ky. They briefly but effectively cover the history of the success and failure of Christian missions throughout the world and during the nineteen centuries that have elapsed since its inauguration. $1.00 net.

IN THE VALLEY OF THE NILE, by Charles R. Watson, D. D., secretary of the United Presbyterian Board of Foreign Missions,

This is a survey of the missionary movement in Egypt with especial emphasis upon the relation of Protestant Missions to Mohammedanism. $1.00 net.

THE NEW HOROSCOPE OF MISSIONS by James S. Dennis, D. D., are the Converse Lectures recently delivered at McCormick Seminary and forecast the future

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of Christian missions, with suggestions, from the past as to the work to be done in the days to come and the way to do it most effectively. $1.00 net.

Two books on African Missions are the LIFE OF BISHOP HANNINGTON or the story of the Uganda Mission, by W. Grinton Berry, in which the story of the wonderful work of Hannington and its influence upon the tribes surrounding the great lakes of the African table lands is vividly depicted. $1.00 net. Similarly the the story of those little known but weird and curious dwarfs who inhabit the almost impenetrable "bush" and jungles of the great Dark Continent is told with compelling power of fascination in THE JUNGLE FOLK OF AFRICA, by Robert H. Milligan. $1.50.

India claims our attention in a new book by Amy Wilson Car- OF Joy" is the title of this book which as a sort of sequel to Things as They Are," recites the story of the triumph of the Gospel in India. $1.00 net.

TWO MEN DANCING.

*The music, supplied by various drums, may have charms to soothe the savage breasts; it certainly would soothe no other kind.*
*From* THE JUNGLE FOLK OF AFRICA
By Robert H. Milligan
*Copyright 1908 by Fleming H. Revell Company*

China is heard from in "PRESENT DAY CONDITIONS IN CHINA," by Marshall Broomhall the Editorial Secretary of the China Island Mission, who writes out of the fulness of his knowledge regarding the great and rapid movements that are taking place today within the Chinese Empire. 50 cents net. The children are not forgotten in this recent output of missionary books. Belle Brain whose compilations of missionary facts and incidents have furnished so much "fuel for missionary fires," has prepared a series of ADVENTURES WITH FOUR FOOTED FOLK, which will afford many a delightful hour of reading regarding the strange animals of Asia and Africa. $1.00 net.

Finally we have a history of that remarkable negro preacher, JOHN JASPER, whose sermon on "The Sun Do Move." stirred all religious circles many years ago, and whose peculiarities though crude were inspiring and representative of the working of the untrained mind in the domain of religion. $1.00 net.

The above books are all from the *Fleming H. Revell Co.*, and reflect credit upon their publishers.

THE SEEMING UNREALITY OF THE SPIRITUAL LIFE, by Henry Churchill King, D. D. President of Oberlin College.

This book is a discussion of the reality of religion and its consequent influence over the necessities and demands of the entire life of man. As the author

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says, "If the spiritual life is to be to us a real and recognized power it must seem, first an undoubted reality; second, to be knit up with our best thinking in other spheres; third, to have clear significance for life, as appeal and impulse to character, and as bringing enjoyment and richness into life. That is to say, spiritual life must justify itself to our best judgment as real, rational, and vital. All three elements are intended to be included in the assertion of the reality of the spiritual life implied in the theme of this book." The author then pursues his theme under the main division of "The Causes of the Seeming Unreality" and "The Way into Reality," with many subdivisions under these heads. The style of the book is peculiarly clear and readable, and will afford an insight into many facts not usually intelligible to the ordinary reader. *The MacMillan Co.* ($1.50.)

"GOOD NIGHT STORIES" by Lucia F. Parkhurst.

These are five short stories for the little folks which cannot fail to interest them in the lands of the foreign missionaries,—especially India, China, and Japan,—and in the children of those lands. The illustrations, too, are most interesting. 50 cents. *Eaton & Mains.*

From Good Night Stories. By Lucia A. Parkhurst. Published by Eaton & Mains
TWIN BABIES

"TRAINING THE TEACHER," by A. F. Schauffler, D. D., Antoinette A. Lamoreaux, B. L., Martin G. Brumbaugh, Ph. D., LL.D. and Marion Lawrence.

The title describes the book exactly and any of our teachers would find it a valuable help in their work. It would also aid greatly in organizing or reorganizing Sunday-schools. It deals with the Bible, book by book, the scholar of various ages, the teacher, and the Sunday-school itself,—a most comprehensive study. 50 cents. *Sunday-school Times Co.*

"SIMPLES FROM THE MASTER'S GARDEN," by Annie Trumbull Slosson.

Seven delightful short stories by the author of "Fishin' Jimmy," full of humor and pathos and a sweet and strong Christian spirit. Of those concerning children, "A Simple Cross-Bearer" is especially beautiful,—of how a child broken-hearted because of her "poor, stammering tongue" learns fairly to rejoice in her special cross because Jesus the great Cross-Bearer had given it to her.

The peculiar humor and the child-like faith of the negro are delightfully pictured in two of the stories. $1.00. *Sunday-school Times Co.*

INDIA, ITS LIFE AND THOUGHT, by John P. Jones, D. D.

Is a description of the conditions of life and missionary work in South India. It is therefore of special interest to our own Church people whose Arcot Mission work lies in the same general region as that described. The book is unusually well printed, bound and illustrated, and the arrangement of its material is particularly helpful. The distinguishing characteristics of Indian life such as "Caste," "Popular Hinduism," "Religious Ideals" and "Islam in India" are helpfully described in the several chapters allotted to them. The opening chapter on "India's Unrest" is especially enlightening and suggestive. $2.50 net. *The MacMillan Co.*

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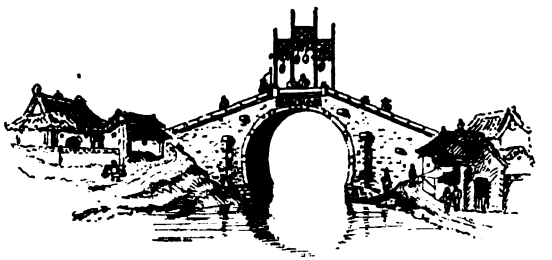

CHINESE BRIDGE

*From "The Famine and the Bread." Y. M. C. A. Press.*

"World Book of Temperance," by Dr. and Mrs. Wilbur F. Crafts.

A comprehensive text-book on the why and wherefor of total abstinence. Up to date medical experiments, Bibical teaching on the subject, true short stories, and illustrations make up a very strong book with which to interest old and young in temperance reform. 75 cents. *International Reform Association.*

"Missionary Methods for Sunday-school Workers," by George H. Trull.

Mr. Trull is widely known as an instructor in methods of missionary teaching, and this manual of missionary methods is most valuable and helpful to the Sunday-school teacher. His plans for graded missionary instruction, how to secure and operate the missionary library, and the use of charts and diagrams are very helpful, and this illuminating and remarkably cheap book should be in the possession of every teacher in our Sunday-schools. 50 cents. *Sunday School Times Co.*

The Character of Jesus, by Charles E. Jefferson, D. D.

During a portion of the winters of 1907 and 1908 the pastor of the Broadway Tabernacle occupied his Sabbath evening sermons with a series of addresses upon the life and influence of Jesus as manifested in His character. They are very clear, helpful and impressive lectures upon this great subject. As the preacher says: "We may know Jesus through the words he spoke, through the deeds he did, and also through his silences. We may know him also by the impression which he made, first upon his friends and secondly upon his foes and thirdly upon the general body of his contemporaries." Following these lines of thought Dr. Jefferson gives us a series of strong and helpful discourses which will hold the attention and uplift the heart and life of his readers. $1.50. *Thomas Y. Crowell & Co.*

The Islands of the Pacific, by James M. Alexander,

Is a new edition of a former publication; and is issued to meet the steady demand for information concerning the Islands of the Pacific. As these Islands are more and more brought into the track of exploration and commerce and are thus bound up with the rest of the world, the problems of their civilization and Christianization become more important and more intense. The book is filled with reliable information, brought up to date, is well printed, illustrated and finished with maps and is altogether a very useful reference work upon the subject of which it treats. $1.50. *American Tract Society.*

"Fifteen Years Among the Top Knots." by (Mrs.) Lillias H. Underwood.

Dr. and Mrs. Underwood were among the first American missionaries to set foot in the "land of the Morning Dawn" and the history of their early experiences and of the changes they beheld during the first ten or fifteen years of their residence there, is greatly interesting and instructive. While not wholly a history of Korean missions, this book cannot help being a very vivid description of missionary life, and one gains a better idea of the work because the personal element and narrative enters so largely into it. This second edition has been revised and answers many inquiries as to the nature of the work in this strange land, that has manifested so marvellously its adaptation to the teachings and influences of Christianity. $1.50. *American Tract Society.*

The Delineator for December, 1908.

Besides the fashions and the fashion plates this paper contains a good deal of entertaining and instructive reading. Perhaps the article "Christmas at Ellis

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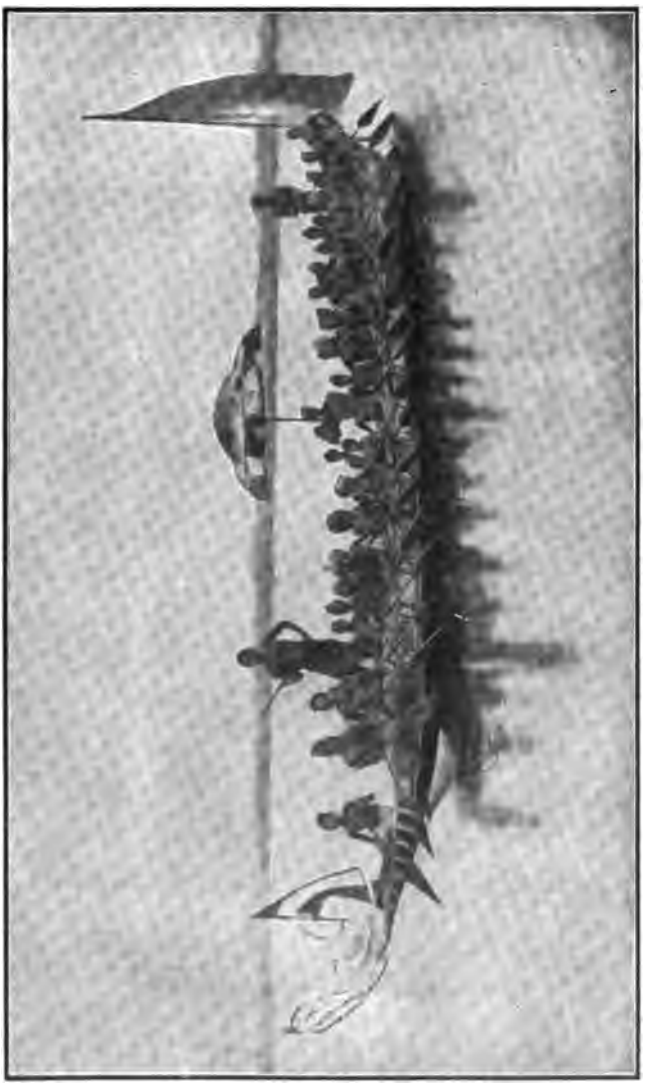
Island," will stimulate some of our good people to go over and do their share toward giving the immigrants a Merry Christmas. The writer seems to think that there is too much of an official stiffness in the "exercises" at present. This issue also contains a number of interesting Christmas stories and all the usual departments are well sustained. *The Butterick Co.*



CANOE OF A CHIEF ON THE CAMEROON RIVER. (*See page 354*)
*From* THE JUNGLE FOLK OF AFRICA
By Robert H. Milligan
*Copyright 1908 by Fleming H. Revell Company*

THE AMERICAN BIBLE SOCIETY'S NINETY-SECOND ANNUAL REPORT is an interesting and informing account of the work of this venerable and most useful institution. It is a mine of valuable facts concerning the work of Bible distribution in all parts of our country and should be within reach of every

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student of missionary and religious problems. As a resident of the Greater New York the writer feels quite ashamed of little interest displayed by the evangelical churches of the metropolis in this vital work, as evinced by the small number of churches (53), contributing to this society and the total amount ($6,800) of their gifts. *American Bible Society.*

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# Received with Thanks.

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## RECEIPTS FOR OCTOBER, 1908.

### FOREIGN MISSIONS.

#### CHURCHES, ETC.

| | |
|---|---|
| Rev. A. H. Allen, Brighton Heights, N. Y. C. | $25 00 |
| W. B. Bruins, Boyden, Ia. | 30 00 |
| A. J. Bazuin, Grand Rapids, Mich. | 12 50 |
| Mrs. A. J. Bazuin, Grand Rapids, Mich. | 6 25 |
| South Holland, Ill. | 198 23 |
| Pella, Ia., 1st | 82 88 |
| Paterson, N. J., Broadway | 1 04 |
| Newkirk, Ia. | 55 00 |
| Gallatin, N. Y. | 13 19 |
| Koster, Ill. | 16 00 |
| Flushing, N. Y. | 21 60 |
| N. Y. C. 4th German Ch. "M. C." | 10 00 |
| Brooklyn, N. Y., Flatbush. | 72 71 |
| Clymer, N. Y., Abbe | 39 61 |
| Waupun, Wis. | 23 13 |
| Grand Rapids, Mich., 3rd, Mr. Henry Daane | 175 00 |
| Jersey City, N. J., Bergen | 28 44 |
| John Weenink | 5 00 |
| Alton, Ia. | 239 40 |
| Holmdel, N. J. | 1 85 |
| 1st Rochester, N. Y. | 10 00 |
| Gerrit Rexwinkle, Ch. Waupun, Wis. | 5 00 |
| 1st Passaic, N. J. | 95 32 |
| Sandham Mem'l. Ch., Monroe, S. D. | 6 30 |
| Muscatine, Ia. | 20 73 |
| Mrs. Lillie Scudder Beall | 100 00 |
| Fred L. Honiss | 7 53 |
| 1st Coxsackie, N. Y. | 23 01 |
| Newark, N. J., Clinton ave. | 175 00 |
| 1st. Graafschap, Mich. | 15 80 |
| Canajoharie, N. Y. | 17 43 |
| Sheboygan Co. Mission Fest, Wis. | 50 00 |
| Fonda, N. Y. | 8 93 |
| Millbrook, N. Y. | 80 00 |
| Grand Rapids, Mich., Bethel | 3 00 |
| Brooklyn, N. Y., Flatlands Ch. | 18 43 |
| Wyckoff, N. J. | 50 00 |
| Hurley, N. Y. | 16 90 |
| North Marbletown, N. Y. | 11 50 |
| Sheldon, Ia. | 15 43 |
| Germantown, N. Y. | 16 41 |
| Rev. E. Rothesay Miller | 100 00 |
| A member of Ch. Baldwin, Wis. | 1 00 |
| Catskill, N. Y. | 53 83 |
| Mrs. Meier, Chancellor, S. D. | 500 00 |
| Chancellor, S. D. | 100 00 |
| Alto, Wis. | 53 28 |
| Greenport, N. Y. | 14 28 |
| Chicago, Ill., Trinity Ch. | 11 80 |
| Cohoes, N. Y. | 94 06 |
| Boyden, Ia. | 95 44 |
| Dell Rapids, S. Dak., Logan Ch. | 15 50 |
| Fremont, Mich. | 12 12 |
| Rock Valley, Ia., 1st. | 15 24 |
| Grand Rapids, Mich., Trinity Ch. | 2 60 |
| Scotland, S. Dak., Ebenezer Ch. | 30 00 |
| Clara City, Minn., Bethany Ch. | 15 00 |
| Lennox, S. D., 2nd | 50 00 |
| Orange City, Ia., American Ch. | 42 05 |
| Brooklyn, N. Y., Bethany | 9 05 |
| Grand Rapids, Mich., 4th | 17 50 |
| Lodi, N. Y. | 38 00 |
| Coopersville, Mich. | 19 00 |
| Catskill, N. Y. | 188 74 |
| Guilderland Centre, N. Y., Helderberg | 3 70 |
| Somerville, N. J., 1st. | 11 45 |
| North Holland, Mich. | 26 32 |
| Kilduff, Ia. | 10 00 |
| Freehold, N. J., 2nd. | 20 37 |
| New Paltz, N. Y. | 13 68 |
| Katsbaan, N. Y. | 14 33 |
| A member, Millbrook, N. Y. | 10 00 |
| Brooklyn, N. Y., New Utrecht | 39 57 |
| Springfield, S. D., Immanuel Ch. | 31 50 |
| A member, High Bridge, N. Y. City | 55 00 |
| Parkersburg, Ia. | 40 00 |
| Holland Missionary Soc., "De Heedenvriend", Rochester, N. Y. | 10 00 |
| | $3,504 13 |

#### SUNDAY SCHOOLS.

| | |
|---|---|
| Brooklyn, N. Y., Grace Ch. | 13 06 |
| Yonkers, N. Y., Park Hill | 8 46 |
| Grand Rapids, Mich., Bethany | 20 42 |
| High Bridge, N. J. | 9.65 |
| Gallatin, N. Y. | 3 28 |
| Belleville, N. J. | 5 06 |
| Paterson, N. J., 2nd. | 4 57 |
| Lansing, Ill., Catechumens | 7 33 |
| Ridgewood, N. J. | 10 00 |
| Kalamazoo, Mich., 2nd | 10 88 |
| N. Y. City, Ch. of Comforter | 5 00 |
| Annandale, N. J. | 4 10 |
| Niskayuna, N. Y. | 27 49 |
| 1st Kalamazoo, Mich. | 35 61 |
| Cedar Grove, Wis., 1st Adult Bible Class. | 8 05 |
| Kingston, N. Y., Ch. of the Comforter | 6 38 |
| Queens, N. Y. | 59 79 |
| N. Y. City, Middle Coll., Dutch | 90 00 |
| 1st Philadelphia, Pa. | 2 64 |
| 1st Jamaica, N. Y. | 8 60 |
| Cherry Hill, N. J. | 5 53 |
| | $340 90 |

#### YOUNG PEOPLES' SOCIETIES.

| | |
|---|---|
| Jamaica, N. Y., 1st Ch. Y. P. S. | $14 12 |
| Orange City, Ia., 1st C. E. S. | 25 00 |
| N. Y. City, 4th German, C. E. S. | 25 00 |
| Brooklyn, N. Y., South Ch., C. E. S. | 10 00 |
| College Point, N. Y., C. E. S. | 7 50 |
| 2nd Somerville, N. J., C. E. S. | 30 00 |
| Spring Lake, Mich, C. E. S. | 12 50 |
| Rocky Hill, N. J., C. E. S. | 5 00 |
| Newkirk, Ia., C. E. S. | 10 00 |
| 3rd Holland, Mich., C. E. S. | 25 00 |
| Livingston, N. Y., Linlithgo C. E. S. | 15 00 |
| Hope Ch., George, Ia. | 2 00 |
| Dumont, N. J. | 5 00 |
| Norwood Park, Chicago, Ill., C. E. S. | 8 00 |
| Newburgh, N. Y., Amer. Ch., C. E. S. | 25 00 |
| | $219 12 |

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### RECAPITULATION.

| | |
|---|---|
| From Churches, etc. | $3,504 13 |
| From Sunday-schools. | 340 90 |
| From Y. P. Societies. | 219 12 |
| From Woman's B'd. | 3,814 05 |
| | $7,878 20 |

### GIFTS FOR OBJECTS OUTSIDE THE APPROPRIATIONS.

| | |
|---|---|
| Rev. & Mrs. Bancroft Hill, D. D. | $175 00 |
| S. S. Hopewell, N. Y. | 10 00 |
| Orange City, Ia., Amer. Ch. | 3 73 |
| Vischers Ferry, N. Y. | 9 31 |
| Mrs. J. E. Graham, Vischers Ferry, N. Y. | 10 00 |
| Orange City, Ia., 2nd Y. L. M. Circle | 17 35 |
| Fishkill Landing, N.Y. | 24 67 |
| Woman's Board | 31 00 |
| 3rd Grand Rapids, Mich. | 52 00 |
| A Friend, 3rd Grand Rapids, Mich | 4 00 |
| Y. P. Soc., 3rd Grand Rapids, Mich | 15 00 |
| | $352 06 |

W. H. VAN STEENBERGH,
*Treasurer.*
25 East 22nd St., N. Y. City.

### THE ARABIAN MISSION.

| | |
|---|---|
| W. B. Bruins, Boyden, Ia. | $10 00 |
| John Z. Lott | 5 00 |
| John H. Ditmas | 5 00 |
| Mrs. Wm. H. Story | 10 00 |
| Mrs. C. L. Wells | 50 00 |
| Mrs. B. H. Hamel | 5 00 |
| Rev. Wm. S. C. Webster, D. D. | 5 00 |
| Miss Kate Lang | 2 50 |
| Miss Sarah B. Reynolds | 25 00 |
| Henry H. Dawson | 10 00 |
| Mrs. Annie G. Frisbie | 10 00 |
| Rev. John H. Gillespie, D. D. | 15 00 |
| W. L. Vander Maile | 5 00 |
| Grand Rapids, Mich., Bethany S. S. | 8 75 |
| Pella, Ia., 1st Ch. | 6 10 |
| Rev. A. J. Hageman | 2 50 |
| Miss Olive Phramer | 1 00 |
| Mrs. Wm. Phramer | 1 00 |
| Miss M. K. Vedder | 1 00 |
| Orange City, Ia., 1st | 175 00 |
| Rev. E. J. MacCully | 3 00 |
| Rev. B. V. D. Wyckoff | 2 50 |
| Mr. & Mrs. Theodore Maynard | 2 00 |
| Rev. H. D. B. Mulford, D. D. | 25 00 |
| Rev. T. H. P. Sailer | 50 00 |
| Miss A. T. Van Santvoord | 5 00 |
| Miss B. McIntosh | 10 00 |
| Peter Cortelyou | 5 00 |
| Mrs. Henry E. Cobb | 5 00 |
| Mrs. Chas. Harriman | 5 00 |
| Frederick Frelinghuysen | 30 00 |
| Miss Sarah T. Sumner | 50 00 |
| Miss Emily D. Sumner | 50 00 |
| Mrs. C. C. DeWitt | 5 00 |
| Mrs. M. B. Moulton | 1 00 |
| Rev. W. W. Sehomp | 10 00 |
| N. Y. City, 29th St. Marble Coll. Y. P. Soc. | 25 00 |
| Brooklyn, N. Y., South Ch., C. E. S. | 20 00 |
| Mrs. Gerrit Stryker | 5 00 |
| Hingham, Wis | 8 00 |
| The Misses Duryee | 50 00 |
| Sioux Co. Chs. | 350 00 |
| Rev. J. P. De Jong | 10 00 |
| Lewis Johnston | 5 00 |
| Mrs. E. E. Olcott | 5 00 |
| Rev. J. L. Zabriskie | 5 00 |
| Lansing, Ill., Catechumens | 7 00 |
| Overisel, Mich | 85 35 |
| Rev. I. H. Berg | 1 00 |
| Rev. Lewis Francis, D. D. | 12 50 |
| Mrs. Sarah Welling | 25 00 |
| Miss Julia McCarrell | 5 00 |
| Little Neck, L. I., Harmony Circle, K. D. | 10 00 |
| Mrs. H. J. Mentink | 5 00 |
| 1st Grand View, S. D. | 11 19 |
| Ridgewood, N. J., S. Sch. | 10 00 |
| Sheboygan Co. Mission Fest, Wis. | 17 46 |
| Rochester, N. Y., 1st L. M. Soc. | 10 00 |
| Jacob H. Hoagland | 1 00 |
| Mrs. Wm. Palmateer | 1 00 |
| Rev. A. Hageman | 2 50 |
| Rev. W. H. DeHart | 5 00 |
| George A. West | 3 00 |
| Mrs. Geo. A. West | 1 00 |
| Miss Ella West | 1 00 |
| 1st Detroit, Mich. | 5 55 |
| 1st Holland, Mich. | 150 00 |
| Ch. Holland, Neb. | 100 00 |
| Ch. Cohoes, N. Y. | 8 25 |
| 2nd Rochester, N. Y., Look Up Circle | 5 00 |
| Ch. Fairview, Ill. | 37 50 |
| Ch. Boyden, Ia. | 27 42 |
| Ebenezer Ch., Scotland, S. Dak. | 10 00 |
| Queens, L. I., S. Sch. | 19 93 |
| Amer. Ch., Newburgh, N. Y. | 8 25 |
| Mr. J. Den Herder | 10 00 |
| Mrs. James P. Philip | 5 00 |
| Miss Millard | 5 00 |
| Miss Josephine Hopkins | 5 00 |
| Mrs. W. Irving Jennings | 2 00 |
| Misses Van Oulen | 2 00 |
| Mrs. A. C. Donahue | 1 00 |
| Mrs. J. D. Ahreet | 1 00 |
| Mrs. Joseph Malcom | 1 00 |
| Mr. & Mrs. J. E. Storms | 2 00 |
| E. Blauvelt | 5 00 |
| J. W. Bellis | 5 00 |
| Miss Annie Bellis | 3 00 |
| Mrs. Hiram Bellis | 10 00 |
| Mrs. James H. Hall | 3 00 |
| R. C. Van Wagoner | 5 00 |
| Mrs. J. Z. Blauvelt | 5 00 |
| Newkirk, Ia., W. Miss. Soc. | 24 00 |
| Lennox, S. Dak., 2nd Ch. | 15 00 |
| Brooklyn, N. Y., 1st Ch. | 175 00 |
| N. Y. City, Middle Coll. Dutch S. S. | 30 00 |
| New Brunswick, N. J., 2nd. | 20 00 |
| Summit Mission, 1st Chicago, Ill | 44 00 |
| Lodi, N. Y. | 8 00 |
| Kerhonkson, N. Y. | 10 00 |
| N. Y. City Marble Coll. Y. P. Miss. Soc. | 25 00 |
| Miss Sara J. Montieth | 17 50 |
| 1st Jamaica, N. Y., Missy. Soc. | 85 50 |
| Miss Ethel MacKenzie | 2 50 |
| Rev. I. J. Van Hee | 5 00 |
| Woman's Board | 150 00 |
| | $2,361 75 |

W. H. VAN STEENBERGH,
*Treasurer.*
25 East 22nd St., N. Y. City.

### DOMESTIC MISSIONS.

| | |
|---|---|
| Sully, Ia., 1st | $12 47 |
| Grand Rapids, Mich., Bethany | 20 42 |
| Pella, Ia., 1st | 42 95 |
| Queens, N. Y. | 12 55 |
| Park Hill, Yonkers, N. Y., S. S. | 3 46 |
| Stone Arabia, N. Y. | 6 00 |
| Grand Gorge, N. Y. | 6 00 |
| Prattsville, N. Y. | 6 00 |
| Berne, N. Y., 2nd. | 5 00 |
| Knox, N. Y. | 5 00 |
| Grand Rapids, Mich., Plainfield Mission of 4th Ch. | 3 18 |
| Edgerton, Minn | 10 66 |
| Lismore, Minn | 3 50 |
| Gallatin, N. Y., S. S. | 3 28 |
| Gallatin, N. Y. Ch. | 13 19 |
| Flushing, N. Y. | 21 65 |
| "Friend of Domestic Missions" | 10 00 |
| Newburgh, N. Y. | 48 00 |
| Raritan, N. J., 3rd | 12 08 |
| Paterson, N. J., 6th. | 20 00 |
| Owasco, N. Y. | 20 00 |
| Vriesland, Mich | 36 00 |
| Greenleafton, Minn. | 27 00 |
| New Baltimore, N. Y. | 9 88 |
| Passaic, N. J., 1st | 72 30 |
| Rochester, N. Y., 1st. | 7 00 |
| Holmdel, N. J., S. S. | 1 85 |
| Grand Rapids, Mich., 2nd | 26 42 |
| Graafschap, Mich. | 35 00 |
| Krumville, N. Y. | 5 00 |
| Schenectady, N. Y., Bellevue Ch. | 46 84 |
| Hackensack, N. J., 1st. | 25 41 |
| Grand Rapids, Mich., Bethany | 9 90 |
| College Point, N. Y. | 7 50 |
| Sheboygan Falls, Wis. | 11 20 |
| Herkimer, N. Y. | 9 31 |
| Sheboygan Co. Mission Fest. | 50 00 |
| Franklin, Wis. | 4 38 |
| Holland, Neb. | 63 10 |
| Leighton, Iowa | 26 16 |
| Union Ch., Paterson, N. J., Martha Soc. | 6 00 |
| New Brunswick, N. J., 1st. | 68 08 |
| Fonda, N. Y. | 8 92 |
| Wyckoff, N. J. | 50 00 |
| Baldwin, Wis. | 12 00 |
| Goodland, Ind. | 5 62 |

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| | |
|---|---|
| Piermont, N. Y., S. S. | 10 00 |
| Newark, N. J., Clinton Ave. | 217 68 |
| Brooklyn, N. Y., Gravesend | 44 15 |
| High Bridge, N. J. | 4 12 |
| Chancellor, S. Dak. | 50 00 |
| Chancellor, S. Dak., Ch., by Mrs. Meier. | 500 00 |
| Greenport, N. Y. | 10 81 |
| Cedar Grove, Wis. | 32 63 |
| Clymer, N. Y., Women's Miss. Soc. | 30 00 |
| Chicago, Ill., Trinity | 11 30 |
| Jamestown, Mich., 1st | 17 50 |
| Scotland, S. D. | 55 00 |
| Grand Rapids, Mich., 3rd. | 31 28 |
| Kalamazoo, Mich., 1st. | 12 00 |
| Grand Rapids, Mich., Trinity | 4 00 |
| Litchville, N. D. | 6 63 |
| Freehold, N. J., 2nd. | 44 00 |
| Jersey City, N. J., Bergen Ch. | 26 36 |
| Union Meeting, 1st and 2nd Churches, Cleveland, O. | 3 00 |
| Barren Island, Brooklyn, N. Y. | 10 00 |
| North Sibley, Iowa, S. S. | 2 25 |
| Kingston, N. Y., Comforter, S. S. | 6 38 |
| Queens, N. Y., S. S. | 19 98 |
| Luctor, Kan., Ladies' Soc. | 30 00 |
| St. Johnsville, N. Y. | 4 55 |
| Franklin Park, N. J. | 46 14 |
| Preakness, N. J. | 6 43 |
| Lennox, S. D., 2nd. | 90 00 |
| Hawthorne, N. J., S. S. | 15 00 |
| Middle Collegiate S. S., N. Y., Summer Boxes, for work among immigrants at Ellis Island | 30 00 |
| Sully, Ia., Bethany | 24 35 |
| Englewood, Ill., 1st. | 32 58 |
| Cordell, Okla. | 11 80 |
| South Holland, Ill. | 33 10 |
| Holland, Neb., Women's Miss. Soc. | 25 00 |
| Kerhonkson, N. Y. | 10 00 |
| Atwood, Mich. | 7 25 |
| Crusader Post 34, N. Y. Ave. S. S., Newark, N. J. | 10 90 |
| Missionary League, Northern Churches, Classis Wisconsin | 22 40 |
| Delmar, N. Y., Women's Miss. Soc., for colored work | 5 00 |
| Rocky Hill, N. J., S. S. | 5 00 |
| Rhinebeck, N. Y. | 17 00 |
| Miss. Soc., Bible School, Bethany Ch., Brooklyn | 20 00 |
| 1st Philadelphia, Pa., S. S. | 2 47 |
| Paramus, N. J., Miss. Soc. | 22 85 |
| Lodi, N. Y. | 23 00 |
| Harlem, N. Y., 1st. | 15 33 |
| Harlem, N. Y., Lenox Ave. | 88 86 |
| Mr. W. B. Bruins, Boyden, Ia., for colored work | 11 00 |
| East Williamson, N. Y. | 85 60 |
| Millbrook, N. Y., member | 10 00 |
| Brooklyn, N. Y., Kent St. | 6 75 |
| Hamilton, Mich. | 8 72 |
| Cherry Hill, N. J., S. S. | 5 53 |
| Cobleskill, N. Y. | 9 62 |
| Easton, N. Y. | 10 00 |
| Parkersburg, Iowa | 30 00 |
| South Blendon, Mich. | 11 00 |
| Total | $2,836 45 |

## CHURCH BUILDING FUND.

| | |
|---|---|
| Montgomery, N. Y. | $ 9 81 |
| Miss Sarah B. Reynolds, Kingston, N. Y. | 25 00 |
| Neshanic, N. J. | 8 38 |
| La Fayette, Ind. | 7.35 |
| Gano, Chicago, Ill., 1st S. S. | 8 00 |
| West Sayville, L. I. | 13 25 |
| Muscatine, Iowa | 7 00 |
| New Brunswick, N. J., 1st. | 9 77 |
| Fonda, N. Y. | 3 70 |
| Danforth, Ill. | 9 79 |
| Alto, Wis. | 17 75 |
| Maurice, Ia., 1st. | 20 65 |
| Scotland, S. Dak. | 10 00 |
| Lennox, S. Dak., 2nd. | 15 00 |
| Granville, Iowa, Bethlehem | 2 50 |
| Maurice, Iowa | 21 20 |
| Harrison, S. D. | 50 64 |
| Paterson, N. J., 2nd. | 9 90 |
| Grand Haven, Mich., 1st. | 23 05 |
| Church on the Heights, Brooklyn, N. Y. | 36 47 |
| Lodi, N. Y. | 6 00 |
| Nassau, N. Y. | 4 60 |
| Parkersburg, Iowa, repayment of mortgage | 500 00 |
| Ttotal | $819 81 |

## C. E. SOCIETIES FOR C. E. CHURCHES.

| | |
|---|---|
| 1st Claverack, N. Y. | $12 50 |
| 1st Orange City, Iowa. | 25 00 |
| Newkirk, Iowa | 10 00 |
| Holland, Mich., 3rd. | 25 00 |
| Dumont, N. J. | 5 00 |
| 1st Chicago, Ill. | 5 00 |
| Ridgewood, N. J. | 25 00 |
| Total | $107 50 |

## RECAPITULATION.

| | |
|---|---|
| Domestic Missions. | $2,836 45 |
| Church Bldg. Fund | 819 81 |
| C. E. Societies | 107 50 |
| Total | $3,763 76 |

WM. T. DEMAREST, *Treasurer*
25 East 22nd St., N. Y. City.

---

## WOMEN'S EXECUTIVE COMMITTEE, DOMESTIC MISSIONS.

### GENERAL FUND.

| | |
|---|---|
| Ridgewood, N. J. | $25 00 |
| Somerville, N. J., 2nd L. M. Soc. | 5 00 |
| Graafschap, Mich. | 15 50 |
| Kiskatom, N. Y. | 5 00 |
| Holland, Mich., 1st. | 20 00 |
| Roxbury, N. Y. | 5 00 |
| New Durham, N. J. | 12 50 |
| Mrs. Wm. H. Littell. | 400 00 |
| Lawyersville, N. Y. | 10 00 |
| Gelderland, Mich. | 3 93 |
| New York City, Fordham | 10 00 |
| Kingston, N. Y., Fair St. | 18 00 |
| G'd Haven, Mich., 1st Y. L. Soc. | 10 00 |
| Hasbrouck Heights, N. J. | 4 00 |
| G'd Rapids, Mich., Immanuel Church | 10 00 |
| Watervleit, N. Y., North Church | 4 00 |
| Ulster Park, N. Y. | 9 30 |
| Hopewell Junction, N. Y. | 7 90 |
| Rensselaer, N. Y. | 6 30 |
| Holland, Neb. | 5 00 |
| Holland, Mich., 3rd. | 27 25 |
| Kingston, N. Y., 1st. | 20 85 |
| Stone Ridge, N. Y. | 10 00 |
| Maurice, Ia. | 2 50 |
| Brooklyn, N. Y., Bay Ridge | 21 25 |
| Missy. Union, Classis of Philadelphia | 12 59 |
| Hull, Ia. | 20 00 |
| Missy. Union, Class'is of Hudson. | 15 60 |
| Cohoes, N. Y. | 20 00 |
| New Brunswick, N. J., 2nd Y. W. Guild | 5 00 |
| Montrose, N. Y., S. S. | 5 85 |
| Woodborne, N. Y. | 5 28 |
| Missy. Union, Classis of Ulster. | 14 77 |
| Missy. Union, Classis of Orange. | 13 50 |
| Brooklyn, N. Y., First | 50 00 |
| Queens, N. Y. | 6 87 |
| Fort Plain, N. Y. | 22 00 |
| Griggstown, N. J. | 11 50 |
| Missy. Union, Classis of G'd River, Holland & Mich. | 5 00 |
| Clara City, Minn., Bethany Church | 10 00 |
| North Holland, Mich. | 19 00 |
| Jamaica, N. Y., 1st. | 38 15 |
| Missy. Union, Classis of Poughkeepsie | 27 00 |
| Brooklyn, N. Y., South Bushwick | 35 00 |
| Jersey City, N. J., Lafayette | 11 92 |
| | $1,003 26 |

### STUDENT FUND.

| | |
|---|---|
| Kiskatom, N. Y. | $ 5 00 |
| Peekskill, N. Y. | 5 00 |
| In Memoriam, Rev. H. V. Voorhees. | 10 00 |
| Closter, N. J. | 2 00 |
| Paterson, N. J., 2nd. | 10 00 |
| Delmar, N. Y. | 7 00 |
| Jerusalem, N. Y. | 6 00 |
| Albany, N. Y., 4th. | 5 00 |
| New Salem, N. Y. | 5 00 |
| | $55 00 |

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KENTUCKY MT. FUND.

| | |
|---|---|
| Ridgewood, N. J., Y. W. M. C. | $100 00 |
| Jamaica, N. Y., Y. P. Soc. | 14 13 |
| St. Johnsville, N. Y. | 5 00 |
| Philadelphia, 1st, Y. L. M. Soc. | 5 00 |
| Vriesland, Mich. | 10 00 |
| Holland, Neb. | 10 00 |
| Miss A. L. Crawford | 5 00 |
| Spring Valley, N. Y. | 6 25 |
| Pella, Ia., 1st | 10 00 |
| Brooklyn, N. Y., Church-on-the-Heights, S. S. | 25 00 |
| New York City, Knox Memorial | 51 09 |
| East Orange, N. J., 1st Primary S. S. | 5 00 |
| Brooklyn, N.Y., Gravesend | 18 00 |
| Tappan, N. Y., One Class | 1 00 |
| G'd Rapids, Mich., 3d. | 11 25 |
| Morrison, Ill., Y. L. Soc. | 5 00 |
| Miss A. G. Blauvelt | 10 00 |
| Ghent, N. Y., 1st, Jr. C. E. | 6 00 |
| Westfield, No. Dak. | 11 00 |
| | $308 72 |

INDIAN FUND.

| | |
|---|---|
| Ridgewood, N. J., S. S. | $ 6 25 |
| East Orange, N.J., 1st. | 100 00 |
| Bronxville, N. Y., S. S. | 30 00 |
| Orange City, Ia., 1st. | 139 00 |
| Miss Sarah B. Reynolds | 25 00 |
| Watervleit, N. Y., C. E. | 5 00 |
| Hudsonville, Mich. | 5 00 |
| Vriesland, Mich. | 10 00 |
| Galesburg, Ia. | 4 20 |
| Coopersville, Mich. | 8 90 |
| Holland, Neb. | 35 00 |
| Newkirk, Ia., C. E. | 5 00 |
| Pella, Ia., 1st. | 5 00 |
| Brooklyn, N. Y., Church-on-the-Heights, S. S. | 25 00 |
| Rensselaer, N. Y., Jr. C. E. | 2 00 |
| Nelly Allen Roe Memorial | 30 00 |
| Pella, Ia., 1st. | 20 50 |
| Weehawken, N. J., West New York, Trinity | 12 50 |
| Rochester, N. Y., 2nd Jr. C. E. | 10 00 |
| Missy. Union, Classis of Ulster | 9 00 |
| G'd Rapids, Mich., 3d. | 11 25 |
| New York City, Lenox Ave., Colleg. | 100 00 |
| North Holland, Mich., Y. L. Soc. | 43 00 |
| G'd Rapids, Mich., Bethany, Y. L. Soc. | 5 00 |
| G'd Rapids, Mich., Bethany, C. E. | 3 50 |
| Alto, Wis., Y. L. Soc. | 7 00 |
| Spring Lake, Mich., Y. L. Soc. | 4 00 |
| G'd Rapids, Mich., 3rd Y. P. S. Soc. | 5 00 |
| G'd Rapids, Mich., 2nd Friends | 4 30 |
| Holland, Neb., Y. L. Soc. | 5 00 |
| Missy. Union, Classis of G'd. River, Holland, Mich. | 25 00 |
| Morrison, Ill., Y. L. Soc. | 5 00 |
| Apache Mission, C. E. | 3 00 |
| New York City, Middle Coll., S. S. | 30 00 |
| Mrs. John Forsythe | 1 00 |
| Harlingen, N. J. | 13 25 |
| Cawker City, Kan. | 2 50 |
| | $755 15 |

SUMMARY.

| | |
|---|---|
| General Fund | $1,003 26 |
| Students Fund | 55 00 |
| Kentucky Fund | 308 72 |
| Indian Fund | 755 15 |
| Total | $2,122 13 |

MRS. KENNETH G. WHITE, *Treasurer.*
25 East 22nd St., N. Y. City.

## BOARD OF EDUCATION.

FOR EDUCATION FUND.

NEW YORK.

| | |
|---|---|
| New Baltimore | $ 6 30 |
| Park Hill | 42 50 |
| Queens, | 10 00 |
| E. Greenbush | 7 97 |
| Fonda | 9 25 |
| The Clove, High Falls | 8 74 |
| 1st Tarrytown | 88 90 |
| Greenport | 2 82 |
| W. Leyden | 4 00 |
| Unionville | 8 70 |
| Ch. of Comforter, Kingston | 5 23 |
| Lodi, | 3 00 |
| Claverack | 11 43 |

NEW JERSEY.

| | |
|---|---|
| Neshanic | $8 57 |
| Lebanon | 6 89 |

OTHER STATES.

| | |
|---|---|
| Monroe, Aplington, Ia. | $ 5 00 |
| Doon, Ia. | 2 46 |
| Trinity, G'd Rapids, Mich | 2 15 |
| Randolph Center, Wis. | 14 50 |
| DeMotte, Ind. | 7 65 |
| Westfield, N. D. | 17 47 |
| 1st Phila., Pa. | 12 00 |
| Ebenezer, Scotland, S. D. | 5 00 |
| 2nd Lennox, S. D. | 12 00 |

INDIVIDUAL

| | |
|---|---|
| Miss Sarah B. Reynolds | $50 00 |
| | $352 53 |

FOR CORDELL ACADEMY.

| | |
|---|---|
| S. S. 2nd Syracuse, N. Y. | $ 2 62 |
| S. S. Wallkill, N. Y. | 5 00 |
| S. S. 1st Kingston, N. Y. | 8 10 |
| S. S. Gravesend, N. Y. | 3 62 |
| S. S. Walden, N. Y. | 5 70 |
| S. S. 34th St., N. Y. City. | 10 00 |
| S. S. Gardiner, N. Y. | 1 60 |
| S. S. Warwick, N. Y. | 4 86 |
| S. S. Newburgh, N. Y. | 6 76 |
| S. S. Spring Valley, N. Y. | 6 15 |
| S. S. Park Hill, N. Y. | 14 00 |
| S. S. Brighton, Rochester, N. Y. | 4 11 |
| S. S. 2nd Lodi, N. Y. | 4 10 |
| S. S. Linlithgo, N. Y. | 2 10 |
| S. S. Tappan, N. Y. | 10 00 |
| S. S. Upper Red Hook, N. Y. | 3 63 |
| S. S. Middleburgh, N. Y. | 56 |
| S. S. Plattekill, N. Y. | 2 00 |
| S. S. S. Millbrook, N. Y. | 1 47 |
| S. S. Philmont, N. Y. | 20 28 |
| S. S. Stone Mill, N. Y. | 55 |
| S. S. Cold Spring, N.Y. | 1 00 |
| S. S. College Point, N. Y. | 7 50 |
| S. S. 2nd Howe's Cave, N. Y. | 81 |
| S. S. E. Orange, N. J. | 12 00 |
| S. S. Pompton Plains, N. J. | 2 00 |
| S. S. 1st W. Hoboken, N. J. | 34 87 |
| S. S. Ger. Ev., W. Hoboken, N. J. | 10 00 |
| S. S. Ridgewood, N. J. | 30 00 |
| S. S. Pleasant Plains, N. J. | 2 25 |
| S. S. Bogert Mem'l, N. J. | 2 44 |
| S. S. Union Ref., Paterson, N. J. | 6 00 |
| S. S. Hawthorne, N. J. | 2 07 |
| S. S. 1st New Brunswick, N. J. | 5 00 |
| S. S. Paramus, N. J. | 5 01 |
| S. S. Harrington Park, N. J. | 3 00 |
| S. S. Fulton, Ill. | 7 66 |
| S. S. Norwood Park, Ill. | 7 50 |
| S. S. Bethel, Pella, Ia. | 2 70 |
| S. S. Grandville, Mich. | 2 72 |
| S. S. 4th Kalamazoo, Mich. | 4 00 |
| S. S. 1st Muskegon, Mich. | 13 47 |
| S. S. Coopersville, Mich. | 3 50 |
| S. S. Hamilton, Mich. | 5 60 |
| S. S. 2nd G'd Haven, Mich. | 4 00 |
| S. S. Davis, S. D. | 1 05 |
| S. S. Litchville, N. D. | 3 24 |
| Ch. Greenport, N. Y. | 2 21 |
| Ch. Horton Meml. Okla | 5 20 |
| Y. P. M. League, J. City, N. J., Grand St. | 5 00 |
| Miss Anna R. Slingerland. | 10 00 |
| | $319 01 |

FOR RELIGIOUS EDUCATION COMMISSION.

| | |
|---|---|
| Ch. Hopewell, N. Y. | $ 8 78 |

TOTALS.

| | |
|---|---|
| Educational Fund | $352 53 |
| Cordell Academy | 319 01 |
| Religious Education Com. | 8 78 |
| | $680 32 |

JOHN F. BERRY, *Treasurer.*
25 E. 22nd St., N. Y. City.

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# Mission Study Helps

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**PIONEERS, a Story of the Frontier.** By Katharine R. Crowell. The story describes the advance into the wilderness and the establishment of homes. The bird's-eye view makes vivid each advancing stage of the frontier as it moves westward; the retirement before it of savagery, and rapidly following it the coming up of the forces of industry, Christianity and education.

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Watson, "Egypt and the Christian Crusade."
Shedd, "Islam and the Oriental Churches."
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**BOARD OF PUBLICATION, R. C. A.**
**25 East Twenty-second Street, New York.**

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# THE MISSION FIELD.

VOL. XXI. JANUARY, 1909. No. 9.

## Items of Interest from the Reformed Church.

THE Board of Foreign Missions has issued three new leaflets "Facts and Figures Relating to Our Work in Asia," "How Much Shall I Give This Year to Missions" and "Did You Take the Pledge for the Forward Movement?" Each is suggestive and helpful. The first named condenses the statistics regarding the Boards' work into a series of brief and effective statements. A little card calendar with some helpful hints is appropriate to slip into a letter at this season.

THE Union Church, Yokohama, composed largely of the foreign residents of that city has decided to build a new church building on the Bluff and lately began actual work on the enterprise, the first sod being turned by Miss Crosby, the oldest member of the church. This church building has long been considered a necessity for the religious and social life of the Americans and other English speaking foreigners in Yokohama and the pastor, Rev. T. B. Good, and his officers are encouraged by this evidence of life and progress. The building will be thoroughly modern in design and construction and is expected to cost about $21,000.

REV. John Van Ess writes from Busrah: "My application for permission to open a high school was referred back from Constantinople for one or two details which I supplied. Mr. Leishman, the American ambassador, is very cordial in his letter, and says he thinks he will experience no difficulty in obtaining a firman.

"At present I am conducting a small school of eighteen pupils, of whom fifteen are Moslems, without let or hindrance."

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SEVENTY-TWO STUDENTS for the ministry are now under the care of the Board of Education. This number will soon need to be doubled if the "Forward Movement" projected by our Mission Boards is to succeed and the Church at home is to be filled with strength and vigor.

THE Corresponding Secretary of our Board of Education has prepared a special lecture in its work, illustrated, through the liberality of a friend of the Board, with a large number of stereopticon views. The development of boys on our cradle-rolls into able ministers of the gospel and missionaries of the Cross, through the work of our schools, proves a subject of deep interest to our churches.

IT is hard for some people to realize that Home Mission effort is definite and direct. It is sufficient for many that churches are organized, that they maintain services, that they call ministers and erect buildings, and the "Why" and "How" and "Wherefore" are not inquired into. It is true that much home mission effort lacks the picturesque element that so largely enters into other missionary work, although even that is not lacking from the work among Indians, aliens, and other exceptional populations. But the planting of churches and their maintenance during formative years, the most important phase of home mission work, seems to be understood very little. Yet this is the great work of the Church. To neglect it means sterility and death. To prosecute it means increased contributions for all missionary purposes of the denomination; it means the supply of young men for the ministry; it means the sure supply of young men and women for work on the foreign mission field; it means life and growth and usefulness. Remember, therefore, that the work accomplished by the Reformed Church through its Board of Domestic Missions is a very real work. It is all important, and it pays.

THE close of the fiscal year of our mission boards is only four months away. Eight months of the year have passed, and seventeen weeks from now the treasurers will close their books and prepare their annual reports. Time and opportunity are slipping away. Eight months ago all were calling "Forward" and "Advance." Are the calls as loud now as then? Have consecration and self-sacrifice marked the service of churches and people during these months? These are questions to be answered by every member of the Reformed Church. If they are asked with humility and answered in faith, we shall all rejoice four months hence, and the close of the year will show that "Forward" and "Advance" are not empty terms, but that they signify a real purpose and effort for Jesus' sake.

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# Men's Missionary Convention.

All the churches within the bounds of the Synods of New York, Albany and New Brunswick have been invited to send delegates to a Men's Missionary Convention to be held in the St. Nicholas Collegiate Church, Fifth Avenue and Forty-eighth Street, New York, on Thursday, January 28th, 1909. The purpose of the Convention is the consideration of the missionary opportunities which lie before the Reformed Church, both in the Home-land and on the Foreign field. These opportunities will be laid before the men and it is expected that the convention will express itself as to the lines of effort and action that should be followed by the Church.

## Arrangements.

Arrangements of the Convention are in the hands of a joint committee appointed by the Foreign and Domestic Mission Boards. It has been determined to have two general sessions, the first at two o'clock in the afternoon; the second at eight in the evening. At the close of the afternoon session the men from each Synod will meet in separate conferences for an hour, to consider especially conditions and prospects in their sections. Between sessions there will be two hours for supper and for the study of a missionary exhibit.

## Speakers.

Speakers at the afternoon session will be Rev. Dr. James I. Vance, Rev. A. L. Warnshuis, Rev. J. Lovell Murray, Rev. James S. Kittell and Rev. Dr. John G. Fagg. In the evening Mr. Robert E. Speer, the Hon. S. B. Capen, the Hon. G. J. Diekema and the Rev. John Vander Meulen will be heard.

## Delegates.

A registration fee of one dollar will be charged for each delegate, the sum thus received to be used for Convention expenses. Any surplus will be divided equally between the Board of Foreign Missions and the Board of Domestic Missions. Twelve hundred delegates are expected, so that the Convention promises to be the most notable gathering of Reformed Church men in the history of the denomination. Men who would like to attend the Convention should send their names at once to Harry A. Kinports, 25 East 22nd Street, New York, the Secretary of the Joint Committee of Arrangements.

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# *Can You Spare A Christmas Gift For The King?*

Times of prosperity are returning. Factories are now running full time. Farmers are receiving full price for full barns of crops. Those who farm on Wall Street and draw income from other kinds of live stock have also less to complain of than last year. The people who live on the farm are not starving for bread and those on the avenue will have no trouble to keep the wolf from the porte-cochere this winter. Christmas is coming with a full dinner pail for everybody and bulging stockings for the children. Will the Christ child be left out and the ten thousands of Christless children in Arcot, Amoy, Japan and Arabia wait for another cycle of years before they hear of Bethlehem?

The whole purpose of the Forward Movement is to give OUR SHARE OF THE WORLD ITS CHRISTMAS AND CHRIST-JOY AND PEACE before this generation passes away. We need $225,000 to do this year's part of the unfinished task. Unless we get it the new missionaries cannot be sent out. We have over 100,000 church members and if one-half of them send in a special Christmas gift for the Forward Movement there will be no need for special effort or pressure in April. Why not do it now? Don't wait for your pastor or your neighbor; send it on yourself as an extra gift of gratitude. You meant to do it last year but the panic came. Do it now! Before you fill in your cheque, however, read these verses:

"Give, as the morning that flows out of heaven,
Give, as the waves when their channel is riven,
Give as the free air and sunshine are given,
Lavishly, utterly, royally give;
Not the waste-drops of thy cup over-flowing,
Not the faint sparks of thy hearth ever-glowing,
Not a pale bud from thy June roses blowing,
Give, as He gave thee, Who gave thee to live."

"Almost the day of thy giving is over,
Ere from the grass dies the bee-hunted clover,
Thou shalt be banished from friend and from lover,
What shall thy longing avail in the grave?
Give as the heart gives whose fetters are breaking,
Life, love, and hope, all thy dreams and thy waking,
Soon, Heaven's river thy soul-fever slaking,
Thou shalt know God, and the Gift that He gave."

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# Domestic Missions.

## CHURCH EXTENSION IN GREATER NEW YORK.

Article IV: In the Borough of Brooklyn.

By Rev. Herman C. Weber.

The problem of church extension in the Borough of Brooklyn is a peculiarly difficult one at the present moment. The factors in the problem are not fixed quantities. The population is not standing still long enough to be counted. A stream of lava is flowing over and under the East River into the green fields of the Borough and the standard planted in it today is carried along far from the plotted place by tomorrow. In one district, for example, an invasion of East Side Jews began a year or two ago. At once the Gentile members of the community, panic-struck, put their houses into the market. The Sunday a Jewish synagogue was dedicated every Gentile house for two blocks up and down the avenue displayed a large "To Let" sign. But the invasion suddenly ceased. Many thrifty Jewish families which had taken title to property as an investment to be quickly realized on were forced to relinquish their holdings and move away. The incoming families changed in character at once and what had been viewed as a threatened future for the Christian churches of the community turned out the reverse. The incoming tide of arrivals is so great that its swirling and writhings cannot be foreseen with certainty.

Some things can, however, be determined. Brooklyn may be roughly divided into three sections, the Williamsburgh section, formerly largely German and outside the scope of this article, Brooklyn proper, extending from the Brooklyn Bridge eastwardly to East New York, and Southern Brooklyn, the plain extending from the hills of Prospect Park and Cypress Hills Cemetery to the sea.

This last division is in process of development at the present time. The improvements at the Brooklyn Bridge, the opening of the subway to Atlantic Avenue, the Williamsburg Bridge, as well as the projected additions to transit by the new Manhattan Bridge, have conspired to rapidly change the market gardens of three and four years ago into populous communities. The soil of this large plain is porous and healthful. Communication has improved rapidly and the proposed subways and bridges are leading to large investments. Real estate promoters have been erecting blocks of build-

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ings of the congested type in some places and ideal little park-communities in others, waiting for the immense increase in population which is already well begun. The New Utrecht, Mid-wout and Canarsie corn-fields are just, and only just, retiring in favor of asphalt streets and big real estate signs.

A part of the immigration to Brooklyn is of course foreign. Brownsville is as foreign a settlement as any in Greater New York. Where the Jewish, Italian or Slavic people settle, the problem before the Protestant churches becomes acute. The Dutch churches in East New York, once so well-established, are fighting for their lives.

In the section south of Greenwood Cemetery, on the other hand, the future is bright. The South Church has a Sunday-school of 1800 members, Bay Ridge is in a position of unlimited possibilities, New Utrecht is in a changing community but with no lack of persons to whom to minister, and Edgewood and Greenwood Heights have just begun to receive a strong impulse from the development of their section. Further east in the section south of Prospect Park, there is a strong chain of churches in a strategic position from Grace to Flatlands in touch with every one of the new localities where people are massing. None of these churches can go back, though the character of their work and even the very spirit of their service must change. But the people are moving all about them and they are set in the midst of much raw material for the kingdom of heaven.

The South Classis of Long Island has not been active in church extension in recent years. The experiments made when Edgewood and Bay Ridge were mothered of New Utrecht are bearing fruit that should lead to a renewal of such enterprise. The Classis has under its care at present three projects. One is a mission in the Windsor Terrace district between Greenwood Cemetery and Prospect Park. A promising work has been carried on in this place for some time under Mr. Ballard, a student missionary. The earnestness and energy of the local workers affords ground for hoping that a church will soon be established in this district. Another work has been carried on at Barren Island, for the isolated residents, under the direction of the pastor of the Canarsie Church. This is purely mission work. There are few prospects of a permanent church-work. The third project in which the Classis has been interested is the movement for providing the Greenwood Heights Church with a suitable site and home. This project is well under way and work is now proceeding in an exceptionally fine location. This church forms a triangle with the South and Edgewood Churches and with them covers what will before long be a congested part of the greater city.

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No other projects have come to the attention of the Church Extension Committee of the Classis. It seems, however, high time to awake to the need for studying the fields that are opening so rapidly. The great central section of the city seems to be fully churched. Some of the great congregations of the country are to be found in this section, churches like Dr. Cadman's, Dr. Carson's, Janes Methodist, St. Peter's Lutheran and many others. This great field was surrendered years ago. The success of the White Church on Bushwick Avenue on the edge of this section shows what might have been done by colonizing in the old days. However, there is still one unoccupied district that should be studied. A new section is developing along the line of the Atlantic Avenue subway and the Eastern Boulevard. Brooklyn communication between sections is rather inconvenient at present so that most of the active pastors cannot spare the time for investigations sufficiently thorough to stand Classical inquisition and to break down Classical conservatism. But a missionary superintendent, as proposed at recent meetings of the Classes, would be just the right agent to whom to entrust such a problem. A man of ability and experience could direct the thought and the talents of various pastors and laymen to the greatest advantage in such an immense field as Brooklyn presents.

The Borough has an immediate future which is being born quietly and without observation. Tammany Hall is awake to some of the facts. The recent election amazed even careful observers. Many election districts had to be divided and sub-divided because of the presence of new voters in large numbers. The next mayor of New York will wait on Brooklyn's verdict. Two years ago Brooklyn had one million four hundred thousand inhabitants. There is room for three times that number and more. The Dutch Church shows signs of hope especially in the matter of Sunday-school work. The percentage of scholars to members is very much larger than that of nearly all other denominations. With thought and prayer and enthusiasm much harvest whitens in the sun, and within reach of the old Church whose rightful heritage is in this great Island.

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Says Dr. Josiah Strong in "The Challenge of the City:" Something must be done. Something will be done. What is done depends on who does it—the Christian Church or the frenzied mob. We do not stand still, and cannot. We are in a stream of tendency; and existing tendencies, if they are permitted to continue, will in due time precipitate a crisis. That crisis can be prevented only by the intelligent and vigorous action of Christian men and women.

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## GROWTH AT FLORENCE, S. C.

By Rev. J. T. Colbert.

REFORMED CHURCH, FLORENCE, S. C.

We came here to Florence from Big Stone Gap, Va., Oct. 13. 1905, and began the work of the Master under the auspices of the Reformed Church. The conditions in a measure were unfavorable and the field of labor was a hard one.

Florence is a cosmopolitan city because of its public works and business enterprises. As a rule people flock here who have no religious restraints and no other tendencies than those of worldly gain. The colored people are here in great numbers, but the churches and schools here are equal in proportion to the population. And the demands for activity and consecrated service are no less great. Our work being the youngest and our denomination new to the people, the situation calls for untiring zeal. The present work began one year prior to our coming here. Our parochial school opened Nov. 6, 1905, in an old dilapidated hall with one little girl who was the only scholar for three weeks. We had many experiences together in that time. I would often amuse her on the subject of dolls and toys to stop her flow of tears. This went on until the trio that is shown in the above picture came to us. At first I was at a loss to

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OUR FIRST SCHOLARS.

know their names and where they came from and who sent them, for I was met with a language (brogue) that was foreign to me. They could not even write their names. The mother finally came to my home to make inquiries about the school which was a great relief. The oldest sister, who was going to the graded school at that time and afterward came to us and finished last year, used to come and interpret the colloquialism until I could master it. This was not peculiar to these children only, but many others also used it. It seems that many families teach this colloquialism in speaking to their children, leaving off letters and syllables and giving words certain obsolete sounds peculiar to people of southern climes. In our teaching we make a specialty of the English language, with correct use of words and expressions and we have noted a decided improvement.

Our parochial school has had a natural and healthy growth. Most children in the parochial school have been regular in attendance during the past three years and the little ones of these families of children enter our school as soon as they grow up to school age. This Sunday-school is composed of a large number of these pupils and from time to time the larger ones are being added to the church, and in several instances they have led their parents to our services.

The future of our church here, as elsewhere, depends upon the use of channels that flow to the church as I have above mentioned.

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Our enrollment is now 136; possibly at the beginning of our second term the number will run up to two hundred. Thus far the results have been most gratifying. Our church, as well as our school, has been through its "Samaria." But it is true that God has been with us ever since we have been on the field, and His presence is daily manifested.

The cornerstone of our church was laid on Sunday, Sept. 27, and the building was dedicated on Nov. 22. The services were impressive and solemnly conducted. As music had been made a special feature in our school the music rendered at all the services was excellent and the effect of Rev. C. H. Uggams' dedication sermon will long be felt and remembered by all who were present. The three services during the day of dedication were largely attended. Many were out who knew nothing of our work before and spoke in highest terms of it. Some of them have been in regular attendance since. One of that number has connected himself with the Church, making five that have been added to us since the church has been completed, while others have made application to join. The Sunday and day schools have also taken on increased attendance. We look for nothing for the church but success, because God is back of its uplift and victory.

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## A WEDDING AT THE CHURCH HOUSE.

Wedding bells do not often ring at 25 East 22nd St., but the staid rooms of the Board of Domestic Missions re-echoed merrily with their chimes on December 2nd. The day before our indefatigable missionary at Ellis Island found on an incoming ship two young people from the Netherlands who wished to be married. And they not only wished, but had to—such are the regulations of the immigration service—in order to leave the Island. And like the good angel he is to all from the Netherlands knocking at the gate of the new country, Mr. Zandstra straightway made all the necessary arrangements.

These consisted in securing the promise of the Corresponding Secretary of the Board of Domestic Missions to officiate when the young people were brought to his office on the morrow. The promise was gladly given, for the little romance, as the missionary told it, enlisted the secretary's desire to be of service.

The prospective bride and groom were from the same town in Holland and had known each other from childhood. The boy and

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girl friendship developed into something deeper. But parental opposition stood in the way of their marriage, so they decided to cut the Gordian knot of their domestic complication by setting their faces toward America:—object matrimony.

There were friends America-bound with whom the young woman made the journey, but their guardianship ended at the immigrant station, and since the rules of the immigration service are most specific in such cases, the wedding was in order, and at once. United they'd land; divided they'd go back to Holland.

THE CHURCH HOUSE WEDDING.

Mr. Zandstra secured their parole for a few hours by guaranteeing their return at a specified time, and then in his capacity of guardian angel led them to the City Clerk where the license was secured and thence to rooms of the Board of Domestic Mission, where were gathered the wedding guests, the Secretaries of the Board and of the Women's Executive Committee.

To all of the little company the wedding ceremony seemed unusually sweet and impressive, as the young people on the threshold of the new land were made one according to the beautiful marriage service of the Church of their fathers. The cermony was not formal nor stereotyped. Mr. Zandstra was interpreter, since the corresponding secretary's Dutch and the bridal pair's English were not equal to the demands of the situation. The responses, however, seemed to have a double emphasis as they were made in answer to the questions put first in English and then in Dutch. And we could tell, as we looked upon the fresh-faced bride and groom, that they were appreciating the sacred significance of the service. The altar meant much, since the way thereto had been long and beset with difficulty.

After the congratulations adjournment was made to Room 12 for the wedding breakfast, which was given by the secretaries of the Women's Executive Committee. Needless to say, the feast was all that a wedding feast should be, from the flowers and re-

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freshments to the friendliness and goodwill which caused the bride's red cheeks to grow still redder and the groom's beautiful smile to become still more expansive.

The wedded pair then returned to Ellis Island, the bride with the flowers and the groom with the wedding certificate, which was the key to unlock the portals of the new country. Their home in America is to be in one of the cities where there is a Dutch-speaking Reformed church. The pastor knows of their coming, and a welcome is assured. J. B. V.

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FOURTH CHURCH, KALAMAZOO

## PROGRESS IN KALAMAZOO.

Three new churches in two years is the Reformed Church record for the city of Kalamazoo, Michigan. Two of them represent entirely new enterprises; the other was a new building for a work previously established, that of the Fourth Church, which has a Holland speaking congregation. But the new Fourth Church, a fine brick building, is one of the marks of Kalamazoo's progress, and the Rev. E. Troost and his people are justly proud of their new home.

The other two new churches are in outlying sections of the city; sections where growth in population is rapid—true Church Extension localities. Bethany Church, of which the Rev. G. Kooiker is

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the pastor, is the older of the two, but until within two months, it was Kalamazoo's youngest Reformed Church. Its new building is very pleasant and commodious, a credit to the Church and to the denomination.

The third of the new churches has just opened its doors to the people. It is a new building and a new work. The Rev. G. Hondeling is the missionary in charge, his work having just commenced. The mission has a great field and is practically certain to prosper. When the building had been finished and the Classis was looking for a man to put in the field, the people of the neighborhood were continually asking: "When is the church going to be opened?" We want to come and to send our children to the Sunday-school." Places where people long for church doors to be opened are not found often enough to pass this by without notice. The new mission building makes little claim to architectural beauty, but it is a model considering its cost. Inside there is a large auditorium, an equally large basement, besides class rooms and studies on two floors at the rear.

BETHANY CHURCH, KALAMAZOO

Property has been purchased for yet another mission church in Kalamazoo, the field for which has also been placed in the charge of Mr. Hondelink. A church will probably be built within the year.

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This is a true story of progress. What made it possible? Two things. First, the interest and the willingness of the existing Kalamazoo churches. They believe in Church Extension. They work for it, pray for it, and, when it is necessary, give up members for it. Second, the interest of the denomination in Church Extension as expressed in contributions to the Church Building Fund. For every one of these enterprises received aid from the Fund. Without that aid some of

NEW MISSION AT KALAMAZOO

the progress would have been impossible of accomplishment. Other places, west and east, are ready for similar progress, but the Church Building Fund is so limited in its resources that the Board of Domestic Missions dare not say "Go Forward." $25,000 was the sum fixed by the last General Synod as the amount the churches of the denomination should contribute to the Fund this year, but the Fund's treasury shows no evidence that the churches have heard the voice of the Synod. No advance over last year's receipts is shown, although seven months of the fiscal year have passed. How then dare we go forward?

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# Foreign Missions

RECEIPTS FOR THE MONTH OF NOVEMBER.

| | Churches. | S. Schools. | Y. P. S. | Woman's Board | Miscellaneous | Total |
|---|---|---|---|---|---|---|
| 1907 | $ 6,725.83 | $ 335.73 | $ 150.97 | $3,356.40 | $ 452.00 | $11,020.93 |
| 1908 | 4,889.17 | 625.08 | 136.28 | 2,226.50 | 175.00 | 8,052.03 |
| Gain | | $289.35 | | | | $289.35 |
| Loss | $1,836.66 | | $14.69 | $1,129.90 | $277.00 | $3,258.25 |
| Net Loss | | | | | $2,968.90 | |

FROM MAY 1, TO NOVEMBER 30.

| 7 Months | Churches. | S. Schools. | Y. P. S. | Woman's Board | Miscellaneous | Total |
|---|---|---|---|---|---|---|
| 1907 | $22,337.83 | $2,385.90 | $1,100.18 | $9,600.82 | $2,741.42 | $38,166.15 |
| 1908 | 21,694.06 | 3,136.16 | 1,090.57 | 9,917.71 | 2,343.76 | 38,182.26 |
| Gain | | $750.26 | | $316.89 | | $1,067.15 |
| Loss | $643.77 | | $9.61 | | $397.66 | $1,051.04 |
| Net Gain | | | | | | $16.11 |

The above tables do not wear a very encouraging look. The lead reported last month seems to have almost entirely vanished so far as collections are concerned. Perhaps this is in part to be ascribed to the fact of the election occurring during the month. If this is so the election is past and the outlook in the financial and industrial world is hopeful. Surely the advancement of Christ's Kingdom is as worthy of united effort as the promotion of that prosperity whose return we all desire.

The actual fact is not quite so forbidding as the figures seem to show. During the seven months of which account is made there were received in legacies, in 1908, $3,659.30 and in 1907, $2,713.67. The gain in these, therefore, is $946.63 and the total gain $962.74.

HENRY N. COBB, *Cor Sec.*

## OUR FOREIGN MISSIONS.

The Executive Committee of the Board of Foreign Missions met in regular session on Wednesday, December 9, 1908. A quorum was present. The following interesting items of business were transacted:

In response to the request of the Amoy Mission and with a view to the better prosecution of its educational work, it was resolved that Mr. Warnshuis be authorized to raise $10,000 for securing an adequate site and for the erection of proper buildings for both the Primary and Middle School at Chiang-chiu.

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The second annual grant of $100 gold was made for the use of the Publication Committee of the China Medical Missionary Association, for the preparation and publication of medical text books.

A program was presented from Rev. L. B. Chamberlain, of our Arcot Mission, of meetings at Madanapalle and Punganur in the month of October, including the dedication of the Jacob Chamberlain Memorial Church at Madanapalle, the ordination and installation of Rev. Lazarus Marian, a Memorial Service for Dr. Chamberlain, the meeting of the Arcot Council and the visit to Punganur and address to the Rajah by the Mission in recognition of his generous donation of the best site in the town for a missionary residence.

The sub-committee on Japan presented a report on the subject of Co-operation with the Church of Christ which was amended and recommended to the Board for adoption.

The application of Miss Jennie Buys of Grand Rapids was presented, with the approval of the Committee on Applications and also that of the Woman's Board of Foreign Missions. Miss Buys was present and duly appointed as a missionary to the South Japan Mission. She expects to leave for Japan some time in January.

Mr. Bernard Rottschafer was present for an interview with the committee. It was unanimously voted that he be accepted as a missionary of the Board, the particular field to which he may be assigned being designated at a later day.

In response to an inquiry whether the Board would send a young man of the Reformed Church using the Holland language for work among expatriated Boers in Chili, it was resolved that the committee does not see the way clear to undertake this work.

HENRY N. COBB, *Cor. Sec.*

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## ARABIAN MISSION ITEMS.

The trustees of the Arabian Mission met on November 25, 1908, in regular session.

The memorials from the Classes of Grand River and Michigan, urging that the work of the Arabian Mission be consolidated with that of the Board of Foreign Missions, which had been referred to the Trustees by the Board, were presented. A special committee was appointed to investigate carefully the matter of the relation of this Board of Trustees to the Board of Foreign Missions and prepare a statement. The memorials were referred to this committee for consideration and report.

A statement was made by Dr. Zwemer with regard to a proposed missionary deputation to Moslem lands preparatory to the

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World's Missionary Conference of 1910 in Edinburgh and the Conference of missionaries at work in Moslem lands to be held at Lucknow, India in 1911. The statement was listened to with deep interest and a committee was appointed with power to act in the premises as occasion may arise.

The result of a medical examination of Mrs. Cantine was reported to the effect that there is every reason to be assured of her recovery and that she may reasonably anticipate returning to Arabia the next cold season.

In response to a request from the Egypt General Mission, the Arabian Mission voted to ask its supporters and friends to set apart the last week in February as a week of prayer for the Mohammedan world, especially remembering the present crisis in Persia and the new development and liberty in Turkey, Arabia and Egypt.

Permission to return to this country on furlough in 1909 was granted to Miss Jennie A. Scardefield.

HENRY N. COBB, *Cor Sec.*

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## THE JACOB CHAMBERLAIN MEMORIAL CHURCH.

The dedication of the Jacob Chamberlain Memorial Church, at Madanapalle, on October 11, 1908, marks an important epoch in the history of the Christian community of the region. For many years the hope of having a church suited to the needs of the Christian community and worthy to represent the Christians' temple to the Hindus and Mohammedans roundabout, had been cherished in the hearts of missionaries and Indian Christians, and twenty years ago the church began to raise money for such a building. In 1901 an opportunity to obtain the best site in Madanapalle came through a friendly rich Hindu. The missionary hesitated at the price involved, but the Indian Christians, learning of the opportunity, came forward and pledged each a month's salary, many of the Hindu agents of the mission doing likewise. The Hindus gave as much as Rs. 250 ($83.00). Money has also been given by English officials, missionaries and friends, so that the building was made possible, and the corner-stone was laid in the presence of the American Deputation at the Mission Jubilee in 1905.

Every one had hoped that Dr. Chamberlain would live to see this church dedicated, but when on March 2nd, 1908, he was called

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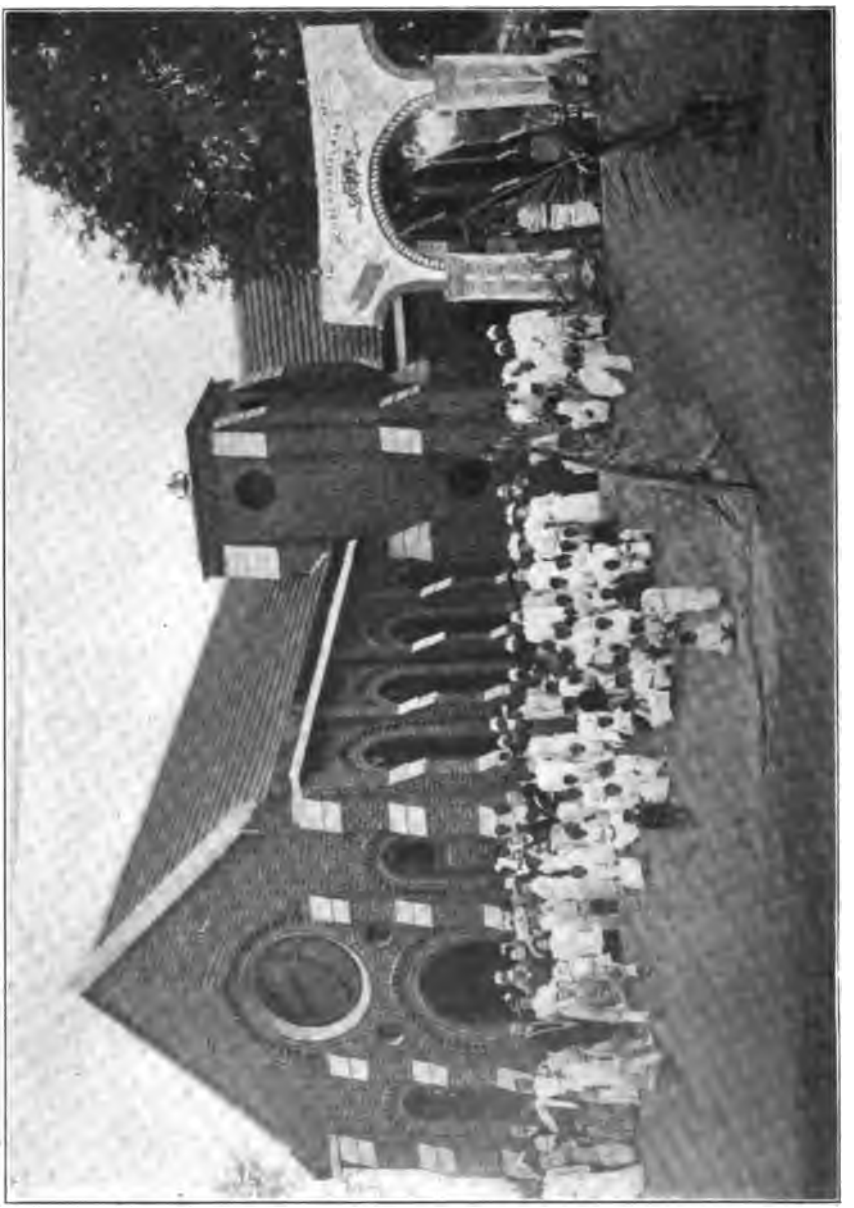

THE JACOB CHAMBERLAIN MEMORIAL CHURCH, MADANAPALLE, INDIA

By Courtesy *Christian Intelligencer.*

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above to worship in the eternal temple of the Lamb, it was the general desire, felt and expressed by all, that this church should bear the name of him who had started Christian work in this place, and endeared himself to all the Madanapalle people during his long labor of love for them.

The dedication took place on Sunday morning, October 11th, but on Saturday evening, the citizens of Madanapalle, Hindus, Mohammedans and Christians, availed themselves of the presence of the many visitors who had come for the Sabbath ceremony, to pay their tribute in a memorial meeting to the man who had won their respect, love and gratitude during his life spent among them. At seven o'clock a large audience was gathered in the Dramatic Hall, the largest meeting place in Madanapalle, and all listened with the deepest attention to the tribute paid to our great missionary. Mr. R. A. Jenkins, I. C. S. sub-collector of Madanapalle, presided, and Mr. N. Venkataramana Rao, B.A., a Brahmin pleader and landholder, explained the object of the meeting and gave his tribute to the work Dr. Chamberlain had done towards making people live better and holier lives. The three papers which followed, one in English, by the leading Hindu educationalist of the town, one in Telugu, by the village magistrate, and another also in Telugu, by a Mohammedan, showed the place Dr. Chamberlain holds in the hearts of people of all classes and creeds. After short speeches by the Rev. L. R. Scudder, M.D., and by two Indian Christians, who showed Dr. Chamberlain's work as viewed from a Christian standpoint, the following resolution was unanimously passed: "That this meeting of the citizens of Madanapalle do resolve to place on record its high appreciation of the services rendered by the Rev. Jacob Chamberlain, M.D., D.D., LL.D., both as a missionary and philanthropist during a long period of nearly fifty years."

The dedication of the church took place at 8.30 a. m. on Sunday, October 11th. At 8.15 all the ministers, missionaries, and people assembled at the main entrance, where Mrs. Jacob Chamberlain opened the door with a silver key, at the request of the consistory of the church. The church was crowded and not a few were unable to enter. The north transept was occupied by Hindus and Mohammedans, including the leading citizens and officials of Madanapalle. On the large platform were seated fourteen missionaries and eleven Indian ministers, the latter in their white ministerial robes—an impressive sight.

The Rev. L. B. Chamberlain, M.A., conducted the solemn dedication service in Telugu, following the form of the Reformed

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Church; special hymns and lyrics were sung, and an eloquent sermon delivered in Telugu by the Rev. F. L. Marler, of the London Mission, on the text, "This is none other but the house of God" (Gen. 28:17). After the dedication service was over, the ordination and installation of the new pastor, Mr. Lazarus Marian, took place. The Rev. J. H. Wyckoff, D.D., president of the General Assembly of the recently organized South Indian United Church, presided. The laying on of hands was participated in by the twenty-three ministers present, and the right hand of fellowship was extended by all the members of the Arcot Council. The installation followed, the charge to the minister being delivered most impressively by the beloved former pastor of the church, the Rev. Joseph John, who is now in independent charge of evangelistic work and workers in a portion of the Madanapalle district. The occasion was notable as being the first official gathering of any body of the newly formed South Indian United Church, and thus it was that, besides the members of the Arcot Mission, there were also representatives of the London and Free Church Missions present.

In the afternoon at 3.30, the communion service was held, when nine children and one adult were baptized and six were received into full membership of the church.

On Monday afternoon at 3.30 an historical meeting was held in the church, at which the Rev. L. B. Chamberlain gave the history of its conception and building, and mentioned the names of the many who have contributed in making it the beautiful edifice it now is. Afterwards, a social time was enjoyed on the compound, a reception with refreshments being given by the church and the new pastor.

The Memorial Church stands on rising ground in Madanapalle town, commanding attention from all directions, and is surrounded by a good-sized compound, on which stands also the pastor's house. The church and property represents about Rs. 15,000 ($5,000). The church is cruciform in shape, built of red brick without, and finished in pure white within, with beautifully stained woodwork of teak. Between the transepts and the nave are five beautiful Gothic arches, and the windows are similarly arched. Over the main entrance is a beautiful circular stained glass window in lotus design, to the memory of Dr. Jacob Chamberlain, and similar windows are in each transept, one to the memory of Miss Eleanor Chamberlain, daughter of Dr. and Mrs. W. I. Chamberlain, and the other to the memory of a devoted Christian apothecary, Mrs. Mary Rajanayagam Gnanamoni. In the center of these windows is a rose-tinted, full-

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bloom lotus flower, and in the trefoil surrounding it are lotus buds with their green lily pads, all shaded into a rich harmony of red and green, which is the coloring kept in all of the stained glass windows. Below each big window are two small round windows and over each of the arched windows are small triangular stained glass windows, all in excellent harmony, due to the taste of Mrs. L. B. Chamberlain, who selected the designs and colors for all. The idea of a memorial is further carried out in the fact that in the south transept, in which is the window in memory of Miss Eleanor Chamberlain, the six small windows are given by the three daughters of the Rev. and Mrs. L. B. Chamberlain, and all the five windows in the north transept, in which is the window to Mrs. Mary Gnanamoni, are given by the Senior, Young People's and Junior Christian Endeavor Societies, and bear their emblems. The two round windows in the nave are given by Pastor Joseph, in memory of his daughter, and by Pastor Sundaram, in memory of his son. The pulpit, chairs and baptismal font are beautifully carved with the lotus flower, and the communion table with the passion flower. All were made in a Mission industrial school.

The design was selected and every detail was superintended by the Rev. L. B. Chamberlain, to whom is due the credit of raising such a beautiful temple which compares favorably in every way with churches at home. Only those who have attempted to direct building work in India can appreciate the skill to manage the workers, the patience under vexatious delays and mistakes, and the careful attention to an infinite number of minutiae, which are required to bring to a successful termination the work undertaken. Mr. Chamberlain is to be congratulated on his very great success in having built such an unusually beautiful church.

The church is artistic in its simple beauty and dignity, and seems to promote the spirit of worship in a way worthy of the great missionary in whose memory it stands. It seems indeed as if this were the truest kind of memorial to Dr. Jacob Chamberlain, who is beloved and honored not only by our own Dutch Church, which proudly claims him as her own, but by all those who love the advancement of Christ's kingdom, and especially by these, his people, whom he loved, for whom he labored, and for whom he finally lay down his life. H. W. D. in *Christian Intelligencer.*

## BAHREIN NOTES.

By Rev. D. Dykstra.

You must have heard through Mr. Barny and others of the conditions at Bahrein Station, especially of the period of apostasy of

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last spring. I am glad that it happened just when Mr. Barny was here to deal with the matter, as I should have been entirely unable to deal with them wisely. One backslider came back while Mr. Barny was here, the other, with his wife, has since returned to us, and we trust to the Lord, also.

Abdul Messiah, who has so long been a seeker, has not yet found. The Mission put him in business a few years ago, and has endeavored to see him through, but he has finally closed up shop with a debt. He is working for me now as my personal "boy," which is a great condescension for an Arab of his station. But it was the only way out as far as I could see. He is anxious to read and study, and there is still much hope for him.

The school has been doing very well. During our short summer session we not only had all our former Moslem boys, but received four or five young fellows of the Sheik's family of Mobarreh. They have also regularly attended during our Fall term, but at present are out on account of the feast that follows their fast. As our former teacher left during the summer, and our present teacher knows only a little broken English, the bulk of the English teaching has devolved upon me, and I spend from two to three hours a day in school. Three hours of hard work in the morning sort of does a man up for the rest of the day, and unfits him for solid study in Arabic, but I cannot feel justified in doing any less for the school. But there is still much to be done before I am ready for the examination, and I am trying to do my utmost there, too.

The heat has been a great burden to us this year, especially to those of us who were here all through the summer, and it is beginning to show now in all sorts of ills and ailments. The natives say it has been the hottest and most uncomfortable summer for fourteen years. The heat is not so bad, but the prickly heat almost worries one to death. It is still with us, and I, for one, am earnestly looking for a good stiff north wind to break the monotony. But the Lord has been gracious to us so far, and I would not at all be considered as murmuring because of this very light affliction.

*Bahrein*, Nov. 3, 1908.

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## OUR PRIMARY SCHOOLS IN CHINA.

By Rev. P. W. Pitcher.

Our primary schools system needs to be raised to meet the demand of the times by the appointment of missionaries who have

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had some special training—tho' it may only be theoretical. Our educational work among the Chinese needs "to be built up, as in a majority of cases it has not been built up on some sound principles from the beginning. So long as the primary schools are inefficiently taught the schools of a higher grade are not likely to yield satisfactory results, for the primary schools must be feeders for the secondary."

And also, it is highly necessary that these men be fully possessed with the missionary spirit. That is to say they should be that stamp of men who will heartily place first "the spiritual issues of the Kingdom of Jesus Christ." To allot this work to the professional class merely would, in my opinion, be a sad mistake.

There is another reason why these elementary school days are important. It is this: "the education given in the primary schools must be for the vast majority of the scholars the only education that they will ever get. In this fact lies a weighty argument for making our most elementary teaching thorough as far as it goes. Even two or three years in an elementary school where the teacher loves his pupils and is anxious to do the best that can be done for them may make all the difference to the future usefulness of these little lives, and to the impressions they will carry with them thro' life of the aims and of the performances of Mission schools."

Lastly, but not least important, we should never lose sight of what these schools stand for, viz., a Christian education, the *raison d'etre* for our existence. Other schools there may be of the very highest excellence which they have borrowed from foreign sources, but not one can fill our place, nor will they do the work we are doing. Ours have a special mission, i. e., to lead these benighted souls to the beginning of all wisdom. Not that it is my idea to transform our schools into churches and chapels, but into sanctuaries where truth and light shine in mid-day brightness, and where the pupils realize in fullest measure that only an education that builds for eternity is worth having. "We should keep in mind the moral and spiritual training of our students. We are endeavoring to train them to be men after the pattern of our Lord Jesus Christ. We should more than ever today pay particular attention to spiritual training." That is our mission and when that is done it is fulfilled and we may withdraw. We are not here as rivals of government schools in the sense we usually understand that word, but we are here to do a God-given task. Let us do it in the best way possible, with the best means possible, and as quickly as possible.

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# Educational.

## BEGINNING IN TIME.

It has been said that "the great crying need of today is education for efficiency along with culture and academic knowledge"; education which qualifies its recipient to do things as well as to know things. We are waking up to the truth that the beginning of education for efficiency has been postponed too long in our various school systems. The term "Commencement" as used in college vernacular suggests that the student of books is just about entering upon the realities of practical life, after some fifteen years of "cultural and academic education." Until quite recently the ideal of the standard school has been a thoroughly equipped recitation hall, well furnished with professional chairs and flanked with a good library. Today the library must share its place with the laboratory, nor must the student wait for college or university days for his laboratory practice.

The Davis Bill, introduced in the last Congress, provides for agricultural and industrial education in secondary or high schools, for branch agricultural experiment stations in the several states and territories, and for industrial training in normal schools. This means that the farmer's son who loves agriculture will not have to be content with such knowledge of farming as he can pick up between times from his father and the farm hands; the son of the artisan will not have to be satisfied with the bits of knowledge which he may acquire in his father's workshop; nor will the ambitious daughter of the farmer or of the artisan be obliged to set up her own home with only such knowledge of domestic economy as she may gain from her experienced or unexperienced mother. All these young people, if the Davis Bill becomes a law, will have the privilege of High School instruction in their favorite life callings—instruction not only under expert teachers who understand their business as a theory, but instruction with field and laboratory practice which shall test all merely academic theories and approve only such as are seen to justify themselves by their actual outworkings.

The expense of this departure in our public school methods is to be met jointly by the several state legislatures and the federal government. The friends of the movement point out that "the entire expense involved is no more than the cost of a battleship." The advocates of the bill are very much in earnest, and they believe that

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in order to develop good farmers, artisans, and housekeepers, practical instruction should begin in the high school instead of waiting until the students are through college, which thousands of them will never be able to enter.

What the State needs for efficiency in secular education the Church must have if she is to succeed in her religious educational work. Our sons and daughters can no more become educated and efficient citizens of the Kingdom of God through the information they may pick up from their parents or their neighbors or the religious papers than they can become educated and efficient citizens of the United States without systematic instruction at the hands of competent teachers. And in order to inspire our youth with love for the Kingdom, zeal for its progress, and a desire to share in its conquests, the best "laboratory" work must accompany the instruction begun in the high school period of study. Experience has proved that the greatest number of decisions are made on life vocations between the ages of 15 and 20 years.

We may look in but two directions for such instruction. It is not to be sought in the public high schools. Their line of teaching is secular. A high order of morality and ethics is expected in both teachers and scholars, but we can no more expect or demand a course of instruction by our regular high school teachers in the distinctive doctrines of the Christian religion, illustrated, enforced, and made magnetic by references to the achievements of the heroes of Christian history, thăn a Mohammedan may demand similar instruction in the public high school in what he believes to be the one only true faith.

The Church, and the Church alone, is responsible for the religious education of the community. When any Church has striven to use the money or the educational corps of the State for this purpose, there has been trouble, and sooner or later bitter hatred and persecution. The only right, reasonable, and successful way appears to be for the Church to do the work directly, through her own schools and teachers.

She has her Sunday-schools, enrolling teachers by the thousands and scholars by the ten thousands. The pupils of many infant classes pass creditable examinations before being advanced to the main school, but the mildest test worthy of the name of examination, if attempted in our main schools, would prove, with rare exceptions, that efficiency in actual education was foreign to the methods and work of the schools. It was the recognition of this lamentable state of things, together with the magnificent field offered by our Sunday-schools for real Christian education which led

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to the drafting, under the direction of our General Synod, of a curriculum of Sunday-school instruction which is actually educational, and to the creation by the Synod of the "Commission on Religious Education." The Board of Education has been instructed to cooperate with this Commission. The friends of the movement have confidence in the plan elaborated by the Synod, and unlimited blessing will undoubtedly result if it is taken up and supported heartily by the prayers and gifts of the Church.

But whatever improvement in this direction may come hereafter, we have now six institutions of high school grade, each of which makes Christian teaching a part of its curriculum, and each of which is bearing the fruits of such teaching in a profusion that is unknown in any other class of schools. The preparatory school of Hope College and our Academies are "delivering the goods"—ministers for home churches, domestic missionaries, foreign missionaries, young men and young women, every year, in an uninterrupted stream. Every year these schools ask for reasonable appropriations from the Board of Education that they may procure better equipment for laboratory work and better dormitory accommodations, and every year the Church at large rubs its eyes, contributes the same trifle to keep these schools from being clean discouraged, turns over and goes to sleep educationally for another year. Why not give a reasonable support to the very efficient Christian high schools we possess? Why not begin in time and do it now?

JOHN G. GEBHARD, *Cor. Sec.*

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Whosoever shall compel thee to go a mile, go with him twain. Matt. v: 41.

What makes a real home is the unnecessary thoughtfulness, the surprises of kindliness over and above what could have been expected; it is the more than needful that makes a home where the father can say of his boy, and the son can say of his brother, "This thing he ought to have done, but this thing he did just because he wanted to." It is the surplus tenderness that makes a home. It is the spirit of the second mile. If there is one thing on earth pathetic it is a one-mile home, and if there is one thing that this land needs more of it is two-mile homes, filled with the spirit of surplus love. This is the kind of a home that calls back the allegiance of the boys years afterwards.—HARRY E. FOSDICK.

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# Women's Executive Committee, Board of Domestic Missions, R. C. A.

## AT THE APACHE MISSION.

By Miss Hendrina Hospers.

MISS HENDRINA HOSPERS
Fort Sill, Okla.

Work is progressing nicely here. The attendance at our services is so large that our room is too small to hold all and so we will have to take out the partition between the main room and the smaller room. Many of our Apaches are living strong Christian lives, and are holding out against the toils of Satan.

But you can form no idea of the terrible temptations our Apaches have to meet. Some of our young men do try; they want to live clean pure lives but they are so weak. I sometimes wonder they can resist, when I think of their inheritance, how their ancesters have always indulged in their sinful appetites and how they are born with these cravings. They can resist evil only through the grace of God, and relying on His strength.

But oh it makes my heart grow sick when I hear of their drinking! Saturday afternoon almost all the Apaches go to Lawton and then comes the temptation.

Early last Saturday evening we could hear the mad gallop of a horse and the fiendish drunken "yip" of its rider—one of our young boys not yet twenty, a strong character, a born leader, but never yet won for Christ. Yesterday I heard the sad story; he came to one of the villages lying forward dead drunk, on his horse. They took him down and laid him on his saddle blanket in the barn for the night.

This morning another of our young men came to me to tell his sad story. He is a professing Christian and I believe he is sincere, but he is so weak! Coming home from Lawton he met some of the Apaches who were drinking. He had been sober all day, now these boys offered him whiskey, more than once he refused but when they put the bottle to his lips he could not resist it. He came to tell us

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MISS MARY L. EWING.

MISS ANNA HEERSMA

MISS CLOVER P. MAHAN

MISS MARTHA PRINCE

MISS ANNA VOS.

*SOME OF OUR FORT SILL MISSIONARIES.*

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of his fall and was ashamed and penitent; but also so discouraged because he had tried so often and now again had yielded to temptation.

One more instance. I had spent a whole morning in the camp, but it seemed as if there was no special opportunity to speak to any one for some were away at another place, there was no interpreter present, and others were not ready to listen. Just as I was about to go home I saw one of our young men to whom I had wanted to speak for some time. I had talked to him at camp meeting, when he made a new start which he kept up until a few weeks ago. I told him how it hurt us to see him going down to destruction and talked with him. Finally he opened his heart to me and told me all about his temptation and his sin. I wish I could tell you word for word how he expressed himself. He admitted that he is bad and did not spare himself, but though some have lost faith in him I could not when I heard him tell his story.

Three evenings later he told me that the previous day he had had a hard fight. To put it as nearly as I can in his own words, he said: "I was lying in my tent when two fellows came in. 'Want some whiskey?' they said. I want it. I know I want it, I smell it, but I say 'I didn't promise Miss Hospers alone that I wouldn't take it but God.' I pray to Jesus to come. I pray to Jesus to stand between the whiskey and me, so it wouldn't come through to me. I know Jesus my friend. I know he strong. I pray Jesus all time," and he came out victorious.

Think of your life, the godly life of your parents and your grandparents, your Christian influences and then of these poor, weak Indians when they are striving to resist the poisonous stuff which is put into their hands and is it not a wonder that any can say no? I know God's grace is sufficient, His mercy is great enough to forgive them and I have faith enough to believe the time will come when our Apaches will be strong enough to resist the devil.

However, we already have some examples of their power to resist evil. Just last week one of our Apache men told me that he and another Apache were on their way to Lawton when a soldier took a whiskey bottle from his pocket and offered it to them. They refused, even though pressed to take it, saying they never used it. "You are wise in not drinking; you are better off than I am," replied the soldier. and so the red man became an example to the white man.

Will you not join us in praying especially for these tempted ones?

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WINNEBAGO CHURCH

## OUR WINNEBAGO MISSION.

Just one year ago came the call to step out into a larger work for the Indian people in our own land. A ringing appeal brought the royal response from Iowa that the Classis of Pella would support the missionary and give him an interpreter.

The Women's Executive Committee takes great pleasure in announcing that the Rev. Gustavus W. Watermuelder has accepted the call to become the missionary to the Winnebago Indians in Nebraska, and will at once commence work among those needy people. Mr. Watermuelder is a true son of the Reformed Church, a graduate of Hope College and of the Seminary at New Brunswick and has just closed a successful pastorate in Kalamazoo, Mich. The needs of this difficult field have appealed to his love for service and the committee returns thanks to God for adding to the little band of faithful Indian workers, one who, with his wife, brings to the new mission zeal, discretion, love and truest consecration.

OFFICIAL.

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## "SHADOWS IN THE VALLEY: SUNSHINE ON THE HILL."

BY REV. ISAAC MESSLER.

This is one of your Kentucky Mission hymns. It's true physically. I look just across the narrow valley in front of my window and see the shadows at the base of the hill while at the top the steam rises from the frosty ground under the rays of the kindly autumn

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sun. It typifies a spiritual condition of the people. We live for the most part in the valleys, just a few live on the hills under the rays of the abundant "Sun of Righteousness." Our citizenship is more elevated than it was but we are still far from the top of the hills. Of course the sun shines in the valleys part of the time. We get sufficient to know how good it is. But we do not get all its comforts; we do not grow as we ought.

Our fathers built the homestead in the valleys and we still live in them. It was an easy place to live. From the doors they shot the wild game; dipped the water from the branch, scratched in the rich silt and raised sufficient corn to supply the needs of the family. Life was easy and they took it easy. We were not taught to be industrious. They were easy-going about our bodies and souls, so that we grew up with weak constitutions and weak characters. We learned that man was lord of creation and woman was his slave, born to be the mother of children and the burden bearer of the home. When our mothers were shut out of the family council and the sisters were regarded as the legitimate prey of men a deep shadow fell across the valleys. We grew up without strong parental control which caused us to have little regard for authority. We were trained by minds that believed all law was for the party of the second part, never for the first. The law of God was no exception.

We look up and see the sunshine but we need some help to enable us to get where it is. Our preachers have been blind leaders of the blind. They tell us to believe and be saved but give us no help for the present time. They tell us how to die but not how to live. Our teachers have not set before us the highest ideals of learning and life. We have drawn the life blood from mother earth so that she gives us now but scanty nourishment.

You have brought us where we get more sunshine than we did before you sent your workers into the fields. Precept and example have not been lost upon us. Education and charity have helped us within and without. There still remains many to whom the help has not yet come. Many unborn children will enter life in the shadows that gave us a cold welcome. They, too, must be lifted up above where their parents have been born and lived. We have, let us say it shamefacedly, not imbibed sufficient strength and warmth from the "sunshine" to go down into the shadows and encourage and assist our belated brothers and sisters to ascend the hills.

My brother and sister of the rising and the setting sun, we confess that we have in times past placed obstacles in the way of your workers. We thought the "Sun" rose and set in us. Alas, it was

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the burning of natural gas inflamed by our prejudices.

God bless you and us and grant that we may together stand on the holy hill of Zion bathed forever in the Sun of Righteousness!

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## AT MC KEE.

Miss Hoekje has been called home by the serious illness of her father. Her place is being supplied by Miss Maria Zwemer, daughter of Prof. Jas. F. Zwemer.

Negotiations for the purchase of land for the Industrial School have been begun so that by the first of the year we hope to have the site purchased. Rev. Arthur H. Allen will spend the winter on the field, assisting in the work. He became fascinated with it when on a visit in September and has volunteered his services.

Mrs. Te Kolste was absent several weeks on a speaking tour in the west. She spoke also at the anniversary in New York City.

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## ON THE LITERATURE TABLE.

You will find on the literature table, in Room No. 12, at 25 East 22nd St., three new leaflets concerning our work in Kentucky.

"A Mountain Girl" and "Big Jim," by Rev. Arthur H. Allen, both incidents of the life in the southern mountains, and "A Summer Vacation in the Mountains," by Miss C. K. Drury, giving an account of a recent visit to Grey Hawk and McKee, Ky.

There is also an interesting leaflet called "My Summer in Oklahoma" by one of our student missionaries, as well as a new supply of the beautiful post cards, with the coat of arms of the Reformed Church in colors. Our new Missionary Lesson Leaflet "Among the Winnebagos" is also ready, giving an account of this latest branch of our rapidly developing Indian Missions.

Write for this literature, if you cannot call at Room 12, to Miss Voorhees, and include postage.

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The Reformed Church at Arapahoe, under the leadership of its pastor, Rev. J. Hofman, is entering into Home Missionary work with zeal and good results. The pastor carries on evangelistic work at the county jail and preaches every alternate Sunday at sunrise, some distance in the country. A Sunday-school was organized at the latter place, which meets regularly. In the near future another school will be started at another point in the country.

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# Department of Young People's Missionary Work.

## RESOLUTIONS ON SYSTEMATIC SUNDAY-SCHOOL GIVING.

The following resolutions adopted by the Silver Bay Sunday-school Conference last summer are so simple, satisfactory and workable that they should receive the earnest consideration and prompt adoption of every Sunday-school in America. What a wonderful advance such a step would be—an advance in moral as well as financial achievement. They are as follows:

In view of the necessity for the training of Sunday-school scholars in giving as well as in other lines of Christian education we recommend the following financial policy for general adoption.

1. That every scholar give to all objects in which he should be trained to be interested, and in relative proportion to their importance.

2. That some duplex system of Sunday-school finance be adopted, (a) for the Sunday-school treasury, to be used for such purposes as the school may designate, (b) for Missionary and other benevolences.

3. (a) That this system be used each week, and (b) that a definite pledge on the weekly basis be sought for each of the above objects from every scholar in the school.

4. That the adoption of this plan should not eliminate but encourage additional offerings on special days, such as Christmas, Easter, Children's Day, etc.

5. (a) That each Sunday-school give at least as much for Missionary and other benevolences as is expended for local support, and (b) that each Sunday-school keep in correspondence with its Missionary Boards to ascertain the needs of each.

NOTE.—Where schools are already supported by the Church and give all their offerings to missions and other benevolences, it is advised that opportunity be given the scholar either through the Sunday-school or church channels, to give to the support of the Church.

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Statistics show that Greater New York has 500,000 Italians. "Little Italy," the district between Lexington Avenue and the river, and 104th street on the south and 118th on the north, has a population of 50,000 Italians. One of the most thickly populated blocks in New York City is on East 106th street between First and Second avenues. There are 3,928 Italians in that one block. This little portion of New York is in a unique sense a foreign field. It seems that the hand of God has turned these people here for Christian America to evangelize.

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# A Prayer Cycle for 1909.

(The use of a Prayer Cycle to direct the thoughts and petitions of the Church having proved of value in years past, the Boards have requested its continuance and that brief comments on the several topics should appear in THE MISSION FIELD and the *Christian Intelligencer* from month to month. It is hoped that these comments will be furnished by missionaries, secretaries or others familiar with the topics and that they will thus be made more helpful to our readers. A neat folder has also been prepared containing the topics and the calendar for 1909, suitable to be kept in one's Bible or mailed to friends. It may be had of THE MISSION FIELD for one cent each or ten cents per dozen, postpaid.)

## TOPICS FOR 1909.

The Prayer Cycle Topics for 1909 are as follows:

JANUARY, Prayer for the World; FEBRUARY, China; MARCH, Domestic Missions; APRIL, India; MAY, Sunday-schools and Young Peoples' Societies; JUNE, Japan; JULY, The Reformed Church; AUGUST, Women's Work in Foreign Lands; SEPTEMBER, Our Schools, Academies and Colleges; OCTOBER, Arabia; NOVEMBER, Church Extension; DECEMBER, Women's Home Missionary Work.

## YEAR TEXT FOR 1909.

"He shall call upon me and I will answer Him." Ps. 91:15.

## NOTES ON THE TOPIC FOR JANUARY.

Prayer for the World. I. Cor. 1:18, 31.

SUB-TOPICS. 1. The Church Universal. 2. False Religions. 3. Mohammedanism. 4. Indifferentism at Home.

### PRAYER FOR THE WORLD.

There has never been a time, in its history when prayer for the world,—"definite and systematic prayer, both in public and in private,"—was more needed or more hopeful of results.

To begin with, the present extent and measurable success of Christian Missions throughout the world, the open door to every nation, the accessibility of all peoples to the gospel and the gospel preacher, are the direct answer to prayer.

The remarkable movements among the nations during the last few years, even the last year, may be viewed in the same light. They are the responses to the prayers of His people by Him who sitteth in the Heavens and has said, "Ask of me and I will give thee the heathen (the nations) for thine inheritance and the uttermost parts of the earth for thy possession." If Christ came to break every yoke and let the oppressed go free, not without Him, nor without prayer, is the desire for freedom from oppression, for liberty to advance along the highest and safest paths of progress manifesting itself in such marked degree among so many nations. Not without Christ will their desire be fully realized, and not without prayer will "the desire of all nations" come.

In order to be effective this program should be "definite."

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1. For nothing is the need of it more vital than for "*The Church Universal.*" Though the Church is not synonymous with the Kingdom of Christ, it is yet His chosen and commissioned agent for establishing and extending that kingdom till it fills the earth. It confronts all the ignorance, the superstitions, the follies and falsehoods, the political and social discontents of men and the universal fact of human sin. It is compelled to face the stupendous problem of bringing out from all these discordant elements, no less in so-called Christian lands than among the yet unevangelized millions of the world, that kingdom which is righteousness and peace and joy in the Holy Ghost. In every land and in every place it is the one living witness for life eternal, truth and righteousness. How can it discharge this solemn mission, accomplish this stupendous task, unless it be truly and mightily endorsed with power from on high? And how can that power be secured without definite and systematic prayer *for just that purpose?*

2. *False Religions* call for the prayer of God's people. All non-Christian religions are not wholly false. Many of them have some truth mixed with their errors. Mohammedanism teaches the doctrine of "One God." Buddhism, the value of a life of gentleness and mercy, and even Hinduism proclaims the great truth of the immanence of God. But with such truth great and grievous wrongs exist, tremendous falsehoods are told, unutterable degradations of life and morals are encouraged. All false religions are false at their heart, and thus no matter how attractive to the outward look they must be regenerated by the spirit of God ere their destructive power can be changed into a beneficent influence. And when, in answer to the prayer and toil of the Christian Church, that wonderful result is wrought, the idols of the heathen shall be thrown to the moles and the bats and on the ruins of the abodes of lust and cruelty shall rise the temples of the living God.

3. *Mohammedanism,* "the curse of the world," is the topic for the third week of our Prayer Cycle. It is a large topic, and one which calls for a great variety of consideration. Whether as a social system, a political power or a religious faith this great false religion has done much to debase and curse the world. Its few admirable features are direct deviations from the purer faiths of Judaism and Christianity. Its evils are the foul imaginings of men's unregenerated hearts. Its power as a religion covers a fifth of the world's surface and controls the present and future life of more than 176,000,000 human beings. That such a system of death may be reached and touched into life by the power of the gospel is surely enough subject matter for prayer not only for the week, but for many weeks and years to come.

4. *Indifferentism at Home.* This is a subject that comes back with a touch of shame and sadness to the heart of even the most loyal Christian. Every one of us must say, when we have done all that we can for the spread of God's Kingdom, "We are unworthy servants, we have done that which it was our duty to do." But when we behold hundreds and thousands of those who name the name of Christ, with no thought or care for the one work on which our Master's heart is set how can we avoid the conclusion that this is the great sin of the Church. "I was a hungered and ye gave me no meat: I was thirsty and ye gave me no drink." It is not the non-supplying of physical needs of which the Master complains, but that his children redeemed by his blood, look with indifference and stolid selfishness upon the hosts of those who perish for lack of the bread of life and the water of salvation. May God give us all grace to avoid this cardinal sin of so many Christians—the denial of help to those who are ready to perish for want of Christ.

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One million five hundred and twenty-nine thousand nine hundred and seventy-seven Scriptures were circulated in China last year, while 33,529,239 have been circulated during the century. Of this number, only 379,243 are whole Bibles, and 2,347,057 whole New Testaments.

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## from All Over.

The following statistics indicate the progress made in China during the year 1907 under the auspices of the China Inland Mission. There were 2,720 baptisms, representing 121 stations in 1[illegible] provinces. The number of new workers received during the year was 48, making a total of 900 in the field. The present number of communicants is nearly 20,000. In spite of the caution exercised in connection with admission to church-membership, the work is not without trials and disappointment. Nevertheless the spiritual development manifest in many of the members is increasingly encouraging, and there is good reason to believe that the large majority of them are true children of God.

Hinduism does not intend to quietly yield in the struggle for religious supremacy. Almost to the minutest details the struggles between Christianity and the paganism of Greece and Rome is being repeated in modern India.—*Regions Beyond.*

"Buddha's is the rest of stagnation, tending downwards, Christ's rest is the rest of a living peace, lifting upwards."—Said by a Japanese Christian.

"Medical Missions destroy caste. In the waiting room of a dispensary may often be seen sitting together the Brahmin, Sudra, and Shanar, the devil worshipper, the Mohammedan, Roman Catholic and Protestant, both men and women of all castes and creeds."—*The Healing of the Nations.*

## Received with Thanks.

**FOREIGN MISSIONS.**

CHURCHES.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Paramus, N. J., Miss'y Soc. | $13 | 95 | Raritan, N. J., 3rd | 14 | 44 | Maurice, Ia., 1st | 36 | 00 |
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Springfield, S. Dak. ... 14 53
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Middletown, N. J. ..... 21 05
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Jamestown, Mich., 2nd 72 23
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North Hackensack, N. J. ..... 29 00
Rev. E. Rothesay Miller ..... 100 00
Flushing, N. Y. ..... 25 45
Hudson, N. Y. ..... 12 38
Hull, Ia., 1st. ..... 75 39
Paterson, N. J., Union Ch. ..... 41 45
Summit, Ill. ..... 40 00
Zeeland, Mich., 1st. ..133 39
Spring Lake, Mich. .. 36 95
Brooklyn, N. Y., Kent St. ..... 33 30
Oradell, N. J. ..... 21 40
Miss Mary Frothingham, Fonda, N. Y. . 5 50
Poughkeepsie, N. Y., 2nd. ..... 36 79
Mohawk, N. Y. ..... 5 00
North & Southampton, Pa. ..... 19 47
1st Nyack, N. Y. ..... 99 56
Roseland, Minn. ..... 19 00
Goodland, Ind. ..... 4 05
Howes Cave, N. Y., 1st 2 14
Kalamazoo, Mich. ..... 175 00
Paterson, N. J., Union Holland. ..... 32 37
Chapin, Ia., Zion. ..... 15 65
Chicago, Ill., 1st. ..... 63 15
Newburgh, N. Y., Amer. Ch. ..... 35 72
Alton, Ia., Ladies' Miss. Soc. ..... 50 00
Shokan, N. Y. ..... 12 50
Shandaken, N. Y. ..... 24 50
Pascack, N. J. ..... 46 91
Kalamazoo, Mich., 4th 11 35
Amsterdam, N. Y., 1st. 30 00
Atwood, Mich. ..... 12 00
Marion, N. Y. ..... 22 50
Sully, Ia. ..... 10 28
Plainfield, N. J., Trinity ..... 79 40
New Baltimore, N. Y. 8 11
Mr. R. Hemmes, Great Barrington, Mass. .. 2 00
Otley, Ia. ..... 57 10
A. J. Prinsen, Prairie View, Kans. ..... 15 00
Ellenville, N. Y. ..... 42 50
Claverack, N. Y. ..... 25 00
Chatham, N. Y. ..... 67 00
Marbletown Ch., Stone Ridge, N. Y. ..... 6 69
Lyonsville Ch., Stone Ridge, N. Y. ..... 3 14
Nassau, N. Y. ..... 13 00
Pompton Plains, N. J.. 80 00
Grand View, S. D., 1st 27 36
Bronxville, N. Y. ..... 224 97
Fulton, Ill. ..... 85 00
Holland, Mich., Ebenezer Ch. ..... 28 63
Milwaukee, Wis., 1st. 68 65
Sandstone, Minn. ..... 3 75
Friesland, Minn. ..... 1 25
Mr. S. Talsma. ..... 2 00
Flushing, N. Y. ..... 18 90
Brooklyn, N. Y., Greenwood Heights. ..... 13 83
7th Grand Rapids, Mich. ..... 75 00
N. Y. City Harlem Collegiate ..... 123 72
2nd Zeeland, Mich. ... 15 00

$5,079 17

## SUNDAY SCHOOLS.

1st Walden, N. Y. ..... $18 56
Brooklyn, N. Y., Grace Church ..... 8 00
Rochester, N. Y., 1st.. 30 00
Shawnee, Okla. ..... 2 00
Philadelphia, Pa., 1st. 2 34
Milwaukee, Wis., S. S. "One Cent Mission Band" ..... 40 00
Jersey City, N. J., Greenville ..... 8 75
Glenham, N. Y. ..... 8 00
Maurice, Ia., 1st, Catechumens. ..... 5 00
Philadelphia, Pa., 1st. 1 74
Clymer, N. Y., Abbe Ch. ..... 82 05
Jersey City, N. J., Central Ave. ..... 21 85
Jersey City, N. J., Wayne St. ..... 11 48
Readington, N. J. ..... 33 48
Centerville S. Sch., Readington, N. J. ... 2 00
Harlan S. Sch., Readington, N. J. ..... 5 00
Hopewell, N. Y. ..... 15 00
Fonda, N. Y. ..... 5 00
Stanton, N. J. ..... 4 60
Schraalenburg, N. J. .. 20 00
Twin Lakes, Mich. ... 4 35
Brooklyn, N. Y., 12th St. ..... 6 74
Three Bridges, N. J. .. 5 00
Grand Rapids, Mich., 7th. ..... 18 00
East Greenbush, N. Y. 5 00
Amsterdam, N. Y., 1st. 25 25
Brooklyn, N. Y., So. Ch. ..... 100 00
Cohoes, N. Y. ..... 26 10
Oak Ridge S. Sch., Claverack, N. Y. .. 2 00
St. Johns S. Sch., St. Johnsville, N. Y. .. 16 88
Pequannock S. Sch., Pompton Plains, N. J. ..... 25 68
Jacksonville, S. Sch., Pompton Plains, N. J. ..... 3 12
Lincoln Road, S. Sch., Pompton Plains, N. J. ..... 5 00
Pompton Plains, N. J. 8 36
Bronxville, N. Y. ..... 25 00
Grand Rapids, Mich., Bethany S. Sch. ..... 19 30
Brooklyn, N. Y., 12th St. ..... 5 00

$625 08

## YOUNG PEOPLES' SOCIETIES.

Walden, N. Y., 1st C. E. Soc. ..... $15 00
1st Orange City, Ia., Y. L. M. B. ..... 15 00
Pottersville, N. J., C. E. Soc. ..... 3 00
Brooklyn, N. Y., South Ch., C. E. S. ..... 10 00
Sioux Center, Ia., 1st, C. E. S. ..... 17 50
Hudson, N. Y., Y. P. S. C. E. ..... 25 00
Lodi, N. J., C. E. S. .. 6 00
Kingston, N. Y., Fair St., C. E. S. ..... 6 00
North Yakima, Wash., C. E. S. ..... 6 00
Canajoharie, N. Y., C. E. S. ..... 5 00
Summit, Ill., C. E. S. . 5 00
Spring Lake, Mich., C. E. S. ..... 10 00
Clifton, N. J., C. E. Soc. ..... 12 78

$136 28

## RECAPITULATION.

From Churches, etc. $5,079 17
From Sunday-schools 625 08
From Y. P. Societies 136 28
From Woman's Bd. 2,226 50

$8,067 03

## GIFTS FOR OBJECTS OUTSIDE THE APPROPRIATIONS.

2nd Zeeland, Mich. .... $65 00
Miss Ethel Cutler. .... 5 00
1st Ch. Sioux Center, Ia. ..... 218 50
New Brunswick, N. J., S. Sch. Class, Throop Ave. Mission. ..... 5 00
3rd Ch. Holland, Mich. 53 80
1st Ch. Holland, Mich. 6 00
Overisel, Mich. ..... 43 70
W. H. Farrar Collections ..... 11 80
Mrs. S. H. Williams, Glastonbury, Conn. 25 00
Mrs. W. W. Scudder, Glastonbury, Conn.. 25 00
Ch. Alton, Ia. ..... 300 00
John Kloote, 3rd Ch., Grand Rapids, Mich 50 00

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C. Dosker, 2nd Ch., Grand Rapids, Mich 25 00
Chs. of Grand Haven and Spring Lake, Mich. ..... 70 00
Woman's Board.....249 38

$1,153 18

W. H. VAN STEENBERGH, *Treasurer.*
25 East 22nd St., N. Y. City.

### THE ARABIAN MISSION.

Mrs. A. H. Baldwin..$ 5 00
Miss Josephine Hopkins ..... 5 00
2nd Somerville, N. J. 32 80
South Ch., Brooklyn, N. Y..... 50 00
Robt. T. B. Easton, 1st Ch. Flatbush..... 5 00
Randolph Center, Wis. 23 00
Chicago, Ill., Norwood Park, S. Sch..... 20 00
1st Orange City, Ia., Y. L. M. B..... 5 00
Corsica, S. Dak..... 7 26
Ch. Fairview, Ill.... 37 50
Miss Elizabeth McPherson ..... 5 00
Miss Emma Williams. 5 00
Mrs. Gertrude E. Williams ..... 5 00
Mr. C. Hunt..... 5 00
Miss Emma Hunt.... 5 00
Titonka, Ia., Ramsay Ch. ..... 5 00
Rev. George G. Seibert 1 25
N. Y. City Marble Coll. Y. P. Soc.... 50 00
Greenleafton, Minn... 47 50
Greenleafton, Minn., Y. L. M. Band.... 15 00
Mr. David Touzeau, Oradell, N. J..... 2 00
Chicago, Ill..... 15 30
N. Y. City West End Coll. (Special Missy Com.) .....100 00
Cedar Grove, Wis., 1st 93 15
North Sibley Ch., Aplington, Ia..... 12 06
Pottersville, N. J., C. E. S..... 2 00
Chicago, Ill., 1st Roseland .....350 00
Mrs. D. E. Cobb..... 5 00
Miss E. P. Cobb.... 5 00
Kingston, N. Y., C. E. Soc., Fair St..... 6 00
Rev. & Mrs. John Vander Meulen.... 2 00
Miss Sarah M. Gray.. 3 00
M. S. Davis..... 1 00
Jacob L. Snyder..... 5 00
Miss Amanda Krom. 2 00
Miss Miriam Krom.. 1 00
Miss Jennie Buys.... 2 00
Peter De Pagter..... 2 00
D. F. Plasman..... 5 00
Holland, Mich., 1st C. E. Soc..... 35 00
H. P. Cortelyou..... 50 00
Ch. Shawangunk, N. Y. ..... 10 00
Grand Rapids, Mich., Y. P. S. C. E..... 5 00
Ch. Summit, Ill..... 16 29
Ch. Summit, Ill., C. E. S. ..... 5 00
Grand Rapids, Mich., 8th S. Sch..... 6 20
The Misses Crane... 5 00
L. A. Bristol..... 1 00
Miss M. Gaddis..... 1 00
Rev. H. Hageman.... 2 00
E. Milhane..... 1 00
H. Miller..... 1 00
Miss Hoffman..... 50
Miss L. R. Zabriskie. 2 00
Woman's Missionary Soc., Claverack, N. Y. ..... 5 00
J. J. Van Wagoner... 3 00
C. H. Storms..... 1 00
F. C. Landamann.... 2 00
Nyack, N. Y., 1st.... 27 76
New Era, Mich..... 7 25
W. J. Overocker.... 5 00
Gibbsville, Wis..... 24 25
2nd Kalamazoo, Mich.125 00
Brooklyn, N. Y., New Utrecht, C. E. Soc. 5 00
Pascack, N. J..... 5 00
Rev. J. L. Amerman, D. D. ..... 10 00
Mrs. J. C. Smock, Hudson, N. Y.....250 00
H. A. Chapin..... 2 00
J. F. Giffing, West End Coll. Ch., N. Y. City 5 00
Pompton Plains, N. J. 20 46
Grand Rapids, Mich., Bethany S. Sch.... 8 75
Woman's Board.....346 77
2nd Ch., Zeeland, Mich. ..... 5 00
Miss Pearson, Mt. Vernon, N. Y..... 5 00
Mrs. Pearson, Mt. Vernon, N. Y..... 5 00

$1,957 05

W. H. VAN STEENBERGH, *Treasurer.*
25 East 22nd St., N. Y. City.

### DOMESTIC MISSIONS.

Spring Valley, N. Y., S. S. .....$32 26
Gano, Ill., 1st, Aux... 10 00
Decatur, Mich..... 8 03
Beverly, Mich..... 11 03
Moddersville, Mich.... 2 87
North Blendon, Mich. 3 15
Fulton, Ill., Young Ladies' Soc..... 50 00
Paterson, N. J., 2nd, S. S. ..... 5 05
Sandstone, Minn..... 3 00
Friesland, Minn..... 1 25
Somerville, N. J., 2nd 39 52
Bedminster, N. J..... 67 41
New Paltz, N. Y..... 11 05
Edgewood Ch., Brooklyn, "Eendracht Soc." ..... 11 00
Montgomery, N. Y.... 8 45
Hingham, Wis..... 13 65
Corsica, S. D..... 9 13
1st Philadelphia, Pa., S. S. ..... 4 10
Kalamazoo, Mich., Bethany ..... 5 65
Broadway, Paterson, N. J. ..... 3 20
Titonka, Iowa, Ramsay 15 00
Englewood, Chicago, Ill., 1st..... 5 00
4th German Ch., N. Y. City ..... 15 65
Monroe, S. D., Sandham Meml. ..... 6 32
Beaverdam, Mich..... 7 63
Newkirk, Iowa..... 64 06
Alto, Wis..... 72 20
Philadelphia, Pa., 1st, S. S. ..... 2 02
Hingham, Wis., Women's Miss. Soc.... 32 50
A member of the Baileyville Church ....100 00
Jamestown, Mich., 1st. 6 39
Oak Harbor, Wash... 8 00
Boyden, Iowa, L. M. & Aid Soc..... 10 00
Wayne St., Jersey City, S. S. ..... 11 49
Schenectady, N. Y., Bellevue ..... 11 79
Piermont, N. Y., S. S.. 10 00
Pleasant Run, N. J., S. S. ..... 5 70
Harlingen, N. J., S. S.. 5 00
Montville, N. J..... 10 20
Fonda, N. Y., S. S.... 5 00
Bay Ridge, Brooklyn, N. Y. ..... 24 70
New Hackensack, N.Y. 12 28
Misses MacNaughton, Madison Ave. Church, Albany ..... 10 00
Home Mission Rallies, Albany ..... 80 61
Bloomingburg, N. Y... 7 37
Bedminster, N. J..... 10 00
Overisel, Mich..... 43 86
Mr. F. Yonker..... 12 72
Schodack Landing, N. Y. ..... 17 50
Rock Valley, Iowa, 1st 13 54
Brighton Hts. Ch., S. I., N. Y.,..... 5 50
Home Mission Rallies, Rochester, N. Y., 2nd Ch..... 11 57
Steinway, L. I., N. Y..119 59
Steinway, L. I., N. Y., S. S. ..... 9 95
Grand Rapids, Mich., 4th Ch. ..... 11 20
Bethany, Chicago, Ill., Home Mission Rally 21 44
Port Richmond, S. I.. 25 75
Kalamazoo, Mich., 2nd S. S. ..... 9 45
Jamaica, N. Y., 1st, S. S. ..... 7 00
Cleveland, Ohio, 2nd.. 31 55
Herkimer, N. Y..... 6 50
Brooklyn, N. Y., 12th St., S. S..... 6 73
Flushing, N. Y..... 25 50
Hull, Iowa, 1st..... 15 00
Hudson, N. Y., 1st... 30 76
Onesquethaw, N. Y.... 1 31
Jerusalem, N. Y.... 2 00
Paterson, N. J., Union Holland Ch..... 35 39
Three Bridges, N. J., S. S..... 5 00
Middle Collegiate Ch., N. Y., for literature for use in connection with the work among Holland immigrants ..... 25 00
Hull, Iowa, 1st, S. S. 15 00
Alto, Wis., Y. Ladies' Miss. Soc..... 18 50
Miss Mary Frothingham, by W. Frothingham, Fonda, N. Y. ..... 5 50
Summit, Ill..... 25 55
Detroit, Mich., 1st, Holl., Home Miss. Rallies ..... 16 96
Poughkeepsie, N. Y., 2nd. ..... 41 79

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| | |
|---|---|
| Mohawk, N. Y. | 13 35 |
| Grandville, Mich. | 10 80 |
| North and Southampton, Pa., Quar. Col. | 12 98 |
| Fishkill Landing, N.Y. | 12 43 |
| Paterson, N. J., City Miss. | 9 80 |
| Yonkers, N. Y., 1st | 9 11 |
| Passaic, N. J., 1st, quarterly collection | 70 97 |
| Pascack, N. J. | 23 20 |
| North Holland, Mich. | 4 10 |
| Montclair Heights, N. J., S. S. | 4 00 |
| Brooklyn, N. Y., South, S. S. | 75 00 |
| Boyden, Iowa | 61 26 |
| Spring Valley, N. Y. | 2 40 |
| New Paltz, N. Y. | 16 96 |
| Cohoes, N. Y., S. S. | 12 20 |
| Schodack, N. Y., S. S. | 8 88 |
| Clara City, Minn. | 10 00 |
| Pompton Plains, N. J. | 80 00 |
| Pequannock, N. J., S. S. | 25 63 |
| Jacksonville, N. J., S. S. | 3 11 |
| Pompton Plains, N. J., S. S. | 8 36 |
| Lincoln Park, N. J., S. S. | 5 00 |
| Oak Ridge, N. Y., S. S. (Claverack Congregation) | 2 00 |
| Ellenville, N. Y. | 41 00 |
| Grand View, S. D., 1st. | 15 75 |
| Newark, N. J., Christ Ch. Miss. Soc., for work among aliens. | 18 00 |
| Grand Rapids, Mich., Bethany, S. S. | 19 30 |
| Fulton, Ill. | 55 00 |
| West Sayville, N. Y. | 12 40 |
| Grand Rapids, Mich., 5th Ch. ($36.05 for Oklahoma work) | 51 88 |
| Greenleafton, Minn. | 43 00 |
| Friesland, Minn. | 3 00 |
| Flushing, N. Y. | 18 85 |
| Brooklyn, N. Y., 12th St., S. S. | 5 00 |
| Greenville, N. Y. | 4 50 |
| Paterson, N. J., 2nd S. S. | 2 50 |
| Harlem Collegiate S. S., for work among Japanese | 15 00 |
| | $2,250 52 |

## CHURCH BUILDING FUND.

| | |
|---|---|
| E. Greenbush, N. Y. | $ 9 50 |
| Adam, Mich. | 6 25 |
| Kalamazoo, Mich., Bethany | 13 95 |
| Nyack, N. Y., 1st. | 5 73 |
| Millstone, N. J. | 27 00 |
| Ramsay, Titonka, Ia. | 5 00 |
| Gibbsville, Wis. | 13 65 |
| Grand Rapids, Mich., 6th. | 4 11 |
| Newark, N. J., N. Y. Ave. Ch., on account of mtg. | 50 00 |
| Jersey City, N. J., Lafayette Ch. | 22 11 |
| New Hackensack, N.Y. | 6 00 |
| Fulton, Ill. | 16 51 |
| Waupun, Wis. | 26 51 |
| Warwick, N. Y. | 38 36 |
| New York City, Knox Memorial Ch. | 21 99 |
| Jersey City, N. J., Bergen Ch. | 27 97 |
| Leeds, N. Y. | 7 50 |
| Hageman, N. Y. | 14 31 |
| Three Bridges, N. J., S. S. | 2 00 |
| Pascack, N. J. | 2 50 |
| Spring Valley, N. J. | 1 39 |
| Port Richmond, S. I., N. Y. | 10 98 |
| Ellenville, N. Y. | 5 00 |
| Jamestown, Mich., 2nd | 9 53 |
| Total | $297 85 |

## C. E. SOCIETIES FOR C. E. CHURCHES.

| | |
|---|---|
| Pottersville, N. J. | $ 5 00 |
| Fair St., Kingston, N. Y. | 6 00 |
| Rocky Hill, N. J. | 5 00 |
| North Yakima, Wash. | 6 00 |
| Grand Rapids, Mich., 2nd. | 5 00 |
| Spring Lake, Mich. | 7 60 |
| New Utrecht, N. Y. | 25 00 |
| Total | $69 60 |

## RECAPITULATION.

| | |
|---|---|
| Domestic Missions | $2,250 52 |
| Church Bldg. Fund. | 297 85 |
| Y. P. Societies | 69 60 |
| Total | $2,617 97 |

WM. T. DEMAREST, *Treasurer*
25 East 22nd St., N. Y. City.

## WOMEN'S EXECUTIVE COMMITTEE, DOMESTIC MISSIONS.

### GENERAL FUND.

| | |
|---|---|
| Mrs. E. H. Peters | $50 00 |
| Schodack Landing, N. Y. | 5 00 |
| Miss'y Union, Classis of Rensaelaer | 16 80 |
| New York City, 29th St. Colleg. | 150 00 |
| Newark, N. J., North. | 23 63 |
| Yonkers, N. Y., Park Hill. | 25 00 |
| Bogota, N. J. | 4 45 |
| Jersey City, Bergen. | 37 61 |
| Ontario, N. Y. | 15 00 |
| Miss'y Union, South Classis Bergen. | 15 46 |
| Oradell, N. J. | 20 69 |
| Three Oaks, Mich. | 5 00 |
| Selkirk, N. Y., 1st Bethlehem | 16 50 |
| Greenwich, N. Y. | 5 81 |
| New Brunswick, N. J., 1st. | 25 00 |
| Pine Bush, N. Y. | 25 00 |
| New York City, Lenox Ave. Coll. | 40 00 |
| Sioux Centre, Ia., 1st. | 20 00 |
| Sioux Centre, Ia., 1st, Y. L. M. B. | 17 50 |
| Claverack, N. Y. | 40 20 |
| Miss'y Union, Classis of Newark. | 25 25 |
| Newark, N. J., New York Ave. | 15 25 |
| Atwood, Mich. | 10 00 |
| Belleville, N. J. | 5 05 |
| Whitehouse, N. J. | 1 00 |
| Raritan, Ill., Jr. C. E. | 4 10 |
| Graafschap, Mich. | 10 00 |
| Lucas, Mich. | 5 00 |
| Grand Rapids, Mich., Bethany | 17 50 |
| So. Holland, Ill., Y. L. S. | 25 00 |
| Anniversary Collection | 162 52 |
| New York City, Knox Memorial | 9 83 |
| New York City, West End Coll., Guild. | 41 00 |
| Miss'y Union Classis of Albany. | 23 87 |
| Astoria, N. Y., 1st. | 10 00 |
| Brooklyn, N.Y., Grace | 46 00 |
| Cherry Hill, N. Y. | 9 57 |
| Miss'y Union, Classis So. Long Island. | 33 22 |
| Zeeland, Mich., 1st. | 21 15 |
| Astoria, N. Y., 1st, K. D. | 25 00 |
| Rocky Hill, N. J. | 5 00 |
| Pella, Ia., 3rd, Dorcas Soc. | 25 00 |
| Carmel, Ia. | 5 00 |
| Maurice, Ia., Ladies' Aid Soc. | 5 00 |
| Amsterdam, N. Y., Trinity, | 50 00 |
| Portage, Mich. | 6 00 |
| Fishkill-on-Hudson, N. Y. | 10 00 |
| New York City, 29th St. Coll. | 50 00 |
| Sharon Springs, N. Y. | 5 00 |
| E. Greenbush, N. Y. | 5 25 |
| "Trustee" Manasquan, N. J. | 20 00 |
| Marion, N. Y. | 23 50 |
| Mrs. Jas. Goosen | 5 00 |
| Mrs. John Van Der Boegh | 3 00 |
| Mrs. Isaac Schooneman | 4 00 |
| Pompton Plains, N. J. | 7 06 |
| Miss'y Union, Classis of Passaic | 5 40 |
| | $1,292 67 |

### STUDENT FUND.

| | |
|---|---|
| Passaic, N. J., 1st. | $20 00 |
| Newark, N. J., New York Ave. | 5 00 |
| Somerville, N. J., 2nd. | 50 00 |
| Astoria, N. Y., 1st. | 10 00 |
| Jersey City, Bergen. | 10 00 |
| Lincoln Park, Jacksonville, Pompton Plains and Pequannock S. Schs. | 100 00 |
| | $195 00 |

### LEGACY FUND.

| | |
|---|---|
| Estate of Mary C. Lyles | $7,500 00 |
| | $7,500 00 |

### KENTUCKY MT. FUND.

| | |
|---|---|
| Bogota, N. J. | $50 00 |
| Hyde Park, N. Y., G. Soc. | 3 00 |
| Spring Lake, Mich., Y. L. Soc. | 5 60 |
| Ghent, N. Y., 1st. | 10 00 |
| Rock Valley, Ia., 1st Church | 10 70 |
| Carmel, Ia., Church | 14 42 |

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| | |
|---|---|
| Pella, Neb., Church. | 11 50 |
| Sioux Center, Ia., 1st, C. E. | 17 50 |
| Bruynswick, N. Y., Shawangunk | 18 50 |
| Rensselaer, N. Y. | 2 50 |
| Ridgewood, N. J., 1st. | 35 25 |
| Mrs. P. M. Doolittle | 10 00 |
| Kingston, N. Y., Fair St., C. E. | 3 00 |
| Brooklyn, N. Y., M. B. | 3 00 |
| Philadelphia, Talmadge Mem., K's Ds. | 8 50 |
| Muskegon, Mich., 2nd. | 2 50 |
| Ridgewood, N. J., 1st, C. E. | 50 00 |
| Long Branch, N. J., Jr. C. E. | 2 25 |
| Peekskill, N. Y. | 5 00 |
| Orange City, Ia., 1st. | 8 65 |
| Mrs. Theo. L. Browl. | 2 50 |
| Hull, Ia., Y. L. Aid Soc. | 24 00 |
| Grand Rapids, Mich., 3rd, Y. L. S. | 10 00 |
| Pella, Ia., 3rd, Dorcas Soc. | 5 00 |
| Carmel, Ia. | 5 00 |
| New York City, 29th St. Coll., S. S. | 11 16 |
| Maurice, Ia. | 10 00 |
| Rhinebeck, N. Y., C. P. No. 8 | 10 00 |
| East Greenbush, N. Y. | 8 00 |
| Oradell, N. J., Y. P. M. S. | 10 00 |
| | $367 53 |

## INDIAN FUND.

| | |
|---|---|
| Mrs. E. H. Peters | $50 00 |
| New York City, 29th St. Coll. | 100 00 |
| Schodack, N. Y., S. S. | 10 67 |
| Schodack, N. Y. | 7 00 |
| West Coxsackie, N. Y., Jr. C. E. | 6 84 |
| Muskegon, Mich., 1st. | 15 00 |
| Kingston, N. Y., 1st, Jr. C. E. | 10 00 |
| Pella, Ia., 3rd, Church. | 23 05 |
| Muskegon, Mich., 2nd. | 5 00 |
| New York City, Bethany, Jr. C. E. | 5 00 |
| Bethany S. S. | 9 79 |
| H. B. Bruins. | 10 00 |
| Queens, N. Y., S. S. | 19 93 |
| Brooklyn, Grace, S. S. | 15 28 |
| Alto, Wis., one member | 2 00 |
| Sioux Center, Ia. | 20 00 |
| Paterson, N. J., 2nd, Y. L. S. | 7 60 |
| Coxsackie, N. Y., 1st, X. Y. Z. B. | 5 00 |
| Nelly Allen Roe Mem. | 80 00 |
| Kiskatom, N. Y. | 7 00 |
| Rensselaer, N. Y. | 2 50 |
| Mrs. P. M. Doolittle | 10 00 |
| Elmhurst, N. Y., S. S. | 30 00 |
| Anniversary Collection | 242 05 |
| Miss J. W. Hoogerhyde | 1 00 |
| Rochester, N. Y., 2nd, Church | 19 00 |
| Grand Rapids, Mich., 3rd, Y. P. S. | 10 00 |
| New Brunswick, N. J., 1st, Y. P. Guild | 2 00 |
| St. Johnsville, N. Y. | 12 00 |
| Kingston, N. Y., Fair St., C. E. | 3 00 |
| Muskegon, Mich., 2nd. | 2 50 |
| Lucas, Mich. | 2 50 |
| Miss S. A. Dixon | 100 00 |
| Brooklyn, N. Y., So. Bushwick | 5 00 |
| New York City, Lenox Ave. Coll. | 100 00 |
| New York City, Middle Coll. | 600 00 |
| New York City, Middle Coll. Industrial Sch. | 25 00 |
| Selkirk, N. Y., 1st Bethlehem | 5 00 |
| Astoria, N. Y., 1st | 10 00 |
| Paterson, N. J., 2nd, S. S. & C. E. | 25 00 |
| Mrs. Theo. L. Browl. | 2 50 |
| Fort Plain, N. Y. | 5 00 |
| Alton, Ia. | 15 00 |
| Brooklyn, N. Y., 1st | 100 00 |
| "A Friend of the Indians." | 100 00 |
| Hull, Ia. | 7 00 |
| Albany, N. Y., Holland, S. S. | 4 00 |
| Grand Rapids, Mich., 9th W. W. Soc. | 5 00 |
| Fonda, N. Y., S. S. | 7 50 |
| Pella, Ia., 3rd, Ch. Syndicate | 100 00 |
| East Greenbush, N. Y. | 8 00 |
| East Greenbush, N. Y. Jr. C. E. | 10 00 |
| Herman W. Verseput. | 5 00 |
| Johanna Kommers | 25 00 |
| Pompton Plains, N. J. | 5 00 |
| Mrs. Wm. Townsend | 1 00 |
| | $1,968 21 |

## SUMMARY.

| | |
|---|---|
| General Fund | 1,292 67 |
| Student Fund | 195 00 |
| Legacy Fund | 7,500 00 |
| Kentucky Mt. Fund. | 367 53 |
| Indian Fund | 1,968 21 |
| Total | $11,323 41 |

MRS. K. G. WHITE,
25 East 22nd St.,
New York City.

**BOARD OF EDUCATION.**

## THE EDUCATION FUND.

### NEW YORK.

| | |
|---|---|
| Edgewood | $10 00 |
| Beaverdam | 2 00 |
| Berne | 9 00 |
| Onesquethaw | 2 17 |
| Jerusalem | 5 75 |
| 1st Coxsackie | 15 00 |
| Schodack Landing | 7 46 |
| Church-on-Height, Brooklyn | 56 36 |
| Brooklyn, 1st Church. | 93 96 |
| Hudson | 19 94 |
| Currytown | 6 68 |
| New Hackensack | 6 00 |
| New Hurley | 5 04 |
| Ellenville | 11 04 |
| S. S. 4th German, N. Y. City. | 18 72 |

### OTHER STATES.

| | |
|---|---|
| Ebenezer, Holland, Mich. | $ 7 34 |
| 2nd Jamestown, Mich. | 7 85 |
| 5th Grand Rapids, Mich. | 12 78 |
| Little Falls, N. J. | 17 50 |
| 1st Paterson, N. J. | 20 00 |
| Pompton Plains | 10 00 |
| Ramsay, Ia. | 5 00 |
| 3rd Pella, Ia. | 21 52 |
| S. S. Three Bridges, N. J. | 2 00 |
| 1st Englewood, Ill. | 10 00 |
| Ebenezer, Oregon, Ill. | 10 00 |
| Waupun, Wis. | 14 52 |
| Rotterdam, Kan. | 5 00 |

### INDIVIDUAL.

| | |
|---|---|
| Rev. John Vanderbeck. | $ 5 00 |
| | $418 23 |

## FOR CORDELL ACADEMY.

*From Sunday-schools.*

| | |
|---|---|
| West Leyden, N. Y. | $ 1 50 |
| 7th Grand Rapids, Mich. | 10 00 |
| Onesquethaw, N. Y. | 34 |
| Coeymans, N. Y. | 5 00 |
| Delmar, N. Y. | 3 00 |
| Newtown, N. Y. | 5 00 |
| Pottersville, N. Y. | 2 00 |
| Bacon Hill, N. Y. | 1 50 |
| Holland, Albany | 4 00 |
| 4th German, N.Y. City | 10 00 |
| Altamont, N. Y. | 2 50 |
| Woodlawn, N. Y. | 2 67 |
| New Hyde Park, N. Y. | 5 00 |
| 2nd Glenville, N. Y. | 5 00 |
| Verdoy, Niskayuna, N. Y. | 1 00 |
| West Copake, N. Y. | 6 00 |
| 3rd Grand Rapids, Mich. | 16 00 |
| Acquackanonk, Passaic, N. J. | 13 80 |
| 1st Jamestown, Mich. | 4 77 |
| Three Bridges, N. J. | 1 60 |
| Mellenville, N. Y. | 1 62 |
| 2nd Jamestown, Mich. | 6 60 |
| 1st Castlewood, S. D. | 2 79 |
| Shokan, N. Y. | 1 10 |
| Trinity, Wortendyke, N. J. | 2 50 |
| South Branch, N. J. | 2 60 |
| 2nd Rotterdam, N. Y. | 3 80 |
| Jerusalem, N. Y. | 1 70 |
| Mrs. Ida F. Harder | 505 00 |
| Peter Quackenbush | 100 00 |
| Church, Park Hill, N. Y., (L. V. W.) | 100 00 |
| | $828 39 |

## FOR RELIGIOUS EDUCATION COMMISSION.

| | |
|---|---|
| Kiskatom, N. Y. | $ 7 73 |
| 1st Coxsackie, N. Y. | 6 79 |
| | $14 52 |

## FOR STUDENT SPECIAL FUND.

| | |
|---|---|
| South Brooklyn, N. Y. | $50 00 |
| Peter Quackenbush | 180 00 |
| | $230 00 |

## RECAPITULATION.

| | |
|---|---|
| For Education Fund | $418 23 |
| Cordell Academy | 828 39 |
| Religious Education Commission | 14 52 |
| Student Special Fund | 230 00 |
| **Grand Total** | **$1,491 14** |

JOHN F. BERRY, *Treasurer*,
25 E. 22nd St., N. Y. City.

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# THE MISSION FIELD.

VOL. XXI. FEBRUARY, 1909. No. 10.

## Items of Interest from the Reformed Church.

THE CONFERENCE of the Laymen of the Reformed Church is in session as this issue of the Mission Field goes to our subscribers, and so we can simply mention here that the success of the meeting is assured. A full report of the proceedings will be given in our next number.

THE PRAYER CYCLE of our Church has been printed in a very attractive little folder, containing the topics and texts for each month. It is equally handy to keep as a reminder of these subjects in our Bibles, or to slip into an envelope when you are writing to some friend. Copies can be had in any quantity, by sending postage at the rate of one cent for a single copy or five cents per dozen to THE MISSION FIELD.

THE CHURCH OF FLUSHING, N. Y., Rev. T. H. Mackensie pastor, has assumed the support of Mr. E. Calverly, under appointment to the Arabian Mission as "our own missionary." A good example for others to follow.

"OUR MOSLEM SISTERS," by Dr. Zwemer and Miss Van Sommer, has been translated into Danish and published at Stockholm. Thus the light spreads from land to land, and the brightness of Christianity is reflected from heart to heart.

THE REV. JAMES CANTINE, our pioneer missionary to Arabia, has recently been honored by his Alma Mater, Union College, at Schenectady, N. Y., with the well deserved honorary degree of Doctor of Divinity. We congratulate Dr. Cantine and the missionary cause on the compliment and are sure he will worthily bear his new dignity.

THE REV'D Arthur H. Allen who spent some time in McKee last fall has spoken in several of our churches, since his return, in enthusiastic commendation of the work as he found it. He is not to spend the winter in this mission, as stated in the last number of the MISSION FIELD, but hopes to return to assist Mr. Messler in some special services next summer.

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THE mission at Florence, after several years of effective work under the leadership of the Rev. J. T. Colbert, is at last housed in a building of its own. While occupying very unattractive and insufficient quarters, the best that could be rented, a large day school and a strong Sunday-school have been maintained. These are evidences of what may be done under adverse circumstances if the will to work and to serve for the Master's sake be present. Brother Colbert and his people are to be congratulated on their new building.

CHURCH Extension is possible only to the Church that really wants to extend. Wherever our denomination is strong there are opportunities for denominational extension, and the story lately told about Kalamazoo in these pages might be duplicated in twenty cities, if the churches of those cities were all as earnest extenders as are the Kalamazoo churches. That the denomination as a whole believes in extension was made evident last June, when the General Synod directed that offerings for the Church Building Fund should be greatly increased. Do the churches of the denomination believe in it? Receipts for the Fund do not show it, for they are no larger than at this time last year. Only by extension can we safeguard the future of the Reformed Church. Is it right that the future of the denomination should be jeopardized by our indifference?

ARE you planning to observe Christian Endeavor Day? The United Society has issued an attractive program entitled "Our Brothers in All Lands." The exercise is complete, containing leaders', speakers' and audience parts, the words and music of all the hymns, responsive readings, etc. Let every society make February seventh a great day; and the best way to do it is to make use of this exercise. The price for it is reasonable; twenty-five copies for fifty cents; fifty for one dollar and one hundred for one dollar and fifty cents. Don't forget an offering for our Misisonary Boards in your planning.

THE Rev. Garret Hondelink who has recently taken charge of the new mission enterprise in Kalamazoo, reports much interest, large audiences, a growing Sunday-school, and the organization of a church necessary within a few months. Western soil is fertile soil for Reformed Church Extension.

NEXT month we publish the last article in our series of articles on Church Extension—Church Extension in the Borough of Manhattan, by Rev. Dr. Fagg. The following month a new series of papers by several of our most prominent pastors will begin.

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## THE COMING WORLD MISSIONARY CONFERENCE*

In June, 1910, there will be held in Edinburgh a conference which is of vital interest and concern to all who have at heart the world-wide extension of the kingdom of Christ. It may be questioned whether in the annals of Christianity there has ever been a gathering more apostolic in aim, more timely in conception, more comprehensive in personnel, more scientific and statesmanlike in plan, and more replete in beneficent possibilities than this one promises to be. The Conference is not to be a great missionary demonstration for educational and inspirational purposes primarily, as was true in the case of the conference held in London in 1888, and in New York in 1900. Unlike these the Edinburgh Conference will translate into terms of the whole world the plan of the Indian Decennial Conference held in Madras in 1902, and of the China Centenary Conference held in Shanghai in 1907.

The most distinctive feature of the Conference is to be the work of eight commissions, which are to investigate study, consult, report and recommend regarding matters of great importance and timely interest to the missionary propaganda.

Each commission is composed of twenty persons from Europe and North America, chosen with reference to their experience or ability to deal with the special questions assigned to them. The foremost missionary leaders and thinkers of the West have been related to these commissions, including men and women, laymen and clergymen. Each commission is to associate with itself those missionaries and native Christian leaders in different fields who are qualified to be of special help. Every effort is to be made to gather evidence from original and expert sources. The causes of inefficiency and failure as well as of success are to be studied and treated frankly and thoroughly.

It is of the greatest moment that the prayers of men and women who believe be enlisted for the Conference itself, that a spirit of penitence because of past sins, and of genuine humility, open-mindedness and responsiveness because of present opportunities and obligations, may mightily possess all the delegates; that the Spirit of God may markedly influence all addresses and discussions; and that the Church, dominated by a fresh vision of an unevangelized world and of that coming ecumenical, Christ-redeemed, triumphant multitude whom no man can number, may consecrate herself, as never before, to the sublime task of making Christ known and loved and obeyed by all men.

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*Condensed from an article in the *Missionary Review of the World* by Mr. John R. Mott.

# The Week of Prayer for the Mohammedan World, February 21-28, 1909.

The following topics for united intercession are suggested for the meetings to be held during this week.

1. For the unoccupied Mohammedan lands, that Christian missions may find an entrance and that the Word of God especially may have free course and be glorified.

2. That the New Era in Turkey may prove not only a dawn of liberty but the beginning of a reign of righteousness, and that the marvellous opportunities for proclaiming the gospel may be adequately met by press, schools, colleges and preaching.

3. For Persia, that political changes may be to the furtherance of the gospel, and that the awakened interest in Western thought may be followed by the acceptance of Christianity on the part of many; also that the hindrances to the free circulation of the Scriptures may be removed.

4. For Morocco and North Africa, that the work of the missionaries may be extended into the interior of the Barbary States, and that the Sudan may be occupied and the Moslem peril met.

5. That in Egypt the peril of a Christless civilization may be met by the Christian press and Christian education and an outpouring of God's spirit on all native Christians.

6. That the new railways in Arabia may become through God's providence highways of the gospel; that the interior and the unoccupied provinces on the South and West may be occupied by organized missionary effort and that the Cradle of Islam may be won for Christ.

7. For India and its 52,000,000 Mohammedans, that the missionary effort carried on among them may be extended, and that fanaticism may be overcome by the presentation of the gospel and the work of medical missions.

8. For the 30,000,000 of Mohammedans in China, that some Society may be led to undertake work for them speedily.

9. For the Mohammedans in Malaysia and for the native church gathered from among Moslems that it may be a real missionary church; that those parts of Malaysia threatened by Islam may be evangelized in time to avert the Moslem peril.

10. For all missionaries, native and foreign, laboring among Moslems, and for Moslem converts.

11. That the awakened interest in the Mohammedan world on the part of so many in the churches at home may lead to the consecration of life for service on the Moslem field.

12. For the Lucknow Conference.

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# February Twenty-eighth—Day of Prayer for Domestic Missions

The month of February is rich in patriotic associations. It is a month in which we celebrate the birth of the two greatest Americans, Washington and Lincoln. It is fitting that one of its Sundays be set apart for special prayer for Domestic Missions. The permanency of American institutions depends upon the operation of Christian forces.

## Let the Day of Prayer Have the Note of Thanksgiving

Large results have flowed from the missionary endeavors of the past. No considerable community from the Atlantic to the Pacific is without the Christian church. Exceptional populations have been reached and influenced. Home missions have conserved those factors which make for national redemption, and increased beyond computation the power of the Christian Church in America, to minister to the world.

## Prayer for a Vision of the Present Needs

Domestic Missions have entered upon a new phase. The congestion of cities, the depletion of rural communities, the instability of population, the incoming of hundreds of thousands of immigrants, the social unrest, with its possibilities of open conflict, are a challenge to the Church for the employment of all her resources, intellectual, material, spiritual.

## Prayer for Our Own Church

That the Reformed Church in America may fulfill a larger part in the Christianization of America. Pray for the missionary pastors and their families. Their work is difficult, their discouragements many, their sacrifices constant. Pray for those to whom they minister, that the gospel preached be accepted. Pray for those who are charged with the responsibility of administering the missionary funds of the Church, that they plan and work in wisdom and love of the Kingdom. Pray for the pastors of our churches, that their hearts be fired with zeal for country, for Church, for God, and that they lead their people into larger knowledge of America's need of Christ and Christ's need of America. Pray for the members of our churches, that each may see that he has a part, by prayer, by service, by gift, in making this Immanuel's land.

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# Church Extension in Greater New York

Article V: In the "Williamsburgh Section."

By the Rev. Edward Niles.

*Pastor of the South Bushwick (The White) Church.*

To the typical Brooklynite, that portion of his Borough north and east of Flushing Avenue and Broadway is as undiscovered a country as Walter Besant says East London is to the Londoner. To the "intelligent New Yorker," Brooklyn means Fulton Street, with its tributary car creased streets, especially those leading to the Beach. Yet the Broadway which fences off Williamsburgh from its fellows has as continuous a succession of stores, as bewildering a switching off of cars and as long a stretch of elevated road as any street on Long Island.

Williamsburgh, Greenpoint and Bushwick became part of Brooklyn probably before many readers of this article became part of the world. Today the "Eastern District" has over one-quarter the population of Kings County although containing only one-eleventh its area.

Speaking broadly, this region is neither over nor under stocked with churches. Here ninety-seven of Brooklyn's 402 Protestant and Jewish religious edifices are located, and nineteen of the eighty-seven Roman Catholic places of worship. The denominational figures typify the neighborhood character. "Fancy stock" in religion is not popular. Christian Science, Universalist, Unitarian and "Miscellaneous" churches, except two missions, are unknown. Out of thirty Congregational Churches, but two are here; of fifty-seven Protestant Episcopal, eight. On the other hand thirteen of the forty-nine Lutheran, five of the seven German Evangelical and most of the German churches of other denominations are within these limits, and exactly half of the Jewish synagogues, only one of which is fifty years old. This tells the story. When that first synagogue was erected, rural communities radiated about the villages of Williamsburgh, Greenpoint, Bushwick and South Bushwick; as homogenous a people as would be possible so near the ever most polyglot city of the world. The great German immigration following the German Revolution of 1848 filled up the intervening stretches.

Some fifteen years ago, Manhattan's Eastside began to find its safety valve across the East river. The opened Williamsburgh bridge has well been styled "the Jewish Passover" and the "old residents" passed out immediately from the blocks the Jews went in to possess.

For one hundred and fifty years, Old Bushwick was the only place of religious worship. Next came a white, then a colored Methodist. When the first Lutheran congregation was established we had five Re-

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formed churches here one of which worshipped in the German language. Had we tackled the German problem as energetically then, as we do now, the palm of precedence would not have been relinquished to the followers of Luther, now the strongest denomination by far in this section of the city.

In this part of Brooklyn, to "grow up with the country" is no more possible. Vacant fields are non existent. Past spilt milk does not justify present tears. Our spiritual fathers must account for their mistakes. We have responsibilities of our own.

This historically Reformed Church region, with its present population exceeding that of either San Francisco or Cleveland, presents four problems; That of the Jew, the Italian, the German, and the miscellaneous American.

The Jew question is a pitiful one, involving the more pitiful confession that its solution is beyond the wisdom of the Church of Christ at the beginning of the twentieth century.

We hesitate to acknowledge it in print. Maybe the statement of the fact that three out of the nine wards here considered are practically impossible of evangelization by the Reformed Church or any other Christian body, will stir to more thoughtful prayer that more prayerful thought may produce a spirit-filled plan for the bringing in of Israel.

The Italian work is full of promise. The fellow countrymen of the Waldenses, that Reformed Church before the Reformation, now encircles the spot where Peter Stuyvesant once came to worship.

This providential opportunity is appropriately seized by the grandmother of churches. An Italian missionary is busily at work, his salary paid through the Domestic Board by extra subscriptions from the Churches of the North Classis of Long Island. An Italian Sunday-school and prayer meeting are well sustained.

What can we do with the Germans? A few days since, the writer walked for blocks in what a generation ago was rightly dubbed "Dutchtown," seeking in vain after some one who could answer his question in either English or German. Tens of thousands have moved from there into the Queens continuation of Bushwick streets, or further east in the same direction.

Two German speaking Reformed Churches face the question of whether to stay or go further from the river. These congregations are blessed with unusually wise pastors and consistories and can be trusted rightly to decide. Last year, the only one helped by the Board received less assistance and paid its pastor a larger salary than ever before in its sixteen years' existence. This is all the more commendable because a German Presbyterian Church from the "Hebrew flooded district," despite the emphatic and repeated protest of the Classis, built a magnifi-

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cent edifice next block. Sometimes competition means new life to a church.

For our work among Americans, whether hyphenated or unhyphenated, no other churches have such fine strategic positions, such traditional prestige, such clean records as our own. The nominal Protestants, whose myriads increase with increasing distance from Manhattan, who have the "parish" notion of the church as a place for christening, marriages, funerals, Christmas and Easter worship, and assistance, instinctively turn to us.

How shall they be turned into real Protestants, full of spiritual vigor?

Everyone of our churches is comparatively weak, financially, because ministering to the common people of whom Lincoln said "the Lord must be especially fond or He wouldn't have made so many of them."

In Old Bushwick is accentuated what is true with varying intersity of Kent Street, Williamsburgh First, and South Bushwick.

Standing on its commanding hillock, two hundred and sixty years of worship look down upon the houses beneath. Her Holland-made bell reaches the ears of more people than the whole state of Nevada can boast.

The use now by Italian, now by English-speaking partakers of silver communion cups engraved with scripture words in the Holland tongue is an unprecedented step in our denominational history. Is it not significant of our duty to turn this and wherever possible, every Reformed Church into "a House of Prayer for all the nations?"

An universal cry of indignation based on sentiment has gone up against the proposed abandonment of St. John's Episcopal Church in Manhattan. What is its history compared to that of the one hundred and fifty-four years older Old Bushwick? Its once surrounding dwelling houses have admittedly been turned into places of business. Its possible constituency is smaller than a century back. Around Old Bushwick, as around every other of our churches in 1909 are more Gentile souls than ever before. We must minister to them if they are to be reached at all.

The so-called "Williamsburgh" field needs no more church extension. It does need more church intensity. The Church at large must see to it that there is no more church extinction. The work in Williamsburgh is more than a Williamsburgh work. It is a strangely glorious medley of the usual, the city mission and, through the scores of thousands of immigrants about us, a home and foreign work in one.

Such centers of denominational propaganda in so fertile and congenial a soil challenge denominational support.

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# Foreign Missions

RECEIPTS FOR DECEMBER, 1908.

| | Churches | S. Schools | Y. P. S. | Woman's Board | Miscellaneous | Total |
|---|---|---|---|---|---|---|
| 1907 | $7,481.39 | $3,134.17 | $ 247.81 | $ 1 032.51 | $2,325.80 | $14,221.68 |
| 1908 | 7,140.57 | 1,395.76 | 327.74 | 3,855.49 | 1,056.17 | 13,775.73 |
| Gain | | | 79.93 | 2,822.98 | | |
| Loss | 340.82 | 1,738.41 | | | 1,269.63 | 445.95 |

MAY 1 TO DECEMBER 31.

| 8 Mos. | Churches | S. Schools | Y. P. S. | Woman's Board | Miscellaneous | Total |
|---|---|---|---|---|---|---|
| 1907 | $29,819.22 | $5,520.07 | $1,347.99 | $10,633.33 | $5,067.22 | $52,387.83 |
| 1908 | 28,834.63 | 4,531.92 | 1,418.31 | 13,733.20 | 3,399.93 | 51,957.99 |
| Gain | | | 70.32 | 3,139.87 | | |
| Loss | 984 59 | 988.15 | | | 1,667.29 | 479.84 |

The receipts, as tabulated, show no very marked features. The contributions of the Board in December for regular work were $13,775.73, a decrease of $445.95 from December 1907. For the eight months from May 1 to December 31, 1908, the Board received in contributions $51,957.99, or $429.84 less than in 1907.

The amounts received from legacies in 1907 and 1908 respectively were $8,222.67 and $8,734.30, a gain for this year of $511.63. Adding contributions and legacies we have a total for 1908, of $60,692.29, a gain of $81.79.

The receipts of the Arabian Mission for its regular work in December were $2,031.86 and in the eight months from May 1, 1908, $11,446.82. Adding this amount to the receipts of the Board above stated, we have a total of $72,139.11. In addition, the sum of $16,754.37 has been received by the Board and the Arabian Mission for "special objects" not included in the appropriations of either. This brings up the total receipts, regular and special, to $88,713.48, a little over 39% of the $225,000 sought within the fiscal year, which closes on April 30, 1909. It leaves $136,287 to be raised before that date.

That the last four months of the year are by far the most productive is well known. That they should bring in nearly twice as much as the first eight is no unheard of thing in the history of the Board. It should be so this year and will be if present efforts and activities are not relaxed and the blessing of the Lord upon them is faithfully sought in persistent prayer.

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HENRY N. COBB, *Cor. Sec.*

## THE ONGOLE C. E. CONVENTION.

By John H. Wyckoff, D. D.

"On September 26-28, I was at Ongole in attendance on the South India Christian Endeavor Convention, where I was asked to give an address on 'True Patriotism.' The Endeavor movement is too important to disregard, and an occasional convention appears to be a good way of developing and sustaining an interest in the cause. The South India Union is the largest in India, and the number of societies is gradually increasing. The Madura Mission stands far ahead in number of societies, but our Arcot Mission comes second. Ongole was a unique place to hold a convention, in everything except locality, the journey being a long and expensive one for many of the delegates. You may remember that it is connected with the American Baptist Telugu Mission, and associated with the labors of Dr. J. E. Clough who built up a large church there. Dr. Clough is still living, but not able to do any work, having suffered a paralytic stroke some time ago. The Station is now occupied by a staff of four missionaries, and a large educational plant, including a second grade college, has been established. Among the missionaries is Rev. Henry Huizinga who is the assistant principal of the College, and with whom I stayed. The personnel of the Convention included some of India's leading Endeavorers, as the Executive Committee of the All India Union held their meeting at the same time. Among those present were Dr. J. P. Jones, President of the All India Union, Dr. J. Fraser Campbell of Central India, Rev. William Carey of Bengal, great grandson of the first Missionary Carey, Rev. Herbert Anderson of Calcutta, Secretary of the English Baptist Mission, an able and most interesting man, and a fine speaker, Dr. Uhl of the American Lutheran Mission, who preached the Telugu sermon on Sunday, Messrs. Smith and Stillwell of the Canadian Baptists, and Messrs. Maclean and Leith of Madras. The most conspicuous Indians were Principal J. P. Cotelingam of Bellary, Rev. W. Malhar of Poona, Dr. T. Narayanaswami of Madras, besides a large number of pastors and college masters. Nearly two hundred delegates were present from outside, who with the large number of local Endeavorers and visitors swelled the audiences to quite eight hundred. The exercises were chiefly in Telugu and English though a few Tamil sectional meetings were held. It was interesting, albeit at times, embarrassing, to be in a gathering where Tamil Christians were not in the majority, and we rejoice that the Telugu church is so fast coming to the front. From our Mission

KUTAB-MINAR, DELHI.

(This is one of the celebrated "Asoka Pillars." Asoka was a great emperor who governed India about twenty-two centuries ago. He made Buddhism the state religion of India and decreed that its principle teachings should be inscribed upon rocks and upon pillars and that these pillars should be erected in public places for the instruction of the people. This pillar in Delhi is one of a dozen already discovered and preserved in North India.)

*From "India," by permission MacMillan Co.*

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were present besides myself, Rev. L. B. Chamberlain, who is a member of the All India Executive Committee, Rev. W. T. Scudder, Secretary of the South India Union, Miss Van Doren, who made a capital address on the new pledge, besides four Indian pastors and about twenty lay delegates. The last afternoon was given up to an interesting gathering on Prayer Meeting Hill, a short distance above the town, which is so called from the fact that Dr. and Mrs. Jewett with three Indian Christians, on January 3, 1854, at a period when it was proposed to abandon the Mission, held a sunrise prayer meeting on the hill before there was a single Christian in Ongole. The eight hundred Endeavorers formed in procession, and with banner and song, marched through the main thoroughfare of the town to the top of the hill where an admirable address on "William Carey" was made by his grandson, followed by reports of two Indian Missionary Societies. From the summit seven Mission stations are visible, connected with which are forty thousand Christians. It was an inspiring occasion especially to me who was well acquainted with dear Dr. Jewett, one of the most devoted missionaries that have labored in South India. The large vision and unflinching faith of the little band of five, are a rebuke to many of us who are working today."

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## STORM AND FLOOD IN AMOY.

By Rev. P. W. Pitcher.

Not in twenty years at least has this region been visited by such a disastrous storm of rain and wind as the one which swept over us on Thursday the fifteenth of October. I certainly recall nothing like it.

Four years ago there was experienced in this region the worst storm ever known up to that time, while the water in the Chiangchiu river reached a height never before recorded. But on Thursday the water rose a foot or more higher than in 1904. This storm therefore was in every way far more destructive.

We could not help feeling more than a little anxious, at the time, about our friends from home who we knew were somewhere on their way up the coast from Hongkong. Our uneasiness was increased because we could get no word from the agents here concerning the movements of the coast steamer after leaving Hongkong, as the wires were down between Amoy and Swatow, the next port of call after Hongkong. But they arrived safe and sound, tho'

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somewhat weary, in this harbor on Saturday, Oct. 17th. We were glad above measure to welcome them, and to know that they had escaped the storm.

The storm has left its marks plainly behind it in this section of the Amoy region, but up country the damage is incomparable,—much property was destroyed and thousands of lives lost. Over on the Amoy side, where the work of preparing for the coming of the American Fleet has been progressing for five or six weeks, everything was nearly wiped out. All the large matsheds (temporary structures), with the exception of one or two (there were ten of them) were demolished, leaving only shapeless masses of ruins everywhere, while the whole place was flooded with six feet of water. The electric light plant, with all its valuable apparatus, was put out of commission, and it is a question whether there is time now to repair the damage before the fleet arrives. The principal difficulty is to get a new dynamo, or to get the old water soaked one into working order. In the matter of matsheds, the officials are demonstrating good old Anglo-Saxon pluck by setting to work at once towards restoration. An order was dispatched immediately to Canton for material and a thousand coolies. It is said that with such a force the sheds could be replaced in three days if necessary.

But the greatest disaster befell the city of Chiang-chiu. All the particulars are not yet in, yet there are sufficient for us to judge of the calamity that has visited that region, occasioned by the unprecedented rise in the Chiang-chiu river.

At the time we had no members of our Mission in Chiang-chiu, which was most fortunate, since the danger at times must have been great. The water in the ladies' house rose five feet, and in the missionary's house three feet. No serious damage seems to have resulted save a thorough soaking, and a deposit of a thick coat of odoriferous slime. Three hundred feet of wall is down around the compound of the first mentioned dwelling, and four hundred feet around the second. From seventy to a hundred refugees sought shelter in these houses during the storm, and some were still domiciled there when Messrs. Boot and Voskuil arrived on the 21st. Excepting the books and furniture, the Girls' School did not suffer much. The church property fared a little worse. The old school house, with its upper room, where many a missionary has camped for the night, or days, or weeks, went down in the overwhelming waters. In the church itself the water rose even with the window sills. All books and furniture were ruined. The water rose three feet in an hour, thus rendering it impossible to remove things in time to avoid destruction.

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The L. M. S. had two families at Chiang-chiu at the time. Dr. Fahmy's house was badly damaged, so badly that it is not safe for residence. His personal loss is likewise very heavy, as all furniture and a very valuable library are all destroyed. All that is standing of the Anglo-Chinese School at Chiang-chiu, are the door-posts. The houses of the mandarins are reported flat on the ground. Unnumbered homes of the Chinese collapsed, while thousands perished. Bodies have been found with five or six tied together by their cues. A body would be discovered floating in the water, supposedly a single corpse, then it would be found that four, five or six were tied in this way, so that whole families thus perished together.

In Soa-sia over a hundred are reported drowned, while four out of every ten houses have been demolished. The E-go chapel is badly damaged. Sio-khe has escaped. Word received from Mrs. Kip brings the good news that everything is safe there.

At present the work of restoration in Chiang-chiu is progressing quietly, but undoubtedly outside assistance will be sought. If hot weather does not set in, and it is not likely to at this time of year, all fear of an epidemic may be set aside. Much suffering, however, is bound to follow such devastation. All crops have been ruined while whole families have lost their all. Rice is very high. A few days ago it sold for $3 a tau (peck), the usual price being 50c. or 60c. Then the cost of rebuilding will be a heavy burden. Pray for these sadly afflicted people.

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## OUR FOREIGN MISSIONS.

The Board of Foreign Missions met in special session on Thursday, December 10, 1908. An unusually large number of members was present. Also the Rev. H. V. S. Peeke of the South Japan Mission.

On recommendation of the Executive Committee, it was unanimously "resolved that the Rev. William I. Chamberlain, Ph. D., D. D., be appointed a Corresponding Secretary of the Board in association with the present Corresponding Secretary, from and after May 1, 1909."

It was also resolved that the present arrangement for the work of the Field Secretary be continued until September 1, 1909, in accordance with previous action of the Executive Committee.

The request of the Executive Committee that Dr. Oltmans continue in the service of the Board until May 1, 1909, was approved.

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It is known to many that the question of the form of co-operation by our Missions with the Church of Christ in Japan has been under discussion for some years. The Board has accepted as a basis of such co-operation the principle formulated by the Synod of that Church and approved by other Presbyterian Boards. This arrangement has not been approved by our Missions. The subject was again carefully considered and the Board, while reaffirming its own position, was nevertheless unwilling to constrain the Missions to adopt a policy which they cannot approve. It therefore resolved to "advise them, in case they cannot formulate a plan of co-operation which will commend itself to the Church of Christ, to conduct their evangelistic work as hitherto." At the same time it urged that "in any event they cultivate friendly and harmonious relations with the Church," and stated its decided disapproval of any movement toward the formation of a new denomination of like faith and order.

The committee appointed some time since to prepare a new edition of the Manual of the Board presented its report. It was resolved that the new Manual as reported by the committee be adopted and printed.

At its regular January session the Board voted to appropriate the sum of $25 for the use of the Committee of the Conference of Foreign Missions Boards and Societies in the United States and Canada, such Conference to be held on the 13th and 14th of January, 1909.

It also voted that the appropriation of $100 made toward the expenses of the Men's Convention of January 28 be increased, as may be found necessary, not to exceed $150.

Permission was granted to Rev. A. L. Warnshuis to return to China, with Mrs. Warnshuis, next fall. That he be authorized to go by way of India and attend the C. E. Convention at Agra, at his own expense, and also to secure delegates to said Convention, if possible, to represent the Reformed Church.

Two donations of $100 and $150 respectively, from the American Tract Society, for publication work in the Arcot Mission, were received and accepted with the thanks of the Board.

In the matter of the assignment of Mr. Bernard Rottschafer, it was voted that he be appointed to the Arcot Mission, India.

A letter was presented from Rev. K. Ibuka, Nov. 20, expressing sincere thanks to the Board for the special appropriation of Yen 960 for the salary of Mr. Yamamoto, and stating that he had accepted the call to the Meiji Gakuin.

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The request of the South Japan Mission that Miss H. M. Lansing be permitted to return to America on furlough in 1909 was granted.

Report was received that Mr. Hoekje had successfully passed the examination of the first year and part of the second in the Japanese language.

It was resolved that an invitation be extended to all the students of the Theological Seminary at New Brunswick to attend the Men's Missionary Convention on Jan. 28, and that complimentary tickets of admisison be furnished.

The committee appointed to advise in reference to the raising of special funds and endowments presented a report selecting certain funds, to be solicited without interference in any way with the general policy of the Forward Movement, and as special gifts from individuals only. The report was accepted and approved. The objects and amounts are as follows:

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| The removal and endowment of the Arni Industrial School, India | $22,500 |
| School buildings at Chiang-chiu, China | 10,000 |
| Educational endowment, Japan | 50,000 |
| Endowment of the Bahrein Hospital | 12,500 |
| Total | $95,000 |

HENRY N. COBB, *Cor. Sec.*

## MEDICAL MISSIONS.

In a recent number of *The Christian Patriot,* published at Madras, India, and devoted to the advocacy of Christian thought, appears a brief resume of the history of Medical Missions in India and China. Dealing with the beginnings of this most important branch of missionary work and with the early history of the pioneer Dr. Scudder, it is of special interest to our readers and as such we reprint it in part:

Nearly a century ago a young physician came to reside and practice in New York city. Being a Christian man, he wished to live with a family congenial to him. He found a family agreeable to him, but soon discovered that there was no true religion in the family which consisted of a widow, two sons and two daughters. The young doctor felt staggered, but his example and influence soon led one, then another to accept Christ. Finally, he married one of the daughters. One day while visiting a patient, he was asked to accept

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and read a book about India. He read it and the book had such an influence on him, that he found no rest until he had made up his mind to go to India to work for the benefit of its millions; but the thought of a young wife and a little babe pressed heavily on him. The young wife, however, was quite willing to join him and made up her mind to "forsake all and follow Him." So, in the year 1818, a small group of persons gathered on the pier at the foot of Fulton Street, New York, to say good-bye to the young doctor and his wife, and they set sail for Boston, there to take ship for India. This young man was Dr. John Scudder, the first medical Missionary to leave the United States for India. Dr. Scudder labored thirty-five years, during thirty-one of which his wife shared his labors. They had seven sons and three daughters. The seven sons took degrees in medicine, and today some of Dr. John Scudder's grandchildren are laboring as medical missionaries. Dr. John Scudder died in 1853.

Dr. Clara Swain was the first *woman* medical missionary from the United States to India. She came out in 1872, and is still living. There are today over one hundred medical missionaries from the United States in India.

The first medical Missionary to China was Dr. Peter Parker who went out in 1834. It is said of him that "he opened up China with his lancet." In 1854, Dr. John G. Kerr succeeded Dr. Parker who, however, lived till the year 1888. Dr. Kerr labored in Canton nearly 50 years and died in 1902. During his lifetime he has treated over 500,000 patients. In 1843, Dr. James C. Hepburn went to China, and in 1859 Japan was opened to which place Dr. Hepburn was transferred, where he labored over 40 years both as a doctor and as a translator. In 1845, Dr. Luther H. Gulick went to the Sandwich Islands and, after laboring for forty years, went to China. Dr. C. V. Van Dyke went to Syria in 1847 and labored there over 50 years. Dr. Geo. E. Post went in 1857 there, and is still laboring in Beirut College and hospital. In 1857, Dr. Bradley went to Siam. In 1861, Dr. R. H. Nassau went to West Africa. Dr. Alice Mitchell went to Burmah in 1879, while Dr. Meta Howard was the first woman Medical Missionary to China. It was she, with Dr. Mackenzie, who saved the life of Prince Li Hung Chang's wife. It was Dr. Peter Parker who founded the Edinburgh Medical Missionary Society, which has already trained over two hundred Medical Missionaries, and is still in active operation. Dr. J. H. Kellogg established a Medical Mission in Chicago, and the American Medical Missionary College in 1895. This college is now open to all who wish to become Medical Missionaries.

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## THE FIRST NATIONAL MISSIONARY POLICY.

The following statement of the progress of the Laymen's Missionary Movement, by the General Secretary, Mr. J. Campbell White, is so important that we give it as much space as possible. Mr. White says:

The churches of Canada are moving steadily toward the adoption of a definite policy which contemplates the evangelization in this generation of their share of the world. This will be the first time in history that the combined Christianity of a nation has declared and accepted its proportion of national and international religious responsibility. During the months of September and October, under the auspices of the Laymen's Missionary Movement, interdenominational missionary campaigns were held in twenty-four of the leading cities of Canada, reaching all the way from Sydney, Nova Scotia, to Victoria on Vancouver Island. It was a transcontinental campaign four thousand miles long, crowded into seven weeks.

Twenty-one secretaries and district superintendents of the Anglican, Baptist, Congregational, Methodist and Presbyterian Missionary Boards took active part in the campaign, some of them covering the entire series from the Atlantic to the Pacific. Never before have the secretaries of all these Boards undertaken to co-operate in this splendid and promising fashion. It was the greatest exhibition of Church unity ever witnessed in North America. More impressive still perhaps was the fact that the bulk of the speaking at all the meetings was done by laymen, over twenty of whom took active part in the work. Several of these men left their business for a period of from two to six weeks each, and at their own expense traveled from Toronto and Montreal as far East as Halifax and Sydney and West to Vancouver and Victoria, in order to assist in enlisting the men of Canada as backers and advocates of an adequate missionary program. Such practical demonstration of conviction on the part of business and professional men commanded attention everywhere, and produced an impression upon other laymen more profound and permanent than would have been otherwise possible. An equitable distribution of the non-Christian world among the Christian nations, gives Canada about forty millions of people to evangelize, outside of her own territory. To maintain an adequate force of workers among this number it is estimated that $3,200,000 annually will be required. At present Canada's contribution to foreign missionary work is about $600,000 per year. To meet the home missionary problems in the Dominion itself, it has been estimated by Home Missionary leaders that $1,300,000 annually would suffice. The total for Home and Foreign Missions would thus be four and a half millions annually. As Canada has 900,000 communicant Church members, an average of $5.00 per year from all of them would produce the total amount believed to be needed. As a matter of fact, the sums deliberately assumed by the twenty-four cities visited, work out to an average of $7.38 per church member. The lowest average undertaken by any city is $5.00 per communicant. In the twenty-four cities visited there are 209,000 church members. They contributed last year to missionary purposes a total of $542,000. They have now undertaken to increase this to a total of $1,544,000 annually.

This represents only the action of the twenty-four cities in which campaigns have been held. But there were present at these centers hundreds of delegates from other cities and towns who have returned to set similar methods into operation in their own communities. In each of these cities, an interdenominational Co-operating Committee of the Laymen's Missionary Movement has been appointed, charged with the duty of assisting all congregations in the city to reach their maximum missionary efficiency, and also to take the initiative in propagating the work throughout the surrounding district. The culmination of the entire campaign is to be a Canadian Laymen's Missionary Congress, to be held at Toronto, March 31 to April 4, 1909. Two thousand men from every section of the Dominion will be brought together on this occasion, to consider and adopt an adequate national missionary policy.

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## HIS HAPPIEST THANKSGIVING.

BY A COUNTRY GENTLEMAN.

(This came too late for publication before Thanksgiving, but the sentiment is so good for any season that we print it now.—ED.)

On a clear and crisp Thanksgiving morning Deacon Dunn, who could not sing, came in from the barn humming the tune of "Praise God from Whom all Blessings Flow," and said to his wife,—"While I was doing the chores, I concluded that this would be the happiest Thanksgiving I have ever seen and I will tell you the reason."

"I suppose it is the fact that we have all been unusually healthy this year," said Mrs. Dunn, trying to anticipate her husband.

"Well, I am thankful for our unusual degree of health, but you remember I had rheumatism two weeks last March and Charlie had a slight attack of typhoid last winter. Still, that is not much sickness for a family of seven. However, our health is not the reason for my unusual happiness today."

"Is it the extraordinarily favorable weather we have had this season?" queried Mrs. Dunn.

Deacon Dunn smiled and said, "I have heard of a good farmer who wished it would rain only nights and Sundays so he could work, but really, Mother, the weather this season would have pleased not only that farmer, but also the country parson who wished it would never rain on Sunday, because his fair-weather Christians stayed home on rainy or cloudy Sabbaths. All of our showers fell at night, except late in the season when we had a drought which lasted so long that not even the contrary Logan grumbled when it rained for three days. But that isn't the reason why I am so happy."

"Do tell me," said Mrs. Dunn. "If it isn't the health of your family or the favorable weather, what is it then? Is it because we have put more money in the bank this year than ever before?"

"Well," said Deacon Dunn slowly, "we did put more money in the bank this year than in any other two, but that isn't the reason for my happiness."

"Breakfast is ready," said Mrs. Dunn, "and you have been in the house, it seems to me, half an hour and have neither given me the reason nor washed yourself. You had better wash yourself and then we will eat. Perhaps I will know why you are so happy by dinner time."

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"No," said Deacon Dunn, "I will not wash before I tell you the reason. You see it is like this. I have been giving money to the

church for home missions, but never to foreign missions. You know we gave $30 toward repairing the church. Every time I go into the church I am reminded of that. I am glad I gave it; I can see the result of my gift; it gives me pleasure. So the gift was not altogether an unselfish one. Then we gave $10 to that woman who has a mission in New York. When I went down to the city in October, I went to see that mission. I saw those poor, ragged, neglected men, sitting and listening to the gospel and that night two were converted. I tell you, it was worth $10 to know we had a share in that work. That is both patriotism and Christianity! It will make a better land for our five children to live in, so that gift was not entirely unselfish. Now with foreign missions it is different. I cannot see the men who are helped by my gifts. I do not know much about them either. Dr. Wm. Hill, who has traveled all around the world gathering herbs of some kind, says that if we could once see those disgusting, degraded men we would never look at them again, not to mention giving them our money, but Dr. Hill is no Christian. Since I heard him say that I thought it might be true, but God loves us and I am sure we must sometimes be disgusting and degraded in His sight. He sent His Son to tell us that He loves us, so I send my money to those men. The reason I am happy is this: foreign missions have wonderfully increased my understanding of God's love. This is my happiest Thanksgiving because I understand God's love far better than before, and because I am trying to live as we sing:

'Oh, to be more like Jesus,
Oh to have more of His love.'"

"Well," said Mrs. Dunn, "let us have breakfast, since I have heard your reason. The children are waiting and I must get that turkey ready for dinner, while you and the children go to church where you can show your love for the poor heathen by giving a liberal offering for missions, and undoubtedly you will become happier as the hours pass."

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# Domestic Missions.

## JAPANESE CHRISTMAS RECEPTION.

For just about one year Mr. E. A. Ohori has been working among his fellow-countrymen, the Japanese in New York. As with all pioneer missionary work there have been difficulties to encounter and overcome, and much time and effort have had to be spent in getting familiar with the problems and making the acquaintance of individual Japanese. But the work was successful. Many young men have been reached and influenced by the missionary, a Sunday evening service has been commenced, and a nucleus of interested Japanese men and women gathered together.

On Friday evening, December 29th, these Japanese friends had their first Christmas reception. On the invitation of the consistory of the Harlem Collegiate Church, it was held in the parlor of the Lenox Avenue Church. There were about thirty Japanese present, two thirds of them young men, and about half as many Americans, the latter including representatives of the Domestic Board and the Women's Executive Committee, and a committee of young women of the Lenox Avenue Church who had consented to look after the refreshments.

Dr. Tilton welcomed the guests in a few words, the Japanese vice-Consul, Mr. Yamazaki, told his appreciation of the work which is being done by the Reformed Church for the Japanese, in Japan as well as in America, and Mr. Ohori made suitable response. For entertainment there was music, both American and Japanese, and recitations by a sweet Japanese girl. On behalf of Mrs. David Murray, of New Brunswick, each Japanese guest was the recipient of a calendar, beautifully painted by Mr. Nakajima, who was one of the guests. The parlor was decorated with Christmas trees and Japanese and American flags, and when the refreshments appeared each cake of ice cream bore miniature flags of the two nations.

Better than the entertainment, the addresses or the refreshments, was the spirit of sociability shown by Japanese and Americans alike. Everybody had a pleasant evening, and many of the Japanese young men have asked what they might do in return for what they considered the kindness of the Americans. All that Mr. Ohori could suggest was that they continue to uphold the work which our Church is doing among the Japanese of New York. From letters of appreciation received by Mr. Ohori, we are permitted to quote the following. The writer is a young man, a clerk in a down-town store.

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"Dear Mr. Ohori:—Thank you very much for your kindness, by which I could have splendid time and enjoyed very much at the church the other day. As you know, it was the first time of mine to received the invitation of the party in which so many American lady and gentlemen. According my English knowledge is so below, I did not expect to get so much enjoyment and to spend the splendid time up there. On the contrary, I could get the splendid time which I had never been received before in America. I had no words to thank for it; only say, Thanks, Thanks."

## FROM OKLAHOMA CITY.

The church doing this work seems to receive the largest blessing. Both services are well attended, the Sunday-school now has an attendance of fifty. A kindergarten class was added recently. Prayer meeting services and C. E. gatherings are satisfactory, while in addition the pastor finds time to maintain two catechetical classes. The town also is showing some activity in building and is securing new material.

The work at Oklahoma City, since September, in charge of Rev. S. F. Riepma was organized Nov. 4. Rev. M. T. Conklin, from Shawnee, was president of the meeting. Twelve members were received in full communion and officers elected. The work during the past summer suffered considerably on account of the sickness and subsequent resignation of the former missionary in charge. It is now being reorganized and results are beginning to show. The Sunday-school is growing and has an enrollment of fifty-eight. A Ladies' Aid was organized by the pastor's wife, meeting every two weeks. Attendance at services, altho greatly varying, is steadily growing. More interest is being shown in the work and larger returns are looked for. As the Sunday-school has outgrown the capacity of the church building, the primary class meets at the parsonage, while the boys' club has taken possession of the parsonage barn for a meeting place. As with all religious work in this growing city, so ours also, is slow and hard.

## WHAT AMERICA NEEDS.

What could we wish to add to the blessings which, as Americans, we already enjoy? I think that I may answer, A more vigilant national conscience, says Julia Ward Howe in a symposium, "If I Were a National Santa Claus," in the December *Delineator*. To illustrate my

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meaning, I will cite two very familiar maxims of common life. One of these insists that a large share of the profits of an estate should be employed in providing for the maintenance of its productive power. The other asserts that money should be spent, so far as possible, where it has been earned.

The more careful conscience which I desire to see in my country people would lead those who are in possession of considerable fortunes to expend a large proportion of their income within the limits of their native or adopted place of residence. Their well-directed liberality would make the desert blossom like the rose. Schools, colleges, art galleries, would spring up in their neighborhood, and capital would fulfil its normal office by raising the moral and esthetic tone of the community. No one, I think, can esteem more highly than I do the advantages to be gained by foreign study and travel. Yet do I feel that those who enjoy these opportunities are bound by a sacred obligation to make their acquisitions profitable to the land that gave them birth. I hold it to be more imperative today than ever since the immense immigration of foreigners to our shores brings into our midst a great multitude of persons who are ignorant of our institutions and presumably but little interested in maintaining them.

Unanimity of feeling and of interest throughout our vast domain is a matter of vital importance to even our national existence. Everywhere is needed the recognition of the principles upon which the fathers of our commonwealth laid the foundation of its structure. This friendliness of relation and this adherence to civic duty are like precious plants that need cultivation. They are for the advantage of every one, but every one is not wise enough to apprehend this. Those who do so are too precious to be spared from our daily life. We need them in the forum, in the pulpit, in the market, in the home.

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## A MILLION A YEAR.

By Robert E. Speer.

A million a year! In the year ending June 30, 1906, 1,100,735 came. "A million a year and more," says Mr. Grose, "is the rate at which immigrants are now coming into the United States. It is not easy to grasp the significance of such numbers, yet we must try to do so if we are to realize the problem to be solved. To get this mass of varied humanity within the mind's eye, let us divide and group it. First, recall some small city or town with which you are familiar, of about 10,000 inhabitants; say Portsmouth, New Hampshire,

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where the treaty of peace between Japan and Russia was agreed upon; or Saratoga Springs, New York; or Vincennes, Indiana; or Ottawa, Illinois; or Sioux Falls, South Dakota; or Lawrence, Kansas. Settle one hundred towns of this size with immigrants, mostly of the peasant class, with their un-American languages, customs, religion, dress, and ideas, and you would locate merely those who came from Europe and Asia in the year ending June 30, 1905. Those who came from other parts of the world would make two and a half towns more, or a city the size of Poughkeepsie in New York, seat of Vassar College, or Burlington in Iowa, or about 25,000 each."

Of this multitude an appalling proportion cannot read or write. In 1905, 230,000 of the immigrants over fourteen years of age were illiterate. "They would make a city as large as Jersey City or Kansas City, and 15,000 larger than Indianapolis. Think of a population of 230,000 with no use for book, paper, ink, pen or printing press. This mass of dense ignorance was distributed some way within a year, and more illiterates are coming in by every steamer. Divide this city of ignorance by nationalities into wards, and there would be an Italian ward of 100,000, far outnumbering all others; in other words, the Italian illiterates landed in America in a year equal the population of Albany, capital of the Empire State. The other leading wards would be: Polish, 33,000; Hebrew, 22,000, indicating the low conditions whence they came; Slav, 36,000; Magyar and Lithunian, 12,000; Syrian and Turkish, 3,000. These regiments of non-readers and writers come almost exclusively from the south and east of Europe. (Grose, "Aliens or Americans" pp. 22, 23.)

One power alone can uplift and redeem these multitudes and save the nation from the peril of this ignorance and irreligion.

"It has been forever established," says Mr. Ives, "that foreigners are as convertible as our own people, that in many instances their faith is more pure and evangelical than the American type, that their lives are transformed by its power to an extent that sometimes puts the American Christian to shame, that their children are easily gathered into Sunday-schools, their young people into Endeavor Societies, and their men and women into prayer meetings, where in many different tongues they yet speak and pray in the language of Canaan. The immigration problem is not the same menace that it was. A mighty solvent has been found."

Are we doing anything?

In our own community there are probably foreigners who are accessible if Christians will go to them, but to whom Christians have not gone. Why shall we not go?

—*Sunday School Times.*

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## Women's Executive Committee, Board of Domestic Missions, R. C. A.

### WOMEN'S DAY OF PRAYER FOR HOME MISSIONS.

The 25th of February is to be observed as a Day of Prayer for Home Missions by all the women's societies among Evangelical churches. In various cities interdenominational services will be held and it is urged that all members of our auxiliaries avail themselves of this opportunity to raise united petitions to our Heavenly Father for a blessing upon all efforts to honor and to uphold Christ in America.

In New York City the meeting will be held in the Assembly Hall of the Methodist Board, 150 Fifth Avenue, from half past ten to one o'clock.

Mrs. Taber Knox will lead one period of prayer which has been assigned to our church.

### SAD NEWS FROM COLONY.

Rev. Richard H. Harper, associate pastor of the Columbian Memorial Church, has been obliged to resign his position on account of ill health. He writes, "I must speak of a matter which is mingled with pain: we have to leave Colony on account of my health. In October, on an Indian trip, I took a very severe cold, which settled in my throat and lungs; now I am threatened with tuberculosis of the larynx; indeed it may be present already; so we are going to Colorado February 1st, and I have accepted a call to a Congregational church. I cannot tell you how it pains me to leave the Indians. The friendships which we have formed in the Reformed Church have been delightful, and we prize them highly: our relations with the Women's Executive Committee have been very pleasant, and we are sorry to cease our work with you all, but it is clearly the thing to do. The Providential leading is very plain.

May God bless all the work of the W. E. C. and may He greatly bless the members who bear the burden of the administrative side of the work!

RICHARD H. HARPER.

### CHRISTMAS AT OUR INDIAN MISSIONS.

THE APACHE AND COMANCHE CHRISTMAS.

The Christmas for the Indians was a great success and helped us to reach people who otherwise would never sit down to hear what I had to say. It has already been productive of much good.

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At the "Giving Sunday" service, the little banks were opened, and they contained $117.86; of this amount $25.00 were given by the Apaches and the remainder by the Comanches. Besides the money, some very fine bead work was given by those who had no money to give. This is a great advance over the collection last year.

A week of special services was held at each mission directly after Christmas; at the Apache Mission the meetings were well attended and a deep interest manifested; when the invitation was given to the Christians who felt their need to come forward, fifteen rose without a moment's hestitation and made their way together to the front.

One of the teachers writes: "There is so much to be done here, and the days are so short; sometimes I wish there were two of me."

WINNEBAGO MISSION.

Rev. G. W. Watermulder writes: "Our goods arrived last week and we are very busy. A severe cold wave has set in but we manage to keep comfortable.

"The few services we have had with the Indians have been most encouraging; last Sunday three women expressed a desire to follow Christ. The need is almost distressing, but the Christ who had beheld the multitude and had compassion on them will help us; pray for us."

MESCALERO MISSION.

Rev. E. B. Fincher must remain alone in his frontier station for the winter, as owing to the sudden and severe illness of the baby, wife and child must remain in Texas in order to be near a physicion and the comforts of civilization.

Christmas boxes brought cheer and happiness to old and young alike, ans the faithful missionary was much encouraged as he realized that he and his work are remembered and prayed for by the followers of the Master back in civilization.

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## CHRISTMAS AT GRAY HAWK.

Had you visited Gray Hawk Cottage before Christmas you might have imagined yourselves in Santa Claus' work-shop. Toys everywhere; most of them new, some being somewhat worn were freshened by a coat of paint and set on the mantel in the kitchen to dry. Dolls without shoes were supplied with shoes from the paint-box. Wigless dolls were supplied with a wig from an eyeless, arm-

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less or one-legged doll. So after various changes of doll anatomy we had, with the new dolls, a creditable collection—but still not enough for all. Mrs. Messler came to our aid and supplied the deficiency from barrels at McKee.

The day before Christmas was the time appointed for our Christmas tree at Adkin's District and Gray Hawk. The former at 10 a. m., the latter at 1 p. m. It was "a misty, moisty morning, and cloudy was the weather," and so continued all day.

Only one man in the Adkin's District is the proud possessor of a wagon. It resembles the last days of the wonderful one-hoss shay, in that it appears to be always on the verge of a total collapse. This, attached to a forlorn, one-eyed horse, appeared at the cottage at 8.30 to "pack" me and the "tricks" to the Sunday-school.

The roads being heavy with mud, and the "nag" none too robust, the chivalrous proprietor of this livery outfit walked, while I drove, being warned that that was a spirited nag, and might run away.

Meanwhile poor, old, Jim, with meekly bent head and accordion pleated sides, strained up the hills through the heavy mud, stopping frequently to "blow" a little; his sides heaving in and out like bellows.

The wagon-bed kept shifting from the front axle over against the right wheel, and had to be shoved back into place. The harness was a very ingenious contrivance—made of chains and bits of rope and leather knotted together, the reins being of rope. Finally we reached the school house, and soon had the pretty hemlock tree gay with tinsel and many colored ornaments.

Mr. Messler opened the service with scripture reading and prayer; gave a short address and all joined heartily in a hymn. The preliminaries being over, (to the evident relief of the children), we proceeded to the entertainment proper. First came the various speeches by the children, in which I had been endeavoring to drill them for several weeks.

Oh, how happy and important they all felt! Why not? Was it not the first time they had ever had "a piece to speak!"

What if some spoke so low they could scarcely be heard; or that others forgot and faltered, and, in an agony of blushes, waited to be prompted. It was all a beautiful service to them, as it was to me, for one could not fail to be happy in their evident happiness. One wee girl kept climbing up on the platform and saying "me wants a dolly." It was so hard for her to wait through all the speechifying.

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I wish you all might have seen the happy faces when the gifts were distributed. All received at least two gifts, and the children a box of candy. We sang a parting hymn, Mr. Messler pronounced the benediction, and all trudged merrily homeward. One little boy said "I wish Christmas would come lots oftener than it does."

I wish to thank the many friends who so generously contributed to the happiness of my Adkin's folks.

CAROLINE D. HOOVER.

## GOD'S DOOR AND THE DEVIL'S.

Just as among white people, so among Indians,—the ungodly try to excuse themselves by unkind or even evil talk about Christians. Satan works the same schemes to ruin souls, whether they be souls of Indians or whites.

Here is an extract from a letter written by a Christian Indian to a friend who is not a Christian: "There are two doors standing open. One is God's door, and the other is the devil's door. How I wish that we would all go to God's door and enter it, and pass by the devil's door. I wish that you, too, my brother, would enter this God's door, where there is rest and kindness. We were young men together, and had our pleasures together; and now I am a Christian and I don't want to rest until I see you a Christian, too. I want you to enjoy it with me. In olden times we all preferred the bad road, because we did not know any better. But now we have the missionaries, and they teach us the better way. And, my brother, do not say 'Wait'; but just fly for refuge to the Jesus road, with all your heart like you used to do when the enemy was after you."

Writing to a missionary at another place, this same Indian says: "Tell your scholars (the young Christian Indians) to pray for me, that God will put into all my life,—my actions and my talk,—the power to help somebody else."

R. H. HARPER.

## THE COUNCIL OF WOMEN FOR HOME MISSIONS.

In New York, November 20, 1908, representatives from nine national Women's Home Mission Boards or Societies, organized a Council of Women for Home Missions.

This was the outcome of the fact that two committees for interdenominational work were already in existence and were the cause of more or less confusion; namely, the Interdenominational Committee on Home Mission Study Course which had been doing splendid work for six years, and the Interdenominational Commit-

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tee of Women for Home Mission Conferences for the East, which had already held two conferences, one at Silver Bay, Lake George, New York, in 1907, and one at Northfield, Mass., in 1908.

It was also evident that there were other matters needing interdenominational action and oversight which rendered such a Council advisable.

The lines of work already undertaken by the Council are indicated by the following outline of the duties of the Standing Committees, as stated in the constitution:

1. It shall be the duty of the Committee on Home Mission Study Course to plan as far as possible for two years in advance the interdenominational course of Home Mission Study for women's societies and affiliated organizations (including the selection of authors for text books) and the plans shall be presented for approval at the annual meeting of the Council. This committee shall have power to act in emergencies without concurrence of the Council.

2. It shall be the duty of the Committee on Home Mission Summer Conferences, through various sub-committees, to plan for Women's Home Mission Summer Conferences at such centres as shall have been approved by the Council at its annual meeting.

3. It shall be the duty of the Committee on Home Mission Interests in Schools, Colleges, and Young Peoples' Conferences to secure, as far as possible, the presentation of Home Missions in the various schools, colleges, and conferences other than those specifically organized for Home Mission work, and especially to promote therein the establishment of Home Mission study classes.

4. It shall be the duty of the Committee on Home Mission Literature to examine and pass on manuscript with reference to its value for interdenominational use, and to authorize the use of the Council imprint on such literature as may be approved.

5. It shall be the duty of the Committee on Home Mission Comity and co-operation to strengthen interdenominational fellowship and co-operation, and to assist women's Home Mission Boards and Societies in their efforts to avoid overlapping on the Home Mission fields.

6. It shall be the duty of the Committee on Home Mission Day of Prayer to arrange for an annual interdenominational Service of Prayer for Home Missions, and to publish for it a suitable program with the Council imprint.

The officers and chairmen of the Standing Committees, who together constitute the Executive Committee of the Council, are as follows:

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President, Mrs. George W. Coleman; vice-presidents, Mrs. Fred Smith Bennett, Mrs. John Nuveen, Mrs. May Leonard Woodruff, Mrs. Emeline Trible Rummell, Miss Mary Helm; recording secretary, Miss Elizabeth B. Vermilye; corresponding secretary, Mrs. George L. Brownell; chairmen of the standing committees, Mrs. D. E. Waid, Home Mission Study Course; Mrs. John S. Allen, Home Mission Summer Conferences; Miss Miriam L. Woodberry, Home Mission Interests in Schools, Colleges and Young Peoples' Conferences; Mrs. H. N. Lathrop, Home Mission Literature; Mrs. Fred Smith Bennett, Home Mission Comity and Co-operation, Miss Alice M. Guernsey, Home Mission Day of Prayer.

## Educational.

### RELIGIOUS EDUCATION OF THE YOUNG.

THREE VIEWS.

Last month the Literary Committee of the New York City Federation of Women's Clubs held a meeting in the Hotel Astor, at which the lack of religious training and Biblical knowledge acquired by the average child in Sunday-schools was discussed. One speaker is reported to have said, "The Sunday-school, as we have known it, is dead. Its ghost may still walk in the villages and somewhat in the cities, but it is significant that the last report of the Episcopal Church shows a falling off of five thousand Sunday-school pupils from the year before. I marvel that the clergymen should ask us to send our children to Sunday-schools which have such incompetent teachers. Anyone from a child to an octogenarian may be asked to teach and there is no standard either of knowledge or of training in pedagogy required."

Various remedies were proposed but it was generally agreed that "the best plan at present to prevent children from growing up with a purely secular education is the multiplying of Bible classes for mothers, such classes to be under the instruction of acknowledged authorities in Bible study."

The most radical position taken by these women was that the Bible study should be made an incorporated part of the work of the Women's Club and it was asserted that many classes for private Bible study had already been started in homes in New York City, notably in those of the Colgates, the Vanderbilts, Mrs. Morris K. Jessup and Mrs. J. Pierpont Morgan.

Here is something for our own Church to think about. If the assertions of these club women about the practical inefficiency and dead-

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ness of our Sunday-schools cannot be refuted, the Church ought to be profoundly thankful that the mothers are seeking better things in the way of religious instruction for their children, and should be prompt and eager to help them in their quest.

Our second view is that which is taken of this problem by the Presbyterian Church in the United States. This denomination has a Superintendent of Sunday-schools and Young Peoples' Societies, whose duties in the main consist in "studying the Sabbath School movements of the times in relation to the Presbyterian Church, freely corresponding with pastors and superintendents upon the improvement of existing schools and societies in their organization, equipment, courses of study, training of teachers and methods of work"

There is also an editorial superintendent, whose title indicates the nature of his duties. A complete and admirable series of booklets is furnished, replete with valuable information as to methods of organization and subsequent management of Sunday-school and other young people's work. It begins with a booklet in pink entitled "All about the Cradle Roll;" then follow a Manual for Miriam Chapters, telling how to organize and set to work the girls of the church in ways worthy of the dignity and calling of a Christian society; a Manual for Covenanter Companies, similarly adapted to developing the boys of the church; a Covenant, Constitution and By-Laws of the Westminster League, a society for all the young people of the church; Organized Presbyterian Sunday-school Work, treating "The What, The How, Why Organize, The Problem in Detail, The Sunday-school Movement and the End of it All;" A Model Presbyterian Sunday-school, briefly but clearly and fully described in all its essential features; The Home Department of the Sunday-school; A Complete Manual of the Graded Course of Instruction in the Sabbath School and Family; and a Manual of the Rules of the Executive Committee which has this whole work in charge, describing, among other things, the duties of the general superintendent and of the editorial superintendent.

These booklets are full of stimulus to every lover of the work, alive with freshest information and bristling with good points. The Southern Presbyterian Church is evidently in the very midst of the subject, striving to increase the efficiency of its educational work among its young people by thoroughly scriptural methods based upon sound pedagogical and business principles.

Our third view is taken of the work by our own denomination. As a Church we have confessed that the educational training of our young people has been meager and that our Sunday-schools have never been unified according to any satisfactory system of grading. In the year 1904, a peculiarly competent committee reported to our General

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Synod the "Principles, Plan and Curriculum of a Graded Sunday-school." This was adopted by the Synod, was recommended to the Sunday-schools and was published and distributed among the churches in the same year.

In the year 1907, the churches were directed by the Synod to make this pamphlet a manual of direction in their educational work in the Sunday-schools, and a Commission of Religious Education of the Young was formed, which was directed to employ a secretary who should give his entire time to the Commission, at a suitable salary to be paid by the Board of Education. The duties of the Commission include the publishing and distributing of books needed for Sunday-schools, teachers' classes and Young People's Societies, and providing a comprehensive plan of study for the Young People's Societies in Biblical, historical, doctrinal and missionary subjects and in training for evangelical work and church activity. Forming a seminary extension and correspondence course, with the co-operation of the theological seminaries is also a function of the Commission.

The Board of Education, having no funds which it could use for paying such an educational secretary, by the direction of the General Synod appealed last fall to every church to make a special offering toward the $4,000 a year needed for such secretary's salary and for the expenses of printing, publishing, correspondence and traveling connected with his office. Every Classis was particularly requested to consider the matter and to heartily recommend it to the churches within its bounds. Responses, extending over the first eight months of the fiscal year, amount to $35.87, from six churches. We have on file the actions taken by twenty-one classes, showing that eight recommended this work to the churches and thirteen voted against recommending it, laid the matter on the table indefinitely or postponed it until the spring session.

This would appear to indicate that but a few of our churches are ready to co-operate with the plan of the Synod. That we are deeply interested as a denomination in the religious education of our young people is proved by the large amount of time given to the subject at the sessions of the General Synod. The exact attitude of different sections of our Church in the matter we hope to learn in subsequent articles in our periodicals from representative writers.

JOHN G. GEBHARD, *Cor. Sec.*

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# Department of Young People's Missionary Work.

## THE MISSION READING CLUB.

The pastor of the Montgomery Church, the Rev. Peter Crispell, thus writes about a plan recently tested in his own church:

"Thinking it impracticable to conduct a Mission Study Class the Reformed Church of Montgomery, about a year ago, organized a Mission Reading Club. A notice was given from the pulpit, and twenty members were soon easily secured. The books used were the "Helps for the Uplift of China" and the "Helps for the Chal lenge of the City," twenty volumes in all. As these books are fur nished in the Mission Study Reference Library for ten dollars, the cost to each member was only fifty cents for a whole year's reading on Foreign and Domestic Missions, or at the rate of only two and a half cents a volume. The books were passed from member to member on the second and fourth Sabbaths of each month in the same way as in other book clubs. Each book thus remained for two weeks or more in each of twenty families and thus may have been read by some forty or fifty members of the congregation. While some of the books are said by some to have been "not very inter esting," I believe that through this club a great deal of missionary information has been acquired. For a church like ours I am sure that the Reading Club will accomplish more than a study class; and would accomplish more even if it were possible to conduct the class It reaches a greater number and it almost works itself. There prob ably are other churches in which this plan would work for the ex tension of the Kingdom."

Surely here is a plan that can be adapted for any community Write for particulars to H. A. Kinports, 25 East 22nd Street, New York.

## MISSIONARY POLICY FOR OUR YOUNG PEOPLE'S SOCIETIES.

1. A Monthly Missionary Meeting. An earnest effort to make it the most interesting meeting of the month.

2. The organization of a Mission Study Class.

3. The purchase of a Missionary Library, or Missionary Books to be added to the present library. Systematic effort to see that these books are circulated and read.

4. The promotion of earnest, definite Prayer for Christ's Kingdom and the Missions of the Reformed Church. See Prayer Cycle.

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5. The wider circulation of the Missionary Periodicals of the denomination and a wider use of the leaflets published by the various Boards.

6. An annual subscription to the "Young People's Quarterly" and its distribution among the young people.

7. The enrollment of the society as a member of the Young People's Missionary League, by a contribution to one or more of our Missionary Boards.

8. The promotion of Systematic Giving, according to the RULE OF THREE (I. Cor. 16:2.)

Individual—*"Every one of you."*
Systematic—*"On the first day of the week."*
Proportionate—*"As God hath prospered him."*

## A Prayer Cycle for 1909.

(The use of a Prayer Cycle to direct the thoughts and petitions of the Church having proved of value in years past, the Boards have requested its continuance and that brief comments on the several topics should appear in THE MISSION FIELD and the *Christian Intelligencer* from month to month. It is hoped that these comments will be furnished by missionaries, secretaries or others familiar with the topics and that they will thus be made more helpful to our readers. A neat folder has also been prepared containing the topics and the calendar for 1909, suitable to be kept in one's Bible or mailed to friends. It may be had of THE MISSION FIELD for one cent each or five cents per dozen, postpaid.)

TOPICS FOR 1909.

The Prayer Cycle Topics for 1909 are as follows:

JANUARY, Prayer for the World; FEBRUARY, China; MARCH, Domestic Missions; APRIL, India; MAY, Sunday-schools and Young Peoples' Societies; JUNE, Japan; JULY, The Reformed Church; AUGUST, Women's Work in Foreign Lands; SEPTEMBER, Our Schools, Academies and Colleges; OCTOBER, Arabia; NOVEMBER, Church Extension; DECEMBER, Women's Home Missionary Work.

YEAR TEXT:

"He shall call upon me and I will answer him."
Ps. 91: 15.

### February; Prayer for China. Jer. 5:14.

1. Our missionaries and their families in the Amoy Mission. 2. Our schools and hospitals. 3. Our Native pastors and churches. 4. That the New China may be consciously guided by God.

The suggestions for the prayer services on this month's topic are given by the Rev. A. L. Warnshuis of our Amoy Mission. The following statistics in regard to our work in China may be also helpful: Missionaries on the field, nineteen; on furlough, six; new missionaries commissioned last year, six; stations occupied, four; churches, fourteen; members, 1,700; received, 156; inquirers, 840; schools, 36; scholars, 1,223; hospitals, 3; patients treated, 18,899.

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I. Our Missionaries and their Families in the Amoy Mission.

We should pray for their *health.* They are working and living not only in the midst of all manner of diseases, but in a climate that is most trying, and in places that are lonely.

For their *families,* and especially those that, for the sake of the education of the children, are separated, some in America, and some in China.

For the *new missionaries,* studying the language, and learning the customs of the people.

For *wisdom,* that in the changing conditions in China they may foresee and employ whatever may be necessary to lead the Chinese to Jesus Christ.

For *patience,* in the midst of difficulties; for *faith,* and for *encouragement* in their work.

For those in *America,* that they may be enabled to bring to the churches the message of the present unparalleled opportunities in China, and that they may return in safety to the field.

For new *recruits,*—for the fields are white and the laborers are few. This year the Board is looking for one ordained minister, two educationalists, one doctor, and four unmarried women.

II. Our Schools and Hospitals.

In *enlarging* our educational work to keep pace with the extraordinary governmental educational changes, for guidance in locating and erecting new buildings, in establishing new courses, and schools.

For *liberal* givers at home to supply the necessary funds to establish a larger educational work in this mission.

For our *boys' schools,* parochial, primary boarding, and academy; for pupils and teachers.

For our *girls' schools,* and *women's schools.*

For our *Hospitals,* for continued and larger success at Amoy, and for wise plans in rebuilding at Siokhe.

For the *doctors,* their assistants, and students, and all employed in the hospitals, that they may be enabled to minister to both body and soul.

For the *theological seminary,* for a larger number of students, and a deeper spirit of consecration among them.

III. Our Native Pastors and Churches.

That those who stand on the edge of the harvest field may be men filled with the spirit of consecration among them.

That the *number* of preachers and pastors may be largely increased, and especially that educated, and strong young men may offer themselves for this service.

That good, *strong* Chinese *leaders* may be raised up to win this great people to Christ.

For continued *harmonious co-operation* between the Chinese workers and the missionaries.

For the *baptized children* of the Church.

For the *work among the women,* secluded in their homes.

For a spirit of *evangelism* to fill the Chinese Church.

IV. That the New China May be Consciously Guided by God.

For the Emperor, Regent, Council of State, Viceroys, and *all government officials,* that they may be governed by truth and righteousness, and may believe in Christ the Saviour.

For *peace,* that the multitude and greatness of the changes made so rapidly may not produce disorder and rebellion.

That, having broken away from the old, new China may not be satisfied merely with a *new civilization,* which might be materialistic and atheistic.

That the *new educational* system may not be anti-Christian.

That the marvelous *anti-opium movement* may continue and speedily accomplish the complete abolition of this vice.

For *religious liberty* for government officials as well as common people, that all may be free to obey their own conscience.

That Christ's Kingdom may come in fullness of power throughout all the Empire.

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# Book Notes.

(Any book noted in this department can be ordered through our Board of Publication, 25 East 22nd Street, New York.)

"THE SEED OF THE RIGHTEOUS," by Frank T. Bullen.

An interesting story by one who knows of the misfortunes, struggles, temptations, work, and joy of a London boy left suddenly fatherless and motherless, with the care of three smaller children. Of course he goes to sea, as Mr. Bullen is his author. The story emphasizes the fact of the real kindness and good will of the majority of all classes of people toward honest and deserving endeavor. ($1.25). *Eaton & Mains.*

"THE WHY AND HOW OF FOREIGN MISSIONS." Arthur Judson Brown, D. D.

This most comprehensive study of the why and how of foreign missions and the missionary himself—his own personal influence—by the Secretary of the Presbyterian Board, is a book not only most valuable to those interested in the subject, but seems especially adapted to dispel all the illusions of critics on the subject of missions. It provides one with ready refutations of accusations and misrepresentations. *Young People's Missionary Movement.* (cloth 50c.; paper, 35c.)

"THE FAMINE AND THE BREAD." By Howard Agnew Johnston.

In regard to the progress of missions in China, Siam, India, Syria, the Philippines, Japan, Korea and China information is given in this little book in a most attractive way, and it is sure "to interest the boy who would be a missionary and the man who has no use for missions." The illustrations are especially fine. The two great pictures of Confucius, by John La Farge, are reproduced, and even the little thumb-nail sketches are most artistic. *Y. M. C. A. Press.* ($1.00.)

# Received with Thanks.

RECEIPTS FOR DECEMBER, 1908.

**FOREIGN MISSIONS.**

CHURCHES, ETC.

| | | |
|---|---|---|
| Greenville, N. Y. | $ 3 | 00 |
| Spring Valley, N. J. | 1 | 94 |
| East Greenbush, N. Y. | 32 | 36 |
| Paterson, N. J., Riverside Ch. | 32 | 87 |
| Stone Ridge, N. Y. | 5 | 00 |
| Northumberland, N. Y. | 52 | 64 |
| Albany, N. Y., Holland Ch. | 10 | 25 |
| Geo. W. Carpenter, Jr. | 20 | 00 |
| Kalamazoo, Mich., 3rd. | 37 | 85 |
| Peoria, Ill., German | 23 | 18 |
| "Friends" in Ch., Alto, Wis. | 5 | 00 |
| Alto, Wis. | 93 | 20 |
| 2nd Rochester, N. Y. | 47 | 27 |
| Carmel Ch., Rock Valley, Ia. | 22 | 2. |
| Orange City, Ia., Amer. Ch. | 171 | 18 |
| Cedar Grove, Wis. | 17 | 22 |
| Beaverdam, N. Y. | 5 | 00 |
| 2nd New Brunswick, N. J. | 175 | 00 |
| 9th Grand Rapids, Mich. | 9 | 18 |
| Paterson, N.J., Broadway | 2 | 28 |
| Sheboygan, Wis., Hope Ch. | 12 | 00 |
| Brighton Heights, N. Y. | 80 | 00 |
| Mrs. J. H. Oerter, D. D., 4th Germ., N. Y. City | 15 | 00 |
| N. Y. City 4th German Reformed Ch. "M. C." | 10 | 00 |
| Roxbury, N. Y., Jay Gould Meml. | 38 | 05 |
| Rotterdam, Kan. | 16 | 00 |
| Middleburg, Ia., Free Grace Ch. | 7 | 61 |
| George, Ia., Hope Ch. | 7 | 00 |
| George, Ia., Bethel Ch. | 7 | 00 |
| 1st Pella, Ia. | 175 | 00 |
| Brooklyn, N. Y., 1st. | 226 | 19 |
| East Williamson, N. Y. | 113 | 5. |
| Luctor, Kans. | 8 | 82 |
| 1st Grand Haven, Mich. | 87 | 77 |
| New Hackensack, N.Y. | 10 | 52 |
| Jersey City, N. J., Bergen Ch. | 29 | 42 |
| Paterson, N. J., Union Holl. Ch. | 14 | 89 |
| Holland, Mich., Hope Ch. | 700 | 00 |
| N. Y. City, South Ch. | 41 | 64 |
| 1st Philadelphia, Pa. | 30 | 00 |
| Brooklyn, N. Y., 1st Flatbush | 150 | 45 |
| "N. N." 4th Holland, Mich. | 15 | 09 |
| Newark, N. J., Clinton Ave. | 138 | 49 |
| 1st Orange, N. J. | 122 | 47 |
| West Nyack, N. Y., Clarkstown | 6 | 00 |
| Gibbsville, Wis. | 65 | 46 |
| New Salem, N. Y. | 15 | 00 |
| Baldwin, Wis. | 19 | 60 |
| Mrs. Gerrit Brower, North Holland, Mich. | 1 | 00 |
| Misses Christine, Jennie and Anna Brower, North Holland, Mich. | 4 | 00 |
| 1st Rochester, N. Y. | 15 | 70 |
| Leeds, N. Y. | 12 | 44 |
| 1st Gano, Chicago, Ill. | 21 | 00 |
| Summit, Ill. | 19 | 00 |
| Rochester Ch., Accord, N. Y. | 2 | 60 |
| 2nd Lennox, S. Dak. | 47 | 05 |
| N. N., Herman, Minn, Mission Station | 5 | 00 |
| Lishas' Kill, N. Y. | 11 | 50 |
| 1st Englewood, Chicago, Ill. | 32 | 22 |
| Lafayette, Ind. | 6 | 00 |
| Sioux Center, Ia., 1st. | 30 | 00 |
| 1st Pekin, Ill. | 30 | 00 |
| "In Memoriam" 1st Flatbush, Brooklyn, N. Y. | 100 | 00 |
| Three Oaks, Mich., Mission Boxes | 11 | 54 |
| Helderburgh Ch., Guilderland Center, N. Y. | 4 | 25 |
| Blawenburg, N. J. | 27 | 30 |
| Hope Ch., Holland, Mich | 34 | 98 |
| Lansing, Ill. | 40 | 00 |
| East Millstone, N. J.. | 10 | 00 |
| Miss Sarah B. Reynolds | 20 | 00 |
| Randolph Center, Wis. | 30 | 00 |
| 1st Holl. Ch., Detroit, Mich. | 24 | 82 |
| Harrison, S. D. | 215 | 00 |
| Trinity Ch., Grand Rapids, Mich. | 13 | 69 |
| Middleburg, Ia., Free Grace Ch. | 20 | 00 |
| Mrs. Thomas Smith, Ch. Spotswood, N. J. | 5 | 00 |
| 2nd Freehold, N. J. | 68 | 05 |
| Doon, Ia. | 6 | 87 |

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| | | |
|---|---|---|
| Rev. E. Rothesay Miller. | 100 | 00 |
| 1st Passaic, N. J. | 70 | 70 |
| Herkimer, N. Y. | 10 | 71 |
| Brooklyn, N. Y., So. Bushwick | 43 | 31 |
| 1st Irvington, N. J. | 31 | 50 |
| Jerusalem, N. Y., Unionville | 3 | 30 |
| Spring Lake, Mich. | 66 | 00 |
| Leota, Minn., Bethel | 33 | 70 |
| Nutley, N. J., Ch. and S. Sch. | 2 | 78 |
| Pella, Ia. 3rd | 31 | 30 |
| Scotland, S. Dak., Ebenezer Ch. | 60 | 00 |
| Pekin, Ill., 2nd Ch. | 8 | 10 |
| Cuddebackville, N. Y. | 6 | 00 |
| Rocky Hill, N. J., 1st. | 4 | 68 |
| A. L., Cedar Grove, Wis. | 5 | 00 |
| Cohoes, N. Y. | 18 | 00 |
| Ontario, N. Y. | 5 | 50 |
| Clara City, Minn., Bethany | 28 | 69 |
| Clara City, Minn., Holland | 5 | 32 |
| "A Friend of Missions," Member of Holland Ch., Clara City, Minn. | 20 | 00 |
| Alton, Ia., Ladies' Miss. Soc. | 25 | 00 |
| Vriesland, Mich. | 42 | 15 |
| Cat. Classes of East Overisel, Mich. | 9 | 00 |
| Jersey City, N. J., Lafayette Ch. | 51 | 60 |
| Sully, Ia., Missy. Soc. | 10 | 00 |
| Jerusalem, N. Y. | 2 | 00 |
| Onesquethaw, N. Y. | 1 | 19 |
| 1st Schenectady, N. Y. | 81 | 47 |
| 1st Jamaica, N. Y. | 936 | 75 |
| 1st Holland, Mich. | 54 | 31 |
| 1st Paterson, N. J., W. M. Soc. | 50 | 00 |
| East Oostburg, Wis. | 14 | 50 |
| Newark, N. J., Clinton Ave. | 9 | 00 |
| R. D. Clark, Ellenville N. Y. | 5 | 00 |
| A Friend | 50 | 00 |
| Mason City, Ill., Pennsylvania, Lane Ch. | 40 | 00 |
| Danforth, Ill. | 12 | 98 |
| Unknown friend, Ch. Brighton, N. Y. | 10 | 00 |
| 8th Grand Rapids, Mich. | 8 | 80 |
| Germantown, N. Y. | 6 | 10 |
| Pella, Ia., 3rd | 95 | 73 |
| Roseland, Minn. | 20 | 00 |
| Miss Janet MacNaughton | 25 | 00 |
| New Hurley, N. Y. | 15 | 75 |
| South Branch, N. J. | 23 | 00 |
| Edgerton, Minn. | 22 | 00 |
| 1st Somerville, N. J. | 39 | 86 |
| Rev. A. M. Quick | 10 | 00 |
| N. Y. City, Collegiate Ref. Ch. | 25 | 00 |
| Overisel, Mich. | 54 | 50 |
| 2nd Glenville, Scotia, N. Y. | 11 | 93 |
| Fonda, N. Y. | 10 | 27 |
| Stanton, N. J. | 9 | 10 |
| Dr. & Mrs. S. M. Zwemer | 41 | 67 |
| 1st Nyack, N. Y. | 20 | 22 |
| 3rd Albany, N. Y. | 4 | 91 |
| Hagaman, N. Y. | 21 | 25 |
| Palmyra, N. Y. | 7 | 70 |
| Henry Geerdes, Ruthven, Ia. | 2 | 00 |
| N. Y. City, Knox Meml. Ch. | 139 | 21 |
| 2nd Hackensack, N. J. | 78 | 30 |
| West Copake, N. Y | 13 | 75 |
| Fallsburgh, N. Y. | 30 | 00 |
| 2nd Paterson, N. J. | 13 | 75 |
| West Sayville, L. I., N. Y. | 11 | 40 |
| An aged member of Ch. Baileyville, Ill. | 200 | 00 |
| Grand Rapids, Mich., Bethany | 15 | 00 |
| Dolton, Ill. | 4 | 29 |
| Albany, N. Y., Mad. Ave. | 568 | 91 |
| The Misses Monteath, Albany, N. Y., Mad. Ave. | 25 | 00 |
| Franklin, Wis. | 6 | 55 |
| A member 1st Hull, Ia. | 10 | 00 |
| 2nd Little Falls, N. J. | 15 | 25 |
| Rev. Edward G. Read, D. D. | 10 | 00 |
| | $7,374 | 24 |

## SUNDAY SCHOOLS.

| | | |
|---|---|---|
| Sandham Meml., Monroe, S. Dak. | $ 6 | 22 |
| N. Y. City Anderson Meml. | 4 | 86 |
| Paterson, N. J., 1st Missy. Soc. | 64 | 09 |
| N. Y. City, Ch. of the Comforter | 5 | 00 |
| Centerville, Mich. | 11 | 00 |
| Jamaica, N. J. | 35 | 00 |
| Grand Rapids, Mich., Bethany Ch. Catechumens | 5 | 00 |
| 2nd Kalamazoo, Mich. | 11 | 01 |
| N. Y. City West End Coll. Prim. Dept. | 35 | 00 |
| Pultneyville, N. Y. | 21 | 50 |
| Fort Plain, N. Y. | 15 | 00 |
| Piermont, N. Y. | 10 | 00 |
| 2nd Zeeland, Mich. | 161 | 91 |
| 1st Freehold, N. J., Chapel S. Sch. | 5 | 00 |
| Lebanon, N. J. | 20 | 94 |
| Boyden, Ia. | 15 | 00 |
| Wortendyke, N. J., 1st Holl. | 8 | 62 |
| Brooklyn, So. Ch. Junior Girls' Dept. | 10 | 00 |
| Newkirk, Ia., Mission Boxes | 190 | 00 |
| 8th Grand Rapids, Mich. | 11 | 70 |
| Hospers, Ia. | 75 | 00 |
| St. Thomas, D. W. I. | 1 | 15 |
| Grandville, Mich. | 30 | 70 |
| Twin Lakes, Mich. | 2 | 65 |
| Leota, Minn., Bethel | 55 | 00 |
| Holland, Neb. | 168 | 86 |
| West Copake, N. Y. | 12 | 00 |
| Grand Rapids, Mich, Bethel Ch. | 11 | 50 |
| Pella, Ia., 3rd | 45 | 35 |
| Edgerton, Minn. | 4 | 00 |
| Kingston, N. Y., Ch. of the Comforter | 6 | 41 |
| 2nd Glenville, Scotia, N. Y. | 14 | 00 |
| 2nd Cleveland, Ohio | 48 | 00 |
| Brooklyn, N. Y., Bushwick | 19 | 28 |
| Brighton, N. Y. | 45 | 39 |
| New Prospect, N. Y. | 6 | 63 |
| 1st Paterson, N. J. | 44 | 96 |
| Oradell, N. J. | 30 | 00 |
| Spring Creek, Fertile, Minn. | 5 | 00 |
| Beechwood S. Sch., Holland, Mich., Y. M. C. A. | 10 | 05 |
| Brooklyn, N. Y., Gravesend | 70 | 62 |
| Springfield, S. Dak. | 26 | 85 |
| Franklin, Wis. | 5 | 65 |
| 1st Hull, Ia., Catechumen Box | 9 | 85 |
| | $1,395 | 76 |

## YOUNG PEOPLES' SOCIETIES.

| | | |
|---|---|---|
| Wortendyke, N. J., Y. M. C. A., "Gideon", 1st Holl. Ch. | $10 | 00 |
| Three Bridges, N. J., C. E. Soc. | 2 | 26 |
| North Holland, Mich., Y. P. S. C. E. | 12 | 00 |
| Yonkers-on-Hudson, N. Y., 1st, Y. P. S. C. E. | 8 | 10 |
| Sheboygan Falls, Wis. | 3 | 00 |
| Cedar Grove, Wis., "Band of Happy Workers," | 12 | 50 |
| Peoria, Ill., German, Y. P. S. | 5 | 00 |
| Germantown, N. Y., C. E. S. | 11 | 00 |
| Hospers, Ia., Y. L. Miss. Band | 40 | 00 |
| 1st Sioux Center, Ia., C. E. S. | 24 | 47 |
| 2nd Kalamazoo, Mich., C. E. S. | 30 | 00 |
| N. Y. City Union, High Bridge, C. E. S. | 25 | 00 |
| Newark, N. J., N. Y. Ave., C. E. S. | 2 | 50 |
| Waupun, Wis., C. E. Soc. | 11 | 91 |
| Jersey City, N. J., Lafayette Ch. C. E. S. | 10 | 00 |
| Gano, Chicago, Ill., Y. P. Soc. | 17 | 50 |
| 8th Grand Rapids, Mich. Y. P. Soc. | 3 | 00 |
| 1st Orange City, Ia., Y. L. M. B. | 17 | 50 |
| Clymers Hill, N. Y., C. E. Soc. | 25 | 00 |
| Zeeland, Mich., 1st C. E. Soc. | 22 | 00 |
| Fonda, N. Y., C. E. Soc. | 5 | 00 |
| Kalamazoo, Mich., 4th C. E. Soc. | 10 | 00 |
| Y. L. Miss. Soc., 3rd Ch. Kalamazoo, Mich. | 5 | 00 |
| N. Y. City Marble Coll. Chapter of the Brotherhood of Andrew and Philip | 15 | 00 |
| | $327 | 74 |

## RECAPITULATION.

| | | |
|---|---|---|
| From Churches, etc. | $7,374 | 24 |
| From Sunday Sch. | 1,395 | 76 |
| From Y. P. Soc. | 327 | 74 |
| From Woman's Bd. | 3,855 | 49 |
| Miscellaneous | 822 | 50 |
| Legacy Miss Eleanor C. Heermance | 5,000 | 00 |
| Mrs. Sarah H. Potter. | 75 | 00 |
| | $18,850 | 73 |

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GIFTS FOR OBJECTS OUTSIDE THE APPROPRIATIONS.

| | |
|---|---|
| Ch. Cohoes, N. Y. | $148 00 |
| American Tract Soc. | 100 00 |
| Rev. Dr. & Mrs. Wm. Bancroft Hill | 175 00 |
| Otley, Ia., Catechumens | 10 00 |
| Woman's Board | 2,070 75 |
| | $2,503 75 |

W. H. VAN STEENBERGH, *Treasurer*
25 East 22nd St., N. Y. City.

## THE ARABIAN MISSION.

| | |
|---|---|
| Ch. Walden, N. Y. | $10 30 |
| Mrs. A. Maron | 2 00 |
| Miss Laura Maron | 1 00 |
| Peoria, Ill., German Ref. "Crusaders" | 10 00 |
| Grand Rapids, Mich., Bethel Ch. | 2 95 |
| Bloomington, N. Y., Bloomingdale Ch. C. E. Soc. | 6 00 |
| N. Y. City, Marble Coll. Ch. Y. P. Miss. Soc. | 25 00 |
| Pella, Ia., 1st | 54 50 |
| Orange City, Ia., Amer. Ch. | 2 50 |
| Carmel Ch., Rock Valley, Ia. | 13 40 |
| Alto, Wis. | 175 00 |
| Sheboygan, Wis., Hope | 5 00 |
| Ch. Warwick, N. Y. | 41 00 |
| Jamaica, N. Y. | 8 25 |
| "In Memory of C. B. L." | 50 00 |
| Chicago, Ill., 1st Gano | 30 50 |
| 1st Brooklyn, N. Y., Y. P. Soc. | 18 75 |
| 1st Cleveland, O. | 4 71 |
| L. Miss. Soc., Bethany Roseland, Chicago W. B. | 10 00 |
| Lansing, Ill. | 18 00 |
| 3rd Grand Rapids, Mich. | 16 54 |
| Holland, Mich., 9th St. Christian Ref. Ch. | 14 00 |
| Zeeland, Mich., 2nd | 219 00 |
| Middleburgh, Ia., Free Grace Ch., Y. P. Soc. | 22 60 |
| Rev. P. H. Milliken, Ph. D. | 15 00 |
| The Church at Mt. Hermon, Mass. | 10 00 |
| Mrs. Abbie J. Bell | 3 00 |
| Spring Lake, Mich. | 20 92 |
| N. Y. City Marble Coll. Y. P. M. Soc. | 25 00 |
| 1st Rocky Valley, Ia. | 9 69 |
| 1st Jamestown, Mich. | 15 80 |
| Cuddebackville, N. Y. | 2 00 |
| A. L., Cedar Grove, Wis. | 5 00 |
| Alton, Ia. | 30 93 |
| The Misses Abeel | 5 00 |
| Sully, Ia., Bethany Ch. | 10 11 |
| Boyden, Ia., S. Sch. | 6 52 |
| Ackley, Ia., Washington S. Sch. | 10 00 |
| Mrs. I. A. Deane | 10 00 |
| Dr. J. G. Gebhard | 2 50 |
| Saugerties, N. Y., Flatbush, Y. P. S. C. E. | 5 00 |
| Miss E. von Meyer | 4 76 |
| Jersey City, N. J., Lafayette C. E. Soc. | 5 00 |
| Waupun, Wis. | 27 55 |
| 1st Holland, Mich. | 25 00 |
| Rev. Wm. Bancroft Hill, D. D. | 200 00 |
| Marble Coll. Ch., N. Y. City, Y. P. Missy. Soc. | 25 00 |
| Leota, Minn., Bethel Ch., S. Sch. | 10 08 |
| Hospers, Ia., S. Sch. | 20 00 |
| South Branch, N. J. | 13 00 |
| Grand Rapids, Mich., Bethel S. Sch. | 11 50 |
| Brooklyn, N. Y., So. Ch. Y. P. S. C. E. | 25 00 |
| Miss M. C. Van Brunt | 5 00 |
| Dr. & Mrs. S. M. Zwemer | 41 67 |
| Mrs. E. Jenny, Germantown, Phila., Pa | 13 00 |
| N. Y. City, Knox Meml. Ch. | 35 00 |
| Miss Mary S. Dougherty | 10 00 |
| Mrs. H. B. Hague | 1 00 |
| Kalamazoo, Mich., 4th Ch. C. E. Soc. | 10 00 |
| An aged member of Ch. Baileyville, Ill. | 100 00 |
| 1st Orange City, Ia. | 175 00 |
| West Nyack, N. Y., Clarkstown C. E. Soc. | 11 60 |
| Woman's Board | 270 23 |
| 1st Hull, Ia. | 30 00 |
| S. Sch. Chatham, N. Y. | 25 00 |
| | $2,031 86 |

W. H. VAN STEENBERGH, *Treasurer*
25 East 22nd St., N. Y. City.

## DOMESTIC MISSIONS.

| | |
|---|---|
| Eminence, N. Y. | $ 3 90 |
| West Leyden, N. Y. | 13 50 |
| Cicero, N. Y. | 6 00 |
| Gansevoort, N. Y. | 5 00 |
| Stone Ridge, N. Y. | 5 00 |
| Warwick, N. Y. | 50 87 |
| Roseland, Chicago, 1st. | 100 00 |
| Kalamazoo, Mich., 3rd. | 9 00 |
| Paterson, N. J., Broadway. | 13 61 |
| Rock Valley, Iowa | 11 70 |
| Goodland, Ind. | 1 68 |
| Sheboygan, Wis. | 17 00 |
| Rev. John G. Gebhard, D. D. | 12 00 |
| Pella, Iowa, Bethel | 11 84 |
| Young Ladies' Soc., Forreston, Ill. | 10 00 |
| Rotterdam Junction, N. Y. | 10 81 |
| Philadelphia, Pa., 1st. | 30 00 |
| Collegiate Church, N. Y. | 4,788 11 |
| Flatlands, Brooklyn, N. Y. | 19 02 |
| Brooklyn, N. Y., 1st | 5 00 |
| Anderson Memorial, N. Y., S. S. | 4 87 |
| Glenville, N. Y., 1st. | 8 00 |
| "N. N.", 4th Ch., Holland, Mich. | 10 00 |
| 1st Kalamazoo, Mich., Women's Miss. Soc. | 20 00 |
| Clarkstown, West Nyack, N. Y. | 6 00 |
| Newark, N. J., Clinton Ave. | 22 27 |
| Grand Rapids, Mich., 6th. | 5 12 |
| Grand Rapids, Mich., Trinity | 25 00 |
| Muscatine, Iowa | 9 00 |
| New Salem, N. Y. | 8 28 |
| Lansing, Ill. | 26 50 |
| Cleveland, Ohio, 1st | 12 88 |
| New Paltz, N. Y. | 9 35 |
| Accord, N. Y., Rochester | 7 12 |
| Gano, Chicago, 1st. | 13 72 |
| Dempster, S. D. | 8 55 |
| Holland, Mich., Hope | 52 45 |
| West Copake, N. Y. | 4 50 |
| Lansing, Ill., S. S. | 40 00 |
| Franklin Park, N. J. | 20 15 |
| Sioux Center, Iowa, 1st | 30 00 |
| Sioux Center, Iowa, 1st C. E. Soc. | 16 39 |
| Blawenburg, N. J. | 27 30 |
| Maurice, Iowa | 22 35 |
| Pultneyville, N. Y., S. S. | 21 50 |
| Zeeland, Mich., 2nd | 80 95 |
| Muskegon, Mich., 3rd. | 10 00 |
| Somerville, N. J., 1st. | 30 19 |
| Linden, N. J. | 8 18 |
| Freehold, N. J., 2nd | 2 00 |
| 3rd Kalamazoo, Mich., W. Miss. Soc. | 10 00 |
| Ch. & S. S., Nutley, N. J. | 4 15 |
| Unionville, N. Y. | 4 00 |
| Norwood Park, Ill., Primary Class | 5 50 |
| E. Greenbush, N. Y., S. S. | 4 50 |
| Pekin, Ill., 2nd | 8 00 |
| Barren Island, N. Y., Mission | 20 00 |
| Marlboro, N. J., S. S. | 5 00 |
| Portage, Mich. | 4 90 |
| Clarkstown, N. Y., S. S. | 6 00 |
| Holland, Mich., Ebenezer | 5 32 |
| Lebanon, N. J., S. S. | 20 93 |
| Cohoes, N. Y. | 65 58 |
| "A. L.", per H. Ruslink, Cedar Grove, Wis. | 5 00 |
| E. Overisel, Mich., Catechumens | 9 00 |
| 4th Holland, Mich., Women's Soc. | 25 00 |
| Lafayette, Ind., S. S. | 21 60 |
| So. Holland, Ill. | 70 84 |
| Rotterdam, Kan. | 7 75 |
| Boyden, Iowa, S. S. | 15 00 |
| Schenectady, N.Y., 1st. | 66 12 |
| Wortendyke, N. J., 1st Holland S. S. | 8 62 |
| Clara City, Minn., Ladies' Soc. | 5 00 |
| North Marbletown, N. Y. | 2 80 |
| Holland, Mich., 1st Ch., special | 46 86 |
| Somerville, N. J., 2nd. | 49 65 |
| Newark, N. J., Clinton Ave. | 7 00 |
| South Ch., Brooklyn, S. S., Jr. Girls' dept. | 10 00 |
| Dell Rapids, S. D., Logan | 3 53 |
| Germantown, N. Y. | 6 68 |
| Newkirk, Iowa, S. S., Miss. Boxes | 190 00 |
| Spring Lake, Mich. | 10 00 |
| Otley, Iowa | 23 25 |
| Twin Lakes, Mich. | 11 00 |
| Westwood, N. J. | 13 21 |
| Hospers, Iowa, S. S. | 75 00 |
| Garden Plain, Ill., Mission | 18 29 |
| Newton, Ill., Mission | 8 10 |

| | |
|---|---|
| Spring Creek, Minn., Ladies' Soc | 7 00 |
| St. Thomas, D. W. I., S. S. | 1 15 |
| Grandville, Mich., S. S. | 30 70 |
| South Branch, N. J. | 23 00 |
| Edgerton, Minn | 10 00 |
| Mr. K. V. Korman and Family | 5 00 |
| Rev. H. Vander Ploeg and family | 5 00 |
| Cleveland, Ohio, 2nd S. S. | 48 59 |
| Overisel, Mich | 54 50 |
| Kingston, N. Y., S. S., Comforter | 6 41 |
| Collegiate Church, N. Y., additional | 130 00 |
| Fonda, N. Y. | 7 21 |
| Freehold, N. J., 2nd, S. S. | 20 49 |
| South Bushwick, Brooklyn, S. S. | 19 29 |
| Kaatsbaan, N. Y. | 5 00 |
| Montclair Heights, N. J., S. S. | 4 02 |
| E. Greenbush, N. Y. | 25 56 |
| Koster, Ill. | 17 00 |
| New Prospect, N. Y., S. S. | 6 63 |
| 2nd Scotia, N. Y., S. S. | 14 00 |
| 2nd Scotia, N. Y. | 14 76 |
| Springfield, S. Dak., Immanuel | 25 00 |
| Gansevoort, N. Y. | 5 00 |
| Berne, N. Y. | 10 00 |
| Knox, N. Y. | 10 00 |
| Bethel, Grand Rapids, Mich., S. S. | 11 50 |
| Gravesend, N. Y., S. S. | 70 64 |
| Kalamazoo, Mich., 3rd Y. L. Miss. Soc. | 5 00 |
| Spring Creek, Minn., S. S., Miss. boxes | 6 37 |
| S. S. Rally, 1st and 2nd Grand Haven, Mich | 7 21 |
| Knox Memorial Ch., New York | 139 20 |
| Kalamazoo, Mich., 4th | 11 70 |
| Goodland, Ind. | 4 19 |
| Catechumens Box, Hull, Iowa. | 9 85 |
| Total | $7,330 81 |

CHURCH BUILDING FUND.

| | |
|---|---|
| Grand Rapids, Mich., 2nd. | $10 23 |
| Goodland, Ind. | 1 48 |
| Maurice, Iowa, American | 3 77 |
| Maurice, Iowa, American S. S. | 2 24 |
| E. Greenbush, N. Y. | 1 00 |
| Cleveland, Ohio, 2nd. S. S. | 20 00 |
| Collegiate, New York, additional | 18 07 |
| Accord, N. Y., Rochester | 50 |
| Dempster, S. Dak. | 5 00 |
| Sioux Center, Iowa, 1st | 55 00 |
| Alton, Wis. | 33 25 |
| Flatbush, Brooklyn, N. Y., 1st. | 55 10 |
| Nutley, N. J., Ch. and S. S. | 4 15 |
| Fishkill Landing, N. Y. | 11 35 |
| Cohoes, N. Y. | 4 08 |
| Silver Creek, Minn. | 4 00 |
| Tarrytown, N. Y., 1st. | 5 00 |
| Schenectady, N. Y., 1st | 9 45 |
| Flatbush, Brooklyn, N. Y., 1st, special | 59 10 |
| Bethany, Brooklyn, N. Y., Miss. Soc. of the Bible School | 20 00 |
| Spring Lake, Mich., on acct. of mtg. | 50 00 |
| Prairie View, Kan. | 5 39 |
| Sheldon, Iowa | 3 94 |
| Overisel, Mich., Catechumens | 16 05 |
| South Branch, N. J. | 8 00 |
| 2nd Freehold, N. J., S. S. | 4 68 |
| Newark, N. J., North Church | 65 80 |
| Albany, N. Y., 3rd | 1 40 |
| Bethlehem, N. Y., 1st. | 19 80 |
| Grand Rapids, Mich., Bethel | 2 35 |
| Grand Rapids, Mich., Bethel S. S. | 11 50 |
| Springfield, S. D., Immanuel, S. S. | 15 00 |
| Baileyville, Ill., on act. of mortgage | 300 00 |
| Total | $863 93 |

GAL 4 MISSION

C. E. SOCIETIES. FOR C. E. CHURCHES.

| | |
|---|---|
| Three Bridges, N. J. | $ 2 27 |
| Sheboygan Falls, Wis. | 3 00 |
| Church of the Comforter, New York | 5 00 |
| Middleburg, Iowa, Free Grace | 15 00 |
| Waupun, Wis. | 11 00 |
| Bayonne, N. J., 3rd | 5 00 |
| Jersey City, N. J., Lafayette | 10 00 |
| Fonda, N. Y. | 5 00 |
| Total | $56 27 |

CHURCH BUILDERS.

| | |
|---|---|
| Cedar Hill, N. Y. | $10 00 |

RECAPITULATION.

| | |
|---|---|
| Domestic Missions | $7,330 81 |
| Church Bldg. Fund | 863 93 |
| C. E. Societies | 56 27 |
| Church Builders | 10 00 |
| | $8,261 01 |

WM. T. DEMAREST, *Treas.*,
25 East 22nd St., N. Y.

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**WOMEN'S EXECUTIVE COMMITTEE, DOMESTIC MISSIONS.**

GENERAL FUND.

| | |
|---|---|
| Aurelia Sage Blauvelt Mem. | $50 00 |
| Nyack, N. Y. | 10 00 |
| Children's Day Offerings | 35 52 |
| New York City, High Bridge | 17 70 |
| Brooklyn, N. Y., Bethany | 16 50 |
| Newark, N. J., Clinton Ave. | 35 00 |
| South Holland, Ill. | 20 00 |
| Detroit, Mich, 1st | 5 46 |
| Boonton, N. J. | 10 00 |
| Bloomington, N. Y., C. Post | 1 00 |
| Kinderhook, N. Y. | 25 00 |
| Mrs. J. L. Amerman. | 5 00 |
| Millstone, N. J. | 5 00 |
| Asbury Park, N. J. | 10 00 |
| Leeds, N. Y., L. S. S. | 5 00 |
| Norwood Park, Ill., C. E. S. | 6 00 |
| Brooklyn, N. Y., 1st Y. P. S. | 18 75 |
| Orange City, Ia., 1st Dorcas Soc. | 25 00 |
| Mrs. Charles Hilton Brown | 15 00 |
| Milwaukee, Wis., 1st. | 30 00 |
| Prairie View, Kan., 1st | 20 00 |
| Miss'y Union, Classis of Saratoga | 8 00 |
| Saugerties, N. Y., Flatbush | 1 75 |
| German Valley, Ill., Silver Creek, Dorcas Soc. | 55 00 |
| German Valley, Ill., Silver Creek | 50 00 |
| New York City, Knox Memi. | 5 38 |
| Jersey City, N. J., Wayne St. | 16 82 |
| Pine Bush, N. Y., C. E. S. | 8 00 |
| New Brunswick, N. J., 2nd Ch. | 40 00 |
| New York City, Fordham | 10 00 |
| Brooklyn, South Ch. | 25 00 |
| Three Oaks, Mich. | 6 50 |
| Three Bridges, N. J. | 8 10 |
| Pella, Ia., Bethel, Dorcas | 5 56 |
| Ackley, Ia., Washington | 5 00 |
| Jamaica, N. Y., 1st. | 33 03 |
| Spring Valley, N. Y., W. Christian Soc. | 19 75 |
| New York City, 29th St. Coll. | 68 00 |
| Boyden, Ia. | 34 45 |
| Boyden, Ia., S. S. | 15 00 |
| Red Bank, N. J., S. S. | 3 50 |
| Leaflet Subscriptions. | 12 00 |
| Niskayuna, N. Y. | 16 00 |
| Coopersville, Mich., S. S. | 10 00 |
| New York City, 29th St. Coll. | 119 50 |
| Philadelphia, Pa., 1st. | 11 00 |
| Elmhurst, N. Y., K. D. | 50 00 |
| Hackensack, N. J., 1st. | 17 52 |
| Long Branch, N. J., 1st, C. E. S. | 5 00 |
| Amsterdam, N. Y., 1st. | 26 58 |
| Raritan, N. J., Jr. C. E. S. | 5 00 |
| | $1,055 37 |

STUDENT FUND.

| | |
|---|---|
| Mt. Vernon, N. Y. | $10 00 |
| Passaic, N. J., North Ch. | 10 00 |
| Paterson, N. J., 1st. | 25 00 |
| Newark, N. J., Christ. | 25 00 |
| | $70 00 |

LEGACY FUND.

| | |
|---|---|
| Estate of Mrs. Eleanor L. Terry | $300 00 |
| | $300 00 |

KENTUCKY MOUNTAIN FUND.

| | |
|---|---|
| Mt. Vernon, N. Y. | $15 00 |
| Nyack, N. Y., C. Post. | 10 00 |

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| | |
|---|---|
| Middlebush, N. J.... | 5 00 |
| East Millstone, N. J.. | 5 00 |
| New York City, West End Coll. ..... | 200 00 |
| Brooklyn, N. Y., Edgewood, C. Post..... | 10 00 |
| Millstone, N. J..... | 5 00 |
| Giffords, N. Y., Princetown, Y. L. M. C.. | 3 00 |
| Mr. Charles Decker.. | 100 00 |
| Grand View, N. Y., S. S. ..... | 15 00 |
| German Valley, Ill., Silver Creek, Dorcas Soc. ..... | 20 00 |
| Castleton, N. Y., Jr. C. E. S..... | 18 05 |
| New Brighton, N. Y., S. S. ..... | 11 15 |
| Alton, Ia..... | 13 75 |
| New York City, Knox Mem. Bible Class.. | 50 00 |
| Pella, Ia., 4th..... | 5 00 |
| Springfield, S. D., Immanuel, Catechumens ..... | 5 50 |
| Ridgewood, N. J., Y. L. M. C..... | 100 00 |
| Hudson, N. Y., Jr. C. E. S. ..... | 10 00 |
| Jersey City, N. J., Lafayette, C. E. S.... | 5 00 |
| | $606 45 |

## INDIAN FUND.

| | |
|---|---|
| Grand Rapids, Mich., 2nd. .....$ | 7 80 |
| Mt. Vernon, N.Y., S. S. | 25 00 |
| Miss'y Union, Classis of Westchester .... | 12 67 |
| "A Friend" ..... | 25 00 |
| Friesland, Minn..... | 7 00 |
| For Anniversary..... | 1 00 |
| Newark, N. J., Clinton Ave. ..... | 85 00 |
| Chicago, Ill., 1st Englewood, L. L. M. B. | 10 00 |
| Newkirk, Ia.....101 | 43 |
| Fishkill, N. Y., S. S.. | 12 50 |
| Miss Sarah A. Dixon.. | 200 00 |
| Leeds, N. Y..... | 7 15 |
| Bedminster, N. J.... | 21 00 |
| Nelly Allen Roe Mem.. | 30 00 |
| Kingston, N. Y., 1st. | 23 25 |
| N. Y. City Lenox Ave. Coll. .....100 | 00 |
| New York City, High Bridge ..... | 18 25 |
| Brooklyn, Edgewood.. | 20 00 |
| Poughkeepsie, N. Y., 2nd. ..... | 70 00 |
| Newark, N. J., New York Ave., C. E. S. | 2 50 |
| Three Bridges, N. J.. | 8 10 |
| Chicago, Ill., Bethany. | 11 14 |
| Sully, Ia., Bethany.. | 76 85 |
| Grand Rapids, Mich., Immanuel ..... | 5 00 |
| Leota, Minn., Bethel. | 27 20 |
| Grand Rapids, Mich., Bethany, Catechumens ..... | 5 00 |
| Castleton, N. Y., Jr. C. E. S. ..... | 1 70 |
| Kalamazoo, Mich., 3rd | 10 00 |
| Cleveland, Ohio, 1st, C. E. S..... | 5 00 |
| Red Bank, N. J., S. S. ..... | 4 50 |
| Pella, Ia., 2nd..... | 22 50 |
| Berne, N. Y., 1st, C. E. S. ..... | 10 00 |
| Coopersville, Mich., S. S. ..... | 10 00 |
| Orange City, Ia., Free Grace ..... | 46 00 |
| Miss Mary C. Van Brunt ..... | 15 00 |
| North Holland, Mich.. | 18 65 |
| Pella, Ia., 3rd, S. S... | 20 00 |
| Comanche and Apache Missions, "Giving Sunday" .....117 | 86 |
| North Holland, Mich.. | 1 36 |
| Springfield, S. D., Immanuel, S. S..... | 20 00 |
| Mrs. P. G. M. Bahler. | 2 00 |
| Apache Mission, C. E. S. ..... | 3 00 |
| | $1,220 41 |

## SUMMARY.

| | |
|---|---|
| General Fund.....$1,055 | 37 |
| Student Fund..... | 70 00 |
| Legacy Fund ..... | 300 00 |
| Kentucky Mt. Fund.. | 606 45 |
| Indian Fund .....1,220 | 41 |
| Total .....$3,252 | 23 |

MRS. K. G. WHITE, *Treasurer*
25 East 22nd St., N. Y.

## BOARD OF EDUCATION.

*Offerings, December, 1908.*

### FOR EDUCATION FUND.

#### NEW YORK.

| | |
|---|---|
| Pultneyville .....$ | 5 30 |
| 1st Kingston ..... | 36 64 |
| Accord ..... | 8 34 |
| Bloomingburgh ..... | 4 46 |
| Unionville ..... | 2 14 |
| St. Johnsville..... | 4 99 |
| Bethany, Brooklyn, Missy. Soc..... | 20 00 |
| Bellevue, Sch'd'y.... | 42 75 |
| Princetown ..... | 4 00 |
| Greenwich ..... | 34 00 |
| Germantown ..... | 6 51 |
| Owasco ..... | 5 85 |
| Locust Valley..... | 1 40 |
| Cuddebackville ..... | 2 00 |
| 2nd Glenville ..... | 4 43 |
| 3rd Albany ..... | 2 88 |

#### NEW JERSEY.

| | |
|---|---|
| High Bridge.....$ | 6 25 |
| Nutley ..... | 3 23 |
| 2nd Hackensack..... | 26 31 |
| Griggstown ..... | 8 54 |

#### MICHIGAN.

| | |
|---|---|
| Hope, Holland.....$32 | 82 |
| 3rd Kalamazoo, Woman's Missy. Soc.. | 10 00 |
| Overisel ..... | 17 44 |

#### SOUTH DAKOTA.

| | |
|---|---|
| 1st Castlewood.....$ | 5 80 |
| Monroe, Sandham Mem'l. ..... | 4 05 |
| Davis ..... | 4 86 |

#### IOWA.

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| Rock Valley .....$ | 8 00 |
| 1st Orange City..... | 30 75 |
| 1st Sioux Center..... | 55 00 |
| Muscatine ..... | 30 00 |
| Stout ..... | 15 00 |

#### OTHER STATES.

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|---|---|
| 1st Roseland, Ill.... | 75 00 |
| Forreston, Ill., Sunday school ..... | 5 85 |
| Sheboygan Falls, Wis. | 8 20 |
| Belfast, Me..... | 2 00 |
| Rev. Arthur H. Allen | 2 00 |
| | $536 73 |

### FOR CORDELL ACADEMY.

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| S. S. Woodlawn, N. Y., (Add'l) .....$ | 38 |
| S. S. Peapack, N. J.. | 5 00 |
| S. S. Kerhoukson, N. Y. ..... | 50 |
| S. S. Montclair Hts. N. J., ..... | 2 95 |
| S. S. N. Holland, Mich. ..... | 7 67 |
| S S. 1st Wortendyke, N. J. ..... | 3 52 |
| S. S. Hudson, N. Y.. | 18 98 |
| S. S. Greenwich, N. Y. | 8 34 |
| Y. P. S. Greenwich, N. Y. ..... | 5 00 |
| S S. Gano, Ill..... | 4 80 |
| S. S. Overisel, Mich.. | 7 52 |
| Rev. J. L. Zabriskie..100 | 00 |
| | $164 66 |

### FOR COMMISSION OF RELIGIOUS EDUCATION.

| | |
|---|---|
| Germantown, N. Y...$ | 2 26 |
| Fonda, N. Y..... | 4 31 |
| Chatham, N. Y..... | 6 00 |
| | $12 57 |

### FOR PLEASANT PRAIRIE ACADEMY.

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| S. S. Logan, S. D....$ | 5 45 |

### RECAPITULATION.

| | |
|---|---|
| For Education Fund.$536 | 73 |
| Cordell Academy... 164 | 66 |
| Com. of Religious Edn. 12 | 57 |
| Pleasant Prairie Academy. ..... | 5 45 |
| Grand Total.....$719 | 41 |

JOHN F. BERRY, *Treas.*,
25 E. 22nd St., N. Y. City.

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*"YE THAT ARE MEN NOW SERVE HIM"*

# Men's Missionary Convention

Particular Synods of
Albany
New Brunswick
& New York

## Reformed Church in America

Collegiate Church of St. Nicholas

Fifth Avenue and Forty-eighth Street, New York

*JANUARY 28, 1909*

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# THE MISSION FIELD.

VOL. XXI. MARCH, 1909. No. 11

## THE CHALLENGE FROM EASTERN ASIA.

BY REV. A. L. WARNSHUIS.

F the many characteristics of the Challenge from Eastern Asia, I shall mention only four.

### IMPERIALISM.

It is the challenge of Christian Imperialism. In this era of "world powers" our Christian Church should also be world-wide in its influence. It is not sufficient for us to be merely statesmen, extending the international influence of our country in world politics; nor merely business men seeking wider markets, but above all things we should be Christians, making America actually a world missionary force. The United States may be a world in itself, but it is also a part of a larger world, and how our power for good or evil is to be used is of consequence to all humanity. This challenge from China and Japan to-day is not mere jingoism, nor any sentimental kind of enthusiasm, neither is it a pious looking forward to some future glorious time "when Jesus shall reign," but it is the challenge of present opportunity to most earnest, consecrated, definite, powerful, and immediate work to realize that Universal Kingdom and to make Jesus King now.

### THE AWAKENING EAST.

It is the challenge of the Awakening East. The great sphere of action of world powers is the Pacific Ocean, and in that ocean will center before long the interests and activities of the world. For the first time in the world's history we are now building up a civilization that will be neither Asiastic nor European, but world-wide, and at this time of awakening we shall be doing much to determine the character of the religion that will dominate that new civilization. The world centering around the Pacific Ocean will not be a heathen world, for the spread of western science and modern knowledge are making that impossible. But, will it be a materialistic, infidel world, or one that worships God and believes in Jesus Christ his Son? It is just at the time of awakening that we should determine the answer to that question.

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FLEETING OPPORTUNITY.

It is a challenge of Fleeting Opportunity. The present changes in the East offer us an unparalleled opportunity for performing our duty of preaching the gospel of Jesus Christ to all the world. The evidence of industrial awakening is found in the shipping of pig iron from China to Seattle and San Francisco and even to Brooklyn; and in the building of railways in China. There is a great moral uplift, and our wave of temperance reform in America is insignificant by the side of what China is doing in her anti-opium movement. In Foochow 15,000 opium pipes were burned last year, and the planting of poppy is absolutely prohibited in six provinces. There are most radical governmental reforms, which aim to establish popular democratic government in the midst of this most ancient and most absolute monarchy in the world. There is in progress there the most remarkable educational revolution in the whole history of humanity. China has become the pupil of the West. For the first time in all her long history, China's leaders are struggling with the problem of educating girls and women. The religious sanctions of many generations must disappear in the wake of such great movements. The idols are losing their hold on the people. To-day every door of approach to every class of the people is open, and the opportunity for widespread evangelism is unprecedented. The danger is that China once changed, may not change again in a thousand years. China is awakening now, and what is needed is an awakening in America to the tremendous significance of these transformations.

REV. A. L. WARNSHUIS.

THE UNFINISHED TASK.

It is the challenge of The Unfinished Task. The Christian Church has been working in China, and, under the old conditions prevailing there for the past twenty-eight years, the number of Christians has

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been doubled every seven years, and even at that rate the whole Empire will be Christianized in 100 years. The early missionary Milne predicted that at the end of the first century of work in China there would be possibly one thousand Christians. Who shall say how much our highest hopes and expectations shall be exceeded—possibly many fold more than Milne's prediction has been multiplied by the accomplished facts of to-day? The heathen world is not an unsown field, but these nations are everywhere white fields ready for the sickle. "We are not waiting for God; God is waiting for us, and the harvest is spoiling through our sloth and unbelief." Our unfinished task is not indefinite and vague, but in China we are responsible for three millions of the four hundred millions, and in Japan for six of the forty millions. But limited as the task is, we have never yet measured up to our responsibility. One of the saddest spectacles of our work in East Asia is the manner in which the partial success of our work in Japan is being made a stumbling block to a complete success. We face a crisis, and we should so meet our responsibility that each one may at last say with our Master: "Father, I have finished the work thou gavest me to do."

## THE CHALLENGE FROM WESTERN ASIA.

BY REV. J. LOVELL MURRAY.

*Secretary Students' Volunteer Movement.*

A MISSIONARY in Western Asia has summed up the challenge from that part of the world in a single sentence. He was writing to some Christian friends in Europe and his statement made with reference to one district only, but true now regarding that whole part of the world, was this. "A great door and effectual is opened unto me and there are many adversaries." He wished that statement to represent to the minds of his friends two distinct challenges. And so they do to-day. The adversaries which are out upon these fields, where our foreign missions are, and the yet more formidable adversaries at home—adversaries of unbelief and indifference and selfishness—are in themselves a mighty challenge. But it is the other challenge of the great effectual door now opened to us, swung open as if by miracle within the last few years, that we are to consider now.

### THE NEW REGIME IN TURKEY.

All the world is talking to-day about the "new regime" in Turkey. There are several features of this change to the new order that claim attention. One is the suddenness of the change. Think of it. A few

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months ago the words "liberty," "patriot" and "constitution" were forbidden words. To-day "liberty" is the dearest and the loudest word in that Empire. The crowds sing it in the streets; their banners float its symbol; processions of revolutionists wear red and gold bands on their arms with the words "Long live the king! Liberty, justice, equality, brotherhood." Literally over night a cruel despotism was swept away and what was a great stronghold of tyranny became a free country. On the 23d day of July this event, perhaps the most significant in the history of the Turkish Empire, took place; and yet three days before it was not anticipated by any diplomatic representative in Constantinople.

Moreover the change has been brought about peacefully. A revolution in Turkey to the mind of the world a few months ago could mean only violence and bloodshed. The French Revolution, the American Revolution, the Cuban Revolution and the Venezuelan Revolution were the occasions of great loss of life. What then if the desperate, ferocious Turks, schooled in horror and bloodshed, should break loose in revolution—would it not be accompanied by the cruelest carnage of history? But the miracle has happened of an orderly and bloodless change from the old conditions to the new. Among the splendid qualities of the Turk that have been revealed within recent weeks are those of dignity and restraint and high statesmanship. The unspeakable Turk is now speakable; and the world looks for the continued ascendancy of the Young Turks' Party to ensure the ideals and institutions of a true democracy and a "government of the people, by the people and for the people."

All of this gives to Christianity an entirely new position in the Turkish Empire and one distinctly more favorable. The Mohammedan has ever been looked upon as a fierce and implacable foe of the Christian. From the Crusades until now relentless hate has been in his heart. A Mohammedan who became a Christian in the Turkish Empire would probably be put to death. To-day the statement is made boldly and without any protest, that the Christian is as the Mohammedan. In the "Liberty, equality and fraternity" clubs that are being formed Christians are invited to become members.

### PERSIA ADVANCING.

In Persia there have been taking place for the past two and a half years changes both political, economic and social, very similar to the recent developments in the Turkish Empire. We must amend the proverb that "the laws of the Medes and Persians do not alter." I cannot speak for the Medes, but so far as the Persians are concerned, the laws

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and the customs of that people have been altered very much within the past two years, and in some cases actually reversed. A railroad is actually being built right into the sacred city of Mecca. A constitution has been granted, the second parliament has assembled, entirely new ideals have been set before the people, a sense of solidarity and nationalism has taken hold of them, many reforms have been introduced and altogether Persia has entered upon a new era.

### RELIGIOUS CHANGES.

But the political changes in Turkey and Persia are no greater than the religious changes. Islam does not hold the power that it once had. It is disintegrating. There is already widespread dissatisfaction and a frank confession of failure and signs are not wanting that Islam, that is, the Islam of the past, will soon be in confusion and retreat.

Whatever the future may bring forth of reaction, both political and religious, Turkey, including Arabia, will never be the same again; Persia has entered on a new career and will not turn back; Islam itself will be a changed and weakened religion.

But our concern is not with the future, it is with the living present. The doors are flung wide open. The missionary is free to go wherever he desires, and say whatever he desires. His work will be facilitated instead of obstructed and in many quarters will meet with a sympathetic reception. This may not be true for very long, but it is true now. New literature is being asked for, modern schools and colleges are in demand. Turkey and Persia are looking to Christian nations for sympathy and support in their efforts to become free and intelligent and religious. With other things and beyond all other things they need the Gospel, they need it desperately, and they need it, 33,000,000 of them, at once.

### INDIA'S CHALLENGE.

The challenge from India is a three-fold one. A political situation has arisen there within the last five years, which, although not so spectacular, is quite as interesting and remarkable and significant. The words "New India" are very familiar to our ears. The land is full of unrest. We do not enquire into the cause nor into the probable political outcome. But all the restfulness and striving after new political and social ideals is the expression of a new spirit which has come to stay—a spirit of progressiveness, a spirit of independence, a spirit of nationalism. And we shall search in vain in the pages of modern history for so remarkable a phenomenon as this new national consciousness in that Empire.

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If anywhere in the world there is a nation in the remaking, or rather in the making, it is in India. The forces that operate in that country now, and in the next two decades, will constitute the greatest influence in the entire history of India. Where, then, shall we search for a greater challenge than this—to enter that great continent, where dwell one-fifth of the inhabitants of the earth, bringing to bear upon it the beneficient, uplifting and transforming influence of the Gospel of Christ and giving a right direction to its whole future development.

Another challenge comes to us from India in the failure of her faiths. Of Mohammedanism we have already spoken. But Hinduism, too, is losing its hold. The new social ideals are subservise of orthodox Hinduism. There is a tendency toward demorcatic institutions and these are the diametrical opposite of caste, which is the heart and center of the Hindu system. Education is hurting Hinduism by its revelation of the many absurdities and impossibilities which that religion holds and teaches. The consequence is that while still nominally Hindus, multitudes of the educated men of India are adrift in matters of belief. Rationalism and irreligion pervade the country. Theosophy is gaining adherents and in many quarters Unitarianism in the form of the Samapes is growing rapidly.

In spite of the reaction toward ancient Hinduism, which is part of the new patriotism, the great religion of India is losing ground; and if it is the part of the military strategics to bring up the reserves when the enemy begins to waver, then without question it is now the precise time in India to bring our reserves into action—and thus far, it might be said, that our forces have been mainly reserves.

The third summons from India comes because of the revival which has been in progress there for the past three years or more. In some sections entire castes have been swept by it. Whole villages and communities and tribes have been affected. There has been mass movements from heathenism. The native church has been wonderfully purified and energized and Pentacostal scenes have been witnessed in many places. Few men would have had the faith to pray five years ago for what has already taken place.

Clearly in India God is visiting His people. And it would be tragic indeed if this tide should not be taken at the flood.

### A UNITED APPEAL.

What does it all mean—this call from Asia? One united appeal and challenge from Eastern, Western and mid-Asia. How did it come about that these changed conditions, not only in that continent but through all the non-Christian world, occur at the same time and that

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these unmatched opportunities are coming to us at the same moment? Is it by some blind chance or by a peculiar freak of history; or is it because the Lord God Omnipotent reigneth?

If it is because God reigneth, then the duty of this generation is clear and inalienable. We must interpret these new conditions not as a challenge from a continent, so much as an invitation and command from our God. We must look up from the gauntlet which has been thrown ringing at our feet by alien faiths and see the beckoning hand of Him whom we call Master and Lord; and we say well, for so He is.

There is no room for debate as to whether or not we shall now adopt an advance policy of missions. God upon His throne has adopted an advance policy and the question only remains of our placing ourselves in line with it. And there is the challenge which must bring every strong man of God to his feet. "A great door and effectual is open unto us and there are many adversaries," the greatest of which is our own unwillingness. He waits for the men of this generation to become willing—"free-will offerings." Brethren, in this day of His power either we must yield ourselves to God for this great work or we must cease to pray "Thy Kingdom come."

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## THE HOME MISSIONARY CHALLENGE.

By James I. Vance, D. D.

IT is a challenge to put ourselves into Christ's cause; to believe on Him, not only for the sake of ourselves, but for the sake of others; to believe in Him until we shall make His cause our finest field of investment; until we shall put ourselves and our means into His cause, not niggardly, grudgingly, with reluctance, but freely, with a noble generosity and a mighty enthusiasm, for the extension and establishment of His kingdom in the earth.

We are members of the Reformed Church in America and since our efforts for the advancement of Christ's kingdom, if made at all, must utter themselves through agencies and energies of this Church, of which we are a part, they mean putting into the treasury of this Church our money and manhood, our faith and effort and prayers, with such steady and lavish generosity as to enable this Church to take a part in the work of the world's redemption that will not shame us, nor dishonor it, nor disappoint Christ.

We do not want to see this Reformed Church march out to the

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REV. JAMES I. VANCE, D D.

battle and look the enemy in the face and then retire from the field because it has no ammunition. We would not have it come face to face with glorious opportunities for extending the kingdom and see them wither and die under its eyes because it has no funds to translate opportunity into power; we do not want to see this Reformed Church of which we are members, starting here and there new enterprises, which flourish for a while and then wane and stagger in death and fall into untimely graves, because at the critical moment the Church which was responsible for their existence was unable to extend a helping hand.

We must put ourselves, our money, our prayers, our enthusiasm, into the work of this Church with such constant generosity and heroic determination that as heaven and earth look on at the conflict, they may hear above all the noise of battle the courageous song of a conquering cause.

This is the home missionary challenge and I want to call your attention to some of the voices which proclaim it.

### DENOMINATIONAL LOYALTY.

It is the challenge of denominational loyalty. The home missionary motive is something more than the common motive of Christian propagandism. It includes this to be sure, but it is this plus the

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motive of denominational loyalty, or, if you please, denominational pride.

I am not pleading for sectarianism. I have no sympathy with that barbaric relic. Sectarianism is wicked and wasteful. Thank God denominational lines are fading dim and, in some places, fading out. I shall hail the day when our Protestant Christianity, without abating one whit its glorious freedom of conscience and soundness of faith, shall heal its divisions and achieve something of the splendid solidarity of the Church of Rome, and do it not by means of a papal decree, but through the gracious indwelling of the Spirit—who through the long centuries has been praying that His people may be one.

Nevertheless, while we hate sectarianism and pray for unity, is it a sin for one to love his mother and find his sweetest joys and holiest delights under his own family roof-tree?

This Church is our mother. Here in her fellowship we have our family life. If we do not love her no one will. If we do not furnish the money and men to maintain her line of battle, her colors will waver and be driven from the field.

We need not be ashamed of our mother. Ours is a Church of which we may justly be proud. Its history in America runs back to the hour when for the first time Protestant Christianity lifted its face and voice, amid the rising civilization of the Western world. That first Church was ours. Through these long centuries this little Reformed Church has faced the battle line and contended for the faith once delivered to the saints. There is not a stain on its escutcheon. With a sound creed and a scriptural order and a spiritual worship, it claims our best. It is not a big Church but there is not a better Church.

It comes to us with the home misionary challenge on its lips and says: "If you believe in me, give me a chance to live. If you feel that I am worthy of a place in the sisterhood of the Churches of this land, if I have been of any comfort to you, if the voices of those who have finished their work and who rest from their labors and who speak out of the hallowed past, possess either charm or eloquence, then I challenge you to prove it by making it possible for me to hold my place and do my work."

MISSION FIELDS.

It is the challenge of the mission fields of our Church. There are our weak churches with their needs and pleas, founded in hope and hedged with difficulties. Some of them are growing rapidly, like the churches in the Synod of Chicago, most of which were started as home missionary enterprises, but so rapid and substantial has been their growth that the per capita contributions of these churches to Foreign

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Missions, to say nothing of their offerings to other causes, is ahead of that in any other section of our entire denomination.

Other home missionary churches have not done so well. The tide of population has changed and left them. They are having a struggle for existence, but the gospel is dear to them, and they are making sacrifices. Shall we cast a child out of the home merely because it is a cripple?

Then, again, there are places where a church is needed. That is the chance for the Church to extend itself. There was never a greater era for Church extension than just now, not only in the west where we have already been so successful, not only in Oklahoma, where a commonwealth has sprung into existence, full grown, and where we have driven down our stakes to stay, but here in the East, in and around this great world metropolis of New York, with its unmatched development, and yonder in the fair Jersey hills where commuter towns are springing up over night. For the next ten years we are to confront opportunities for Church extension which are unprecedented. Shall we show that we have come to the Kingdom for such a time as this, or shall we sag into indifference and say, "we do not care for the Reformed Church to grow."

These dependent churches and these transcendent opportunities come to us with the home missionary challenge. They say, "If you care for the struggling members of your own household, for the honor and fair name of your Church, if you want to see this Church in years to come doing a work that will not reproach its past, then we challenge you to see to it that the Board of Domestic Missions has enough ammunition for the campaign."

### AMERICA.

It is the challenge of our country. America's future depends on the character of its people and thus on their faith. What a people are religiously, they are. America faces grave problems. A cheap drug will not meet the case. The only thing that will save America is the spirit and ideals of Christianity.

Do we love our country or is our interest in America merely that of a man who grubs a field for a living? Are we here to exploit it for ourselves, saying: "After us the deluge," or do we want it to stand for the best in the councils of the nations? Our country's voice is pleading. America comes with the home missionary challenge on its lips and says: "If you are patriots, if you care for liberty and representative government, if you love the Stars and Stripes, if you prize the fruits of our great wars, and the memory of the men who have stained the sod of this nation with their life's blood, fighting its battles

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—then I challenge you to see to it that the Church you represent does not shirk, but takes its full brunt of the fight along the whole battle line."

THE NON-CHRISTIAN WORLD.

The Foreign Missionary challenge is mighty and Christ's command is unmistakable. We are responsible as a Church for the evangelization of 13,000,000 of people in these non-Christian lands, and if we fail, humanly speaking, it will not be done. One cannot be too much in earnest when he pleads the cause of the Christless world, for there is involved nearly everything that is dear to human life; schools, hospitals, free government, home, the development of art and music, the rights of childhood, the freedom of womanhood, the honor of wifehood, the chivalry of manhood—it is all there. The Foreign Missionary appeal would seem to be resistless.

Yet it is plain as day that the extent and efficiency of our foreign missionary work depend upon the strength of the Church at home. You cannot maintain an army without a base of supplies, you cannot send out and maintain missionaries in increasing numbers in China and Japan and India and Arabia without looking well to the growth of the Reformed Church in America.

And so the Foreign Mission cause comes to us and says: "I challenge you to support your work at home. If you care for the non-Christian world, if their needs stir you, if their miseries appeal to you, if the words of Christ Himself have any authority with you, then I charge you to see to it that the Church at home is strong and vigorous in order that it may take its full share in the world crusade."

THE CROSS.

The voice of the holiest advocate remains to be heard. It is the challenge of the cross. It comes to us over the bleeding lips of Him who hung there and poured out His soul unto death for the world's redemption. Let us draw near and look at the cross, and at Him who sanctified the wooden torture. Let us gaze at the brow crowned with thorns, at the nail-pierced hands and feet and the wounded side, let us see that look of infinite suffering, and yet of eternal conquest and listen to our Hero as he says: "I challenge you by the cross to spread My gospel. If you care for me, if you value my sufferings, if you have faith in my atonement, then from this cross with its red religion of the blood shed from the foundation of the world, I charge you not to think of yourselves, but of your cause, and to think enough of it to put yourselves into your cause."

What shall we say to the challenge of the cross? Perhaps we can

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pass the others by, but can we walk over the cross and be deaf to its entreaty? It is not the Church that lives for itself but the Church that lives for its mission that will be the Church of the future, and that after the smoke and conflict of battle are over will change from the Church militant to the Church triumphant.

Recently, in New Brunswick, a church burnt down. In its spire hung the bell which sounded the fire alarms of the city. The spire was the only part of the church untouched by the flames. While the fire was reducing the sacred edifice to ruins and the people who loved the church for its hallowed associations looked on with tear-dimmed eyes and watched their beloved house of worship turn to ashes, above the crackling of the flames and the shouts of the firemen the bell in the tower of the burning church thought only of its mission, and amid the blinding smoke and the red glare of the flames, it continued to send out over the city it guarded, its clear and courageous note of warning.

Oh, to be able to translate the spirit of that incident into the Church we love and are pledged to serve. The home missionary challenge is a call to put ourselves into our cause. This is the spirit of Calvary and this is the thing which changes a wooden cross into an everlasting throne. And this Calvary, this spirit which does not live for itself, but which dies for its mission, is the only power that can ever save a lost world.

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## THE DIVINE PROGRAM.

By Rev. Charles R. Watson, D. D.

*Secretary Foreign Mission Board of the United Presbyterian Church.*

THE Scriptures reveal to us, again and again, the existence of a divine program of redemption.

It is important to note that human history is not the perfect realization of the divine program. We are Calvinists, but not fatalists. The life of the prodigal son was not the highest thought of his father for him. Neither were the wanderings of Israel in the wilderness and the failure of their faith at Kadesh-Barnea, the supreme will and desire of the God of Israel. There are whole pages of human history which we ought to condemn instead of trying to justify. And for the discovery of the divine program, we will be wise if we go to Scriptures rather than to human history.

### THE ORDER OF EVENTS.

In the divine program, not only the events are of importance, but the order of the events is also of supreme importance. This order is

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logical, natural, necessary, irreversible. In individual salvation, sanctification follows regeneration; it cannot come before. In the divine program of world redemption the divine order of events must be observed.

Of the items in the divine program of redemption we will note the following:

First, the Incarnation: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."

After the Incarnation came Calvary: "In due time Christ died for the ungodly."

After Calvary came the Resurrection: "This Jesus hath God raised up, whereof we all are witnesses."

After the Resurrection came Pentecost, when "the promise of the Father" was fulfilled and the power of God dwelt among men.

All these events were in the divine program and each came in its right and proper order.

But after Pentecost, what? Yes, what? The disciples of old spread their crude hopes before their Lord and said, "Lord, wilt thou at this time restore again the kingdom to Israel?" Is this the great next in the divine program? In our day, we spread our hopes—millenial hopes, pre-millenial hopes, post-millenial hopes—before our Lord and say, "Dost thou at this time sum up all things?" Is this the great next?

And the Lord makes reply, "No, not that, but here is my great next in the divine program of redemption, 'Ye shall be my witnesses.' *Evangelization* stands next after Pentecost. 'Go ye into all the world and preach the gospel to every creature.'"

So our Lord's commission gains new significance as the divine announcement of what stands next in the divine program. And this event—Evangelization—must be fulfilled ere we pass to God's great Next which lies still further on in His program.

### WORLD EVANGELIZATION.

There are two ways of viewing this event of world evangelization. One is in terms of time; as if so many years or centuries needed to pass ere the evangelization period would be accomplished; as if God's decrees were built upon so many blocks of decades and centuries, instead of upon the fulfillment of certain conditions, the realization of certain things which He has commanded.

The other view and the truer one is that Christ meant what he said, when he commanded his disciples to accomplish this evangelization in their own day and for their own generation. It is that, for fifty-six

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CHARLES R. WATSON, D.D.

generations, the thing which He commanded has not been done, which He intended should be done in one generation.

It is a daring assertion, but a reasonable one for four reasons:

(a) Such was the actual command of our Lord, "Go ye into all the world," He said, "and preach the gospel to every creature." Human language is not so difficult that it should not convey adequately human thought. Does "Go" mean "Stay?" Does "Ye" mean "Your descendants of the next two millenniums?" Does "All the world" mean "One-sixth of the world?" Does "Preach the gospel" mean "Enjoy the Gospel?" If Christ did not mean what He said, why should He not have said what He did mean?

(b) Such was the actual understanding of the disciples as to their Lord's command. There are many proofs of this. In Harnack's "The Expansion of Christianity" he says "Nevertheless, it was not merely the confessors and martyrs who were missionaries. It was characteristic of this religion that everyone who seriously confessed the faith, proved of service to its propaganda. We cannot hesitate to believe that the great mission of Christianity was in reality accomplished by means of informal missionaries."

(c) Such an interpretation is logically, theologically, necessary to make effective Christ's own work of atonement. The atonement of Christ does not work automatically. The gospel must be believed individually; it therefore must be heard; it therefore must be preached. Immediate and complete world evangelization was necessary unless the greater portion of humanity were to be deliberately excluded from redemption. What was necessary was also commanded.

(d) The disciples came so near to doing the thing. They fulfilled almost literally, though not quite, their Lord's command. Trace the progress of the gospel, trace the expansion of Christianity in that early age and it is marvelous: Westward to Spain, in Europe; northward to Germany and Gaul; in Africa to the Sudan of to-day and westward to the Pillars of Hercules; eastward to Arabia, Persia and even into India. We may well believe that what the disciples came so near doing, our Lord commanded, and more.

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WHY LONGER DELAY?

If these arguments are sustained, then these centuries of delay in world evangelization are to be condemned, not justified. Human history has been false to the divine program. And the early Church which might have entered into the Promised Land of the fulfillment of evangelization in her own day came to her Kadesh-Barnea and her faith failed her. She was turned back into the wilderness, not for forty, but for forty times forty years, of wandering.

But now we seem to come, in this our age and generation, to the edge of the Promised Land once more. Now we may enter in. Shall we do it, and fulfill that which stands next in God's program? Then. quickly, so quickly, shall our Lord unfold that further Great Next which lies yet beyond, in His divine program of redemption.

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## THE BUSINESS SPIRIT IN THE SPREAD OF THE GOSPEL.

By Rev. John G. Fagg, D. D.

*Pastor of the Middle Collegiate Church, New York City.*

THE theme seems fitting in a city like New York. Here we are at the heart of the business of a hemisphere. Business enterprise inspired the discovery of old Manhattan. Business enterprise brought the first money, built the first trading post and carried away the first cargo of furs. All the difference on this island and for twenty-five miles around between 1609 and 1909 has been made by the business spirit. Beautiful for situation, the joy of half the planet, New York lies before us "towered, templed, metropolitan," the most magnificent embodiment of Titanic energy and force on the face of the earth. Its mountains of brick and stone and marble, its canyons roaring with an everflowing tide of humanity, its forests of masts and lines of grim and gleaming smoke-stacks, its kaleidoscopic harbor, the lights from tower and dome and myriad window, all proclaim in language too clear to be misread, too eloquent to be unheard, the immeasurable might of the business spirit. We want something of that same spirit in despatching the King's business.

I wish to dwell upon a few of the pre-eminent elements in the business spirit.

First. *Alertness.* The business man of New York is all alive—on the *qui-vive*—his eye, gait, manner, conversation, all reveal the man constantly on the alert. He can scarcely soothe his mind into quiescence enough to secure the proper rest. He is all awake to see the first glint of opportunity on the horizon, and improve it to the utmost.

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We want something of the same spirit in the spread of the gospel. We have left the stage coach for the automobile and the express train. We have quintupled our speed on the railroad train and ocean greyhound. We certainly do not wish to drag along in the work of the Kingdom with the majestic deliberation of a canal boat, or the soporific slowness of the stage coach. We need to hear a Voice saying to us, "Lift up your eyes and behold the fields white unto the harvest." We need to hear the words of St. Paul, "buying up the opportunity."

REV. J. G. FAGG, D.D.

Second. *Audacity.* Audacity is one of the striking characteristics of the American business man. If so, some of that audacity owes its presence in the American constitution to the Dutch strain which was introduced here at the very beginning. "Nothing venture, nothing have," is an old Dutch motto. The Dutch have always dared to undertake great things. They undertook to resist and overcome the mightiest empire of its day—Spain. And no sooner had they got their breath from this fierce contest, than they were out for other worlds to conquer. Barants moved out to Nova Zembla. Tasman sailed down to New Zealand and gave his name to the island of Tasmania. Van Diemen sailed to the Antarctic Circle and carved his name on the icebergs there, and it is shining there still. That is the spirit of modern enterprise. We build skyscrapers a thousand feet high, steamers a thousand feet long, railroads from the Pine Tree State to the Golden Gate. We want something of the same spirit in the spread of the Gospel. "Attempt great things for God; expect great things from God."

Third. *Energy.* Not only dare but achieve. Among the great watchwords of business are, "There is no excellence without labor," "no pains, no gains." Our ancestors, the Dutch, never shrank from hard work. They were the only people on the face of the earth who did not even have a country to begin with. They not only had no coal, no iron, no wood, they did not even have soil. When they found their country it was a place only fit for seals and beavers, but they fought the phalanxes of white-crested North Sea billows, they drained lakes, they imprisoned the rivers. They made their country the mart and university of Europe. No wonder when they had

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"scooped out an empire and usurped a shore" that they fought for it to the last ditch. We want something of this same kind of energy in the Kingdom of God. If we put into it something of the blood and fire of our ancestors we shall see things move.

Fourth. *Method.* The business world works to a plan. There is nothing haphazard about it. Time-saving and labor-saving devices are in constant use. Everything is done that can be done to expedite business. We want method in the work of the Kingdom. That is what our Boards stand for. Do not let us think of our Boards as so much timber, sawn and quartered. The Boards are living men. They are the eyes of the Church that search the land, that search the world for the needs of men and the opportunities of the Gospel. They are the hands that bring together the hunger of the soul and the Bread of Life. In one word, they are simply the Church at work in a systematic way for the city, the commonwealth, the nation, the race. Let us stand up to the plans that they inaugurate and help to carry them out. We should certainly not respect them if they did not project the largest things possible and strain every energy to bring them to pass. We want to plan our giving. Loose change never built a skyscraper, put up a bridge or cut a tunnel. Loose change is never going to do great things in the Kingdom of God. Do let us get people out of the idea that the shekel of the sanctuary is a little red Indian head. Do not let the offering for great causes degenerate into a narrow gauge, copper-plate or nickel-plate train carrying only small-souled passengers. That good man Buitt, a Southern layman, was beginning to gauge the magnitude of the plans essential for the conquest of the world when he said not long ago at a layman's meeting, "Brethren, I never made a speech in my life and I can't make one now, but if Brother Willingham will send ten new missionaries to China, he can send the bill to me."

Fifth. *Immediacy.* "Do it Now," is one of the standard mottos in New York business offices. Did you know that it was Scripture? Abner once said to the elders of Israel in connection with their proposing to make David king, "Now then do it." That is the summons for us to-day. In our city "the fierce confederate storm of sin and sorrow barricadoed evermore within the walls of cities," is on. Let us take our part in beating it back. We were responsible for the discovery and founding of this city. We built the first houses, we laid out the first streets, we effected the first church organization, celebrated the first communion, called the first minister. Surely with such a past, we are not going to be among the spectators who stand by and look on. Let us do our part in the redemption of this imperial city. Then our country, America, "half brother of the world, with something good and

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bad from every land," has its own mighty claims upon us. We have one of the finest opportunities for advancing the Kingdom in the splendid work now going on in those great Dutch-descended colonies in Western Michigan, Northern Illinois, Southern Wisconsin, Western Iowa and parts of the Dakotas. These people are utterly self-respecting, have high religious ideals and wish only to be helped temporarily over hard places. Many who were helped in earlier days have already more than returned all that was ever given to them in money, in men and women sent out to do Christian service in our own land and in the lands beyond seas. And then there are the doors of the great empires of the East yawning with opportunity and immeasurable need. There is awakening China. Who does not wish to have a share in converting the yellow peril into a golden sunrise? What we want is a supreme impulse that shall inspire us to do the largest possible things in the spread of the Kingdom. Lord Guthrie some time ago was passing through the streets of London and got just a snatch of what a street preacher was saying. He said: "'I have not been to college but I have been to Calvary." Many of us perhaps could say the same thing. Some of us have been to college, some of us have not, but we have all been to Calvary. We have caught the vision of Him whose face was more marred than that of any man, who bore our sorrows, and carried our griefs, and who laid down His life for the redemption of the world. May it be ours to receive a mighty baptism of His spirit, and it will be true of us what some one has said:

"Languor is not in your heart!
Weakness is not in your word!
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, re-inspire the brave!
Strengthen the wavering line,
Stablish, continue our march
On to the bound of the West!
On to the City of God!"

## INTER-SESSION CONFERENCES.

### WHAT THE PASTORS SAID.

At the Men's Missionary Convention, the ministers in their sectional conference discussed the "Pastor's Share and Policy."

1. As an Educational Force. Dr. Watson said that the United Presbyterian Church has had remarkable success in introducing missions into the Sunday School. A quarter of the year is given to the study of missions, supplementary to the regular lesson, and their contributions have increased something like 160 per cent. in that department. From the ministers, they are urging four morning and four

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evening missionary sermons each year to catch the morning and evening congregations. It was also stated that one of our ministers has been using the posters prepared by the Board of Domestic Mission as a basis for his childrens' talks, but has reached the older people very effectively in that way. Lantern slides were also recommended, and it may be noted that several new sets on China will soon be ready to be loaned by the Board of Foreign Missions.

2. As a Fundamental Force. Several churches were reported as having just undertaken the support of their "own missionary." Our Christians in Amoy are giving every year an average per communicant of more than a month's income. The importance of systematic methods was emphasized, and it was recommended to be a good plan to get the individual members to subscribe for shares in the proper apportionment of missionary money to be raised by the congregation. The congregation is to be canvassed until all the shares are subscribed, and the people make their payments at any time in the year as may be most convenient. The pastor is largely responsible for what his church is doing or not doing. Information regarding the facts of missions will make the people enthusiastic supporters of them.

3. As a Recruiting Force. We cannot send weak men to the foreign field, and the home field with its complicated problem needs strong men. So we have a situation that is a challenge to the Church for its finest manhood intellectually and spiritually. If any pastor wants to know what he can do and what he ought to do to recruit men, he ought to read carefully the new book, "The Future Leadership of the Church," by John R. Mott.

4. As a Spiritual Force. What we must do is to get some more faith, then look out upon this city, and the world-wide field, and then push our work ahead everywhere, trusting the Lord to help us support it. The only power which counts in God's Kingdom is spiritual power. One of our greatest perils is that we do not get enough alone with God. "Solitude is the mother-country of the strong." Union with God in solitude is going to give us things that we cannot get anywhere else. God is a reality and my relation to Him is a reality, and it pays me ten thousand times over to keep that connection strong, and what man can give us is utterly infinitesimal. In teaching missions, it is for Jesus' sake only that men will hear and respond.

ONE OF THE PASTORS.

### AT THE SYNOD OF NEW YORK.

The conference of the men from the Particular Synod of New York had for leaders the Rev. J. Addison Jones of Albany, and Mr. William

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T. Demarest of New York. About one hundred and fifty men were present. The conference was opened by Mr. Jones, who spoke of the need of concerted action by the men of the churches if the denomination is to meet its obligations for the extension of its work upon the foreign mission fields. Mr. Demarest called attention to a printed statement showing last year's contributions to the Foreign and Domestic Boards, arranged according to classes and indicating also the amounts per capita given in each Classis and each Synod. It was shown that in order to meet the amounts fixed upon by the General Synod of 1908 as the minimum of receipts for the two mission boards, the average contributions per capita during the present fiscal year must be $2 for Foreign Missions and $1.50 for Domestic Missions. Such gifts would yield total amounts of approximately $225,000 and $175,000 respectively.

For half an hour there was general discussion by the men as to methods of increasing the interest and the gifts of the people in the churches. The merits of the weekly and the monthly offerings for benevolences were considered, and men from various sections of the Synod spoke of results accomplished in their churches by one method or another. Unanimous opinion prevailed that there was need for better system in planning for missionary giving and for securing missionary contributions. At the close of the conference a large majority of the men present voted, that they would go back to their respective churches and make a determined effort to secure for the two Boards the amounts fixed by the last Synod, that is, $3.50 per capita for both causes, Domestic and Foreign Missions.

W. T. D.

AT THE SYNOD OF NEW BRUNSWICK.

The Conference of the Laymen of the Synod of New Brunswick was conducted by Mr. J. M. Montgomery and Rev. T. H. Mackenzie. Between two and three hundred laymen were present and the liveliest interest and heartiest sympathy with the aims of the convention were manifest. After prayer Mr. Montgomery opened the conference with plain and practical talk in which some of the concrete things that a layman could do to further the cause of missions were suggested. After this the conference became general and in from thirty to forty, one-minute speeches by different laymen many pithy hints were given of ways and means of practical usefulness. Much stress was laid upon the necessity of system in giving and upon the importance of taking measures to enlist the co-operation of those who as yet are uninterested. At the close of the conference more than two-thirds of those present

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pledged themselves to make some public report of the men's meeting in their own churches. T. H. M.

AT THE SYNOD OF ALBANY.

The Conference of the men of the Particular Synod of Albany, although not large, was full of spiritual power. Delegates were present from the following churches: First Avenue, Madison Avenue, Albany, Kinderhook, Catskill, Leeds, Chatham, Coxsackie, and perhaps others, for I am writing from memory and not from records. The Conference was led by Rev. I. W. Gowen, D. D., and Mr. William Carter, of the North Reformed Church of Newark, N. J. A season of short, earnest prayers began the conference, many of the men taking part. A round table conference followed, in which present methods used in the local churches were briefly presented by the delegates. This conference showed the defects of the methods to meet the needs of the Forward Movement. A yearly collection is in danger of atmospheric influences, a monthly collection is in danger of the small change element under the cover of the offering, the organization of the women and the children in society or Sunday School is a great help in training the youth and gathering the little by systematic canvass, but the Forward Movement needs the same financing as the local church expense account needs. The conference came to the conclusion that individual offerings from Consistory down through Church membership should be the aim of every church and that each church should carry forward its missionary policy on the individual offering plan, until every member was a liberal and prayerful partner in the missionary enterprise. The conference was bright and helpful, and ran beyond the hour, so that a messenger from another conference was despatched to tell us that it was time for dinner. I. W. G.

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## "THE LAYMEN'S MISSIONARY MOVEMENT. WHY? HOW?"

By Hon. Samuel B. Capen, L.L. D.

*President of the American Board of Commissioners for Foreign Missions.*

I AM sure I can say out of my heart that it is peculiarly pleasing to me as President of the American Board to speak to this splendid conference of men representing the Reformed Church in America, for there is a very close bond, and always has been, between your missionary work and our own.

THE BRIGHT SIDE.

A little more than a hundred years ago, five young men, under

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SAMUEL B. CAPEN, LL.D.

a haystack at Williamstown, started a movement which led to the organization of the Foreign Missionary work. From the worldly standpoint, it was considered most absurd and most audacious; it had the ridicule of the men of that generation. The early missionaries sailed out into the unknown; they went to nations that were sunk in darkness, many of them were ignorant, without language, without grammar, they had to begin with conditions from the bottom; and yet, as we look round about us to-day, we see that in one hundred years' time, the world has been girdled with churches and schools and hospitals, and industrial plants and printing plants. There are to-day of trained missionaries about twenty thousand men who have mastered the languages; some of them are statesmen of great power. There are one hundred thousand native pastors and preachers that are speaking every Sunday in forty-one thousand different stations. There are one hundred colleges with over thirty-five thousand students; a million and a quarter in the common schools. Two millions and a half are treated in the hospitals every year. And these people whose ancestors a few years ago were worshipping idols, last year gave nearly five million dollars for the spread of Christianity. Remember that a day's wage in the East is only fifteen or twenty cents; compare that with an average day's wage in this country of two dollars at least. So that to be in proportion that five million dollars must be mutiplied at least by ten—fifty million dollars given by these people for Jesus. It is the miracle of the ages!

### THE DARK SIDE.

And yet, brother-men, this is the bright side of the picture. There is another side to it, a dark side. This magnificent work has been done by a small minority of the church. It is believed by all those who are in a position to know, that not more than one man in five is really making any sacrifice whatever, has any interest whatsoever that amounts to anything, in prosecuting foreign missionary work. If you doubt this, let me call your attention to the fact that the average expenditure to foreign missions of the people of the churches in this country is only about a dollar a year, the value of a postage stamp a week; and when

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you remember how many men there are who are giving $50, $100, or $1,000 a year, and some, several thousand, you will see at once how mny men there must be who are paying their missionary obligations in nickels and dimes, in order to keep the average down to two cents a week.

The Laymen's Missionary Movement was born out of a great need. It was born in that wonderful prayer meeting in the Fifth Avenue Presbyterian Church, and the interest that came in it has gone like wildfire all over this country, and all over the land. This uprising of men has not been matched ever before, apparently, in the history of the world. And if you ask a little more definitely for reasons for it, and why men have got afire (under God, of course), may I give you two or three reasons?

SUCCESSES.

Those wonderful successes of the foreign missionary work, as men have come to see them and as they have seen the plans that have been outlined to them, has stirred them to their depths—I don't care where you look for your illustration.

Japan—Justice Brewer the other evening said that he believed the greatest event of 1908 was the agreement that the United States made with Japan. Japan—forty years ago without a public school, without an electric pole, without a railroad, without a hospital, with nothing that belongs to Christian civilization. Japan, one of the great powers of the world to-day. Why? Because Christianity has entered there.

China—Changing from its Confucian philosophy to Western civilization; the Bible installed in public buildings and schools; the idols thrown into the closet or into the river; China, with more people in it than there are in all America and Europe combined—China facing the light.

And what shall I, too, say of Turkey? The twenty-fourth day of July, nineteen hundred and eight, to Turkey was what the 4th of July, 1776, has been to our country. For eighty years the American Board has been working against odds in that empire, putting in our schools and churches, and the Turkish Empire trying to suppress them; and here, after all these years of patient labor, is the nation coming to itself; a public school system installed with compulsory education, working in conference with one of the missionaries of the American Board in planning out a system for that great Empire, calling together a group of men of whom the principal factors are two of the missionaries of the American Board, at the Euphrates College, asking not only for plans of education, but for co-operation in other ways. Turkey has

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come out into the light, and Musselmen and Christians meet together as brothers.

This, I say, is simply an illustration of what is going on everywhere, and the missionary boards are utterly inadequate to keep up the work as it is opening up everywhere; successes after successes, so that the men of to-day, as they are beginning to look at it from this standpoint, are challenged to enter into the field as never before.

OPPORTUNITIES.

And then, a second reason, I am sure, why the Laymen's Movement has so appealed to men is because they are beginning to see the wonderful opportunities.

The victory of Japan over Russia has stirred Russia from Constantinople to Korea, and race consciousness has been aroused; men are beginning to be dissatisfied with what they have got; they want religious freedom; they have seen a vision, and heard of something that is better; they want the Christian preacher, and the Christian teacher; they want the gospel school; they want Christian civilization.

The hordes of Asia, with its thousands of millions of people are in flux to-day, and may be moulded. This appeals to men to-day as they see it. And then these men recognize that in the province of God a change has come, during the past ten years, and a power has been given our missionaries, because the United States itself has become a whole world power. The Battle of Manila Bay and the destruction of Cervera's fleet, brought the United States Government into a position that it never had occupied before.

Do your remember that wonderful prophecy of John Bright's during our Civil War, that if the United States of America should stand forty years there would not be a gun fired in the world without our permission?

Now that has not come literally true, but very nearly true.

When the Powers of Europe were going to carve up China and divide it, it was the United States, under the leadership of John Hay, that said "An Open Door," and there was an Open Door.

It was the United States that made the success of the first Hague Conference. At the beginning when there was danger that it would be all broken up and end in confusion, it was the United States that sent the first case to that conference, that made it a success. It was the United States that was the Power that made the second Conference. It was the United States that made the peace between Japan and Russia. It was the United States, under the leadership of Secretary Root, that has been among the South American Republics and brought them

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together. The golden rule policy of John Hay, carried out by Mr. Root, has given the American missionary a prestige and a power such as he never had before.

These missionaries have been going back and forth; they have gone abroad and they have come home, and they have been like the web in the weaver's shuttle; they have been helping to weave the world together, and now the United States comes to the front in this marvelous way, and our missionaries have a power and influence, because they represent a government that has played fair with other nations, and we have a power such as we never had before.

ACCELERATING POWER.

And then there is a second reason under this head, and that is the accelerating power that comes after the foundations have been put in. Everybody knows how slow foundation work is. It takes so much time to dig down and get in underneath and put in something that will hold, and we sometimes wonder, as we look upon a vacant lot, if they ever will get the foundation in and get up the building so that we can see it, but by and by that foundation work is done, and it is up to the first story, and then there is a gang of men on the rear, a gang in front, one gang on the right, and another on the left, and a steel front is going up with four gangs of men at work, it is alive with workmen, and the building seems to be done almost in no time whatever.

Now that is exactly what is happening in the foreign missionary work. We worked one hundred years to get in the foundations, and we have got them in, and now we are going to build a superstructure, and we want to make it all swarm with men, and have the money to fully equip everything so that everywhere the field shall be humming with new life, and this is all, I am sure, attractive to the men of to-day as they begin to see it.

INCREASING INTEREST.

And then there is another reason for this Laymen's Missionary Movement, which has been hinted at already, that we are trying to interest the uninterested. Certainly we want to work to induce, encourage and urge those who have been giving, to double and treble and quadruple their gifts. But there is another class we want to reach, which has been doing absolutely nothing whatever.

I remember a story of a boy who got his catechism, or his creed, a little confused, so that instead of saying he believed in the Holy Catholic Church, he said he believed in the "Homeopathic Church," and that is the kind of church, so far as contributions go, that many men have belonged to.

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And there is one other point, and that is, the greatness of the need. Jesus Christ came to seek and to save the lost, and not to educate the ignorant; and I say this because there is a feeling somehow in some of our churches that because there has been such a change in some of the countries, the work is almost done. Not at all. A thousand million people in this world have hardly had any general knowledge of Jesus Christ as yet. Japan? Yes, we recognize what it has done, but there are thirty million people in Japan who hardly know there is a Christ. India? Yes; but there are a hundred and fifty million women in India, twice as many as there are people in the United States who believe in the degradation of woman and the sacredness of the cow. In these nations, whatever has been done is small, as yet. We have ordained ministers, one to every hundred and forty-six people in the United States; we have ordained missionaries in the non-Christian world one to every hundred and eight-three thousand.

FOUR THINGS TO DO.

The Laymen's Missionary Movement is not an organization in any proper sense of the word, except by an accommodation of terms; it is a movement by committees. We have a general committee of one hundred men, seventy in the United States, and thirty in Canada. We have an executive committee of thirty-one, seventeen in the United States, and fourteen in Canada. We are, therefore, undenominational and international, and we are trying to do four things, have a missionary committee in every church, a missionary plan in every church (preferably a missionary budget), thirdly, a missionary pledge from every man, and fourthly, to make men feel that all this planning is as nothing without the blessing of God, and therefore, we place especial emphasis upon prayer.

Now, why did I say "Missionary Budget preferably?" For this reason: Every missionary board must make a budget at the beginning of the year. There are salaries of missionaries to be paid; there are hospitals to be cared for; there are the schools to be kept up; there are people to be redeemed. We know what it will cost. Every missionary board knows just what it will cost, at the beginning of the year, just so much money to do the work on its present scale. Now, the churches ought, on their part, to make a missionary budget and write it up, and underwrite it, and it can be done, and the Laymen's Missionary Movement is trying to press that point.

The passion to redeem humanity, the passion to do something, to help other people, is laying hold of the men of to-day as never before. The best young men and the best young women out of our homes are coming to the front inspired with the vision of a Risen Lord. The

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world used to look back and look on and say, "absurd." The same absurdity as when a little band of fishermen nineteen centuries ago, under the leadership of and with loyalty to Jesus Christ, threw themselves against the Roman Empire. Who won then? And who is going to win now in this uprising of men now? For He is in it all.

## OUR COUNTRY — HIS COUNTRY.

BY REV. JAMES S. KITTELL.

*Pastor First Reformed Church, Albany, N. Y.*

UR Country! We speak these words with a great deal of pride, as we ought. How Paul exulted in his Roman citizenship—what would he say if he were an American citizen to-day? And looking over the history of this country of ours, we say with pride, Our Country.

There were three great forces at the beginning of our national life —the Cavaliers of the South, who gave us our orators and statesmen; the Dutch of Manhattan and the Hudson Valley, who gave us our commercial spirit; the Pilgrims of New England, coming with political and religious convictions moulded in republican ideals by a visit to brave little Holland, who gave us our ideals; these were welded by one great purpose into that spirit which made possible this nation of ours, made it possible for the two great forces, the intellectual movement of the Rennaissance and the religious movement of the Reformation to flower and fruit into the free educational and religious institutions of which we are so proud to-day.

### OUR CONQUERING SPIRIT.

This same spirit of our fathers pushed the borders of the nation from the little strip of land along the Atlantic until they took in Alaska and the islands of the sea, and now the sun does not set upon our Alaska until it has risen upon our Maine.

This same spirit manifested itself in our great material prosperity. At the beginning of the last century England was laughing at us and saying that this nation was represented by "a paper bird brooding over a vast wilderness." In a single century was built a city that rivals London in its greatness, and further South, a city called Pittsburg that rivals Birmingham in its manufactures, and further West, a State that raises grain enough in a single year to feed the whole world three square meals a day for six weeks; and further West, redeemed from the desert, a State that we call California, the garden of the whole world.

This same spirit laid hold of the resources of our lands, dug canals,

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bridged rivers, hung telephones and telegraph wires, and made this nation supreme in commerce.

This same spirit made possible what men thought could not flourish successfully, a republic, and made an untried democracy a success.

REV. JAMES S. KITTELL.

All this the conquering spirit of our fathers accomplished in the short period of her national history. They gave us this, our country; but the Republic is young, and there is room for you and me; the Republic is young and there are achievements for us. They gave the country to us; it is for us to give it to Him. They are behind us, but Jesus Christ is ever before us, and the spirit of the fathers drives us forward, the Master continually calls on us.

Our fathers believed in predestination, and they predestined themselves until their little hamlets became colonies, and their colonies became the Republic. And we should believe that it is possible for us, with this same spirit, to build upon the foundation which they have laid. If they have given us this country as our inheritance, it is ours to tie it to the throne of God, and give it to Jesus Christ. This is our task. This is the work for the men of our generation. As each generation of the past had its particular work to do, so we have ours.

### OUR CITIES.

We must make our cities His. This is a century of cities. We are going to see our great cities grow greater; we are going to see

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new great cities in this land of ours. There is a resistless stream of people continually moving toward our cities. At the beginning of the nineteenth century only ten per cent. of our population was in the cities, now more than half of our population dwell in cities. Here in these great cities of our land are problems that our fathers never knew anything about. Here are all kinds of life; childhood, womanhood and manhood; industry, education and religion. Here are problems for strong men to solve. Here are problems of the social life, of the industrial life, of the educational life, and of the religious life. Here in these great cities, under the thundering traffic, amid the terrific rush, in the stifling atmosphere, our homes are being destroyed, our ideals are being lost, our churches are being crushed out. As we look at the cities of our land, and realize that here are the great forces of our national life, that from a few great centers are going forth the powers that control the nation, we realize that if we are to make this country His country, we have to begin with our cities and make them His cities.

Over against these problems of the city are our churches, deserting downtown neighborhoods and failing to meet the requirements of new neighborhoods, struggling like pygmies against mighty giants. We must make our churches a greater religious force, and equip them for better service. It means that we have to put our time and our talents and our money into strengthening churches for downtown districts and planting in every new neighborhood a church of Jesus Christ, that Christian ideals, as they have been given us from the days of the past, shall be perpetuated in the years to come.

This, then, is the first great task for the men of this generation, to take these cities of ours, these great centers of power in our national life, and make them His cities. If we would save the nation, we must save the cities.

Standing at the heart of a great city ask of the thundering traffic of the street, ask of the great industrial institutions, ask of the slums, ask of these great problems of our modern life, "Who is master here?" And then back of these send your challenge, "Jesus Christ shall be master of the city"; and as Savonarola wrote over the gates of Florence, "Jesus Christ is King of Florence," we men of the cities shall write across every one of our American cities, "Jesus Christ is King here; we shall make the city His."

### OUR COUNTRY CHURCHES.

But the cities are not the only problems, nor are the cities the only thing we must make His if we make this country of ours His country. There are the rural districts. There are the hamlets. There are the

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villages. Where do the men of the great cities come from? From these places. Where were the characters of these men formed? In these places. These men were trained in the churches of the rural districts and of the villages.

Within the last year the President of the United States has called our attention to the problem of the farm, and a commission has been appointed to study this situation; farms have passed out of the hands of the old families; immigration has come sweeping across the farming districts; the churches that were once flourishing, supported by men of education and property, are slowly sinking down. I am speaking to-night with men here who know that the problem of the rural church is as great as the problem of the city church; and while we are fortifying the churches of the city, we must fortify the churches of the rural districts, so that the men who come like a mighty stream into our cities shall bring with them Christian ideals and have Christian impulses to live for the betterment of the city.

THE FRONTIER.

The frontier must be His. New territory has been thrown open in the West. New towns are growing up in a night. The question is, what shall we do with them? When our fathers came they built their houses and then they built a church in the midst of their homes. But this is not true concerning our new esttlements. Everything else in America is wide awake to the situation. These new towns are springing up; the saloon is there; the gambling hell is there; the dance hall is there; the theatre is there; and the last thing is the Church of Jesus Christ; and in many of them there would be no church unless we sent out our missionaries.

OUR NEW CITIZENS.

Our new citizens must be His. Until last year, at the rate of a million a year they were coming to us. Most of these immigrants were from Southern Europe. Many of them are men with low brows, men with low ideas, men with low ideals; long years of tyranny had darkened the light of the candle of the Lord in their souls. These men come to us in great flocks—what are we going to do with them? They are going to be American citizens; they are going to flock along our streets; they are going to mould our national life; they are going to stand at the ballot box to vote as citizens. We are making citizens out of them—what kind of citizens? The public school is trying to solve the problem as far as nationalism is concerned, keeping American ideals before the children of these foreigners.

In a public school made up of almost every nationality in Europe,

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in an industrial town in the western part of the State, I heard the teacher ask the children to name their favorite song, and it was "America." They were asked to name their ideal man, and they said, "Abraham Lincoln." As far as American ideals of citizenship are concerned, we can trust the public schools; but what about Christian ideals? What about Jesus Christ? The school is not teaching them of Jesus; no other institution in our land is doing it; the Church has to do it. This great flock of new citizens are coming to us, we must meet them with the Gospel of Jesus Christ, that their children and their children's children may be Christian citizens.

### OUR AMERICAN INFLUENCE.

Another thing: we must make our American influence Christian. For more than a hundred years we had been building an imaginary wall around our nation called the Monroe Doctrine; but on the fourteenth of February, 1898, something happened—the "Maine" blew up, nay, more than that, that wall was blown to pieces; America was thrust into the very heart of the world-conflict; out there in the Pacific she is face to face with the great missionary needs of the world. There is China that for four thousand years has been seeking blindly after God. There is India, the mother of religions, and Africa, the lost continent. America is to-day the teacher of the world. What kind of a teacher shall she be? America, once at the foot of the table of the councils of the nations, has come suddenly to the top. What kind of a leader shall America be? Back of this great missionary question is the great problem of making our National forces Christian forces.

This, then, is the task that falls upon us, to take this country that has come to us through these years of wonderful history, made possible by the spirit of our fathers; to take this country, wonderful country that it is, and make it His counry. This is patriotism, and this is the missionary movement. Don't you see how patriotism runs into missions? No man can be a good Christian citizen in this country of ours and not be in touch with these great missionary movements; the redemption of our cities, the fortification of our country churches, the planting of the Church of Jesus Christ on the frontier, the salvation of the immigrants. To make Christian America a world power; that is what the missionary movement stands for; that is what we mean when we ask you to help in this work. We ask you to take this country of ours with her vast forces and to make it His country, to proclaim everywhere and in every way the Gospel of Jesus Christ. That is your task and mine.

This all means sacrifice for us. We cannot push off on some missionary secretary or Mission Board the responsibility for this work;

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we must do it, every man his share. It will take our time, our talents and our money. Jesus said: "I have power to lay down my life and I have power to take it again," and he did lay it down; deliberately he sacrificed himself, and if we keep company with him we must sacrifice also.

There is a tradition that Robert Bruce had a great desire to visit the sepulchre of Jesus in Jerusalem, but death came upon him before he had a chance to fulfill that desire. When dying, he called to him his beloved friend, Duncan, and told him the story of his life ambition, and said to him: "Duncan, when I am dead, take my heart and carry it to the sepulchre of Jesus." After the death of Bruce, true to his word, Duncan took the heart of Bruce and put it in a gold casket and placed it inside of his cloak, next his own heart, and started with a number of Scots, for Jerusalem. On the way they met a horde of Saracens, and in the battle it seemed as if they would be completely defeated. As the Scots turned to flee, Duncan reached within his cloak, took out the heart of Robert Bruce and hurling it far out into the midst of the Saracens, shouted: "There goes the heart of Robert Bruce, go after it"—and those Scots following the heart of Robert Bruce turned what seemed defeat into victory that day. That is the cry that comes to you to-night, "Out into the midst of our American life, where men are lowest, where needs are greatest, where problems are thickest, out there goes the heart of the living Christ; will you follow, and, following, make this country His country—He died for it?"

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## UNDEVELOPED RESOURCES OF OUR CHURCH.

By Rev. John M. Van der Meulen.

*Pastor Hope Church, Holland, Mich.*

ONE of the most inspiring evidences to me that God's hand is on this mighty modern civilization of ours, and that He is guiding it to some unseen, far off divine event, is to be found in our iron mines and in our coal beds. I venture if some great skeptic like Haeckel could have stood by and seen the awful submerging and death of those primeval forests, that he would have cried out, "What further proof is necessary that there is no purpose in this world and no God?" And I venture that after the lapse of all these ages if he could have come out and seen those same submerged forests transformed into coal and ministering to the needs, possibilities and progress of this great civilization of man, that he would say, in humiliation and shame: "Oh, God, as far as

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REV. J. M. VAN DER MEULEN.

the Heavens are above the earth, so are Thy ways higher than my ways and Thy thoughts than my thoughts. Forgive me, Lord, that in my ignorance I misjudged Thee." All through the dark and purposeless ages of human life there lay those great undeveloped resources until the earth could hear the voice of God's providence summoning it to a forward movement and to stir up the activities that are within it until in these latest days. That which was true yesterday of our material wealth, we have come to realize, also is true in the mental sphere of life; there seems to exist in each one of us a great store of undeveloped mental resources.

We hear athletes speak of their second wind, and mental science tells us that is true of our mental life, that we none of us live at our highest point of efficiency, and by probing down deeper into our second mental wind, we would all of us live on more efficient levels of power than we actually do; we would not be weaker and weaker, but fresher and stronger by so doing.

And so the great Emmanuel Movement, by the discovery of the psychical or subconscious principle on which it is founded, is only revealing the great intellectual and moral resources that lie like mines of gold and iron and coal within the human mind itself. And in the mental world we have heard the same voice of God's providence calling to a forward movement.

Now, that which is true in the sphere of matter and the sphere of mind, is true likewise in the realm of spirit. Our spiritual lives are lived in such a shallow and superficial way, because we have never come into touch with our second spiritual wind, we have never developed those great under-strata of spiritual powers and energies which God has made possible for regenerating the heart of every one of us. And that which the church of Jesus Christ needs more to-day than anything else in the world is to hear the voice of God's providence to a forward movement to tap the great resources that lie within us.

That, then, is the subject for this evening, and I want to say a word about the consecration of our natural activities—to tap the natural activities of the church. Oh, what a subject that is! I suppose that the finest thing a pastor can do in all the world is to find out what the natural activities are in his church and then the opportunities, and bring

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the activities and the opportunities together, for these same activities and opportunities in the hands of his parishoners are there to be a great blessing or a great curse.

I do not know how it is with you pastors, but I can never stand in my pulpit on Sunday without thinking of the splendid talents of that man and the splendid gifts of that woman and without grieving over it that there is no part of them given in consecration to the church and to the gospel of Jesus Christ.

But there are two special resources in the church that lie all undeveloped and unconsecrated to-day, and about each one of those I want to say a word: The first is Money and the second is the Children.

MONEY.

The first is money, and I suppose it is about the hardest thing to consecrate in all the world; but Albert Shaw, the editor of *The Review of Reviews,* has shown in his chapter on the Business Career, how the business world is slowly but surely coming to formulate that ideal of public service which the learned professions of Law, Medicine and Teaching had formulated so long ago.

I suppose there is no doctor who would have any reputation to-day, if, in a case of emergency, he should refuse to administer aid to a man simply because he was too poor to pay him. I suppose there is no doctor, who, if in the case of an epidemic, he should flee for his own safety and welfare, could retain his reputation; and while the ideals of the law may not have been so unselfish as those of medicine, I heard the leading lawyer in my own town say to a man in another profession not long ago, "I thank the Lord the time has never yet come when there was any client so poor that he cannot lay claim to my services."

The ideals of the business world in the past have been largely negative, such as honesty. Mr. Shaw tells us of a little boy's definition of salt: "Salt is that which makes potatoes taste bad when you don't put any on." But the ideals which the business world is beginning to formulate are positive ones as well as negative ones. If idealism cannot be made to grow in commercialism, so much the worse for idealism. But the business world is grasping at idealism, and I suppose the time is near at hand when no man of business would be considered worthy among his own class if he made that business simply a matter of private gain and advantage any more than would a doctor acting in the same way.

The business world is slowly but surely moving toward these ideals —that a man shall make money but not hoard it up; that he shall produce all the wealth he can in the world, only not keep to it entirely for

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himself, but to use it for the onpush and uplift of this great needy world.

What I mean was illustrated by our President and President-elect rebuking the engineer of the Panama Canal who abandoned the project in order that he might enjoy greater ease and comfort. Oh, God bless the public men who are forgetful of self; men like Washington and Lincoln; the very salvation of our commercial age is in these men and their ideals.

If I had a glorified father or a sainted wife gone to Heaven, I would rather send a live man into the slums of this city or upon the frontiers of this great country of ours than to place the finest memorial window in the finest cathedral in the world; and if I had one hundred million dollars and wanted to meet it on yonder shore fifty years from now, I would rather send it to China for the spread of the gospel than to any other spot in all the world.

CHILDREN.

The second unsanctified resource is our children. Mr. John R. Mott, in his new book on "The Future Leadership of the Church," has shown that in the student year 1894-5 there were 4,058 young men studying for the Christian ministry. Ten years later there were just 3,304 or 17 per cent. less, although the need is at least twenty-five per cent. greater.

Now, you cannot find any surer way of killing off the church of Jesus Christ than withholding its future leadership. You might as well not work for the increase of membership if you do not provide also for the future ministry for the Church of Jesus Christ.

Dr. Zwemer told us last week that it took forty-two churches in our denomination to provide one man for the ministry every three years. Now, I maintain that no church is doing its duty unless it has always at least two that are studying for the gospel ministry. I do not think any church has a right to have a pastor of its own unless it is willing to train some minister for some other church; and I do not believe consecration has entered deeply into a home if there are boys in that home and it be not the fond hope of the parents that one of the boys be given to the ministry of the gospel of Jesus Christ.

Not long ago a Christian minister wrote to me, asking what I thought his boy was best fitted for; he had given him the choice of two callings. I told him I did not think his boy was best fitted for either one, and I thought he was best fitted for the gospel ministry He wrote back, telling me he had never thought of laying the claims of the gospel ministry before his boy.

I do not know whether my experience is exceptional or not, but in all the churches I have served, every one of the young men that

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wanted to study for the ministry came from poor families; the well-to-do families did not furnish a single one. I suppose the reason is the fear of poverty.

Prof. James of Harvard in his "Variety of Religious Experiences," says this fear of poverty is the greatest moral disease that curses our civilization. He says we are scared, as men have never been scared in the history of the world, at material ugliness, hardship, and this worship of luxury ministers to effeminacy and unmanliness. He proposes that poverty shall be made a religious vow. He says the only course is not to turn our backs on the ascetic impulse, but rather to find some useful field for it; and I ask, where can you find a better field for the heroic impulse which is in the heart of every manly young man, than in the gospel ministry. I do not hesitate to say that there is not a vocation in all the world that offers such an opportunity for moral courage and self sacrifice that means heroism, as does the gospel ministry.

And what the Church of Jesus Christ needs is its most brilliant men, for we are living in a transition period, religiously and intellectually, and real thinking men are hungering for moral enterprise and spiritual courage. And the world is beginning to realize that its heart is starved, and what it needs is just what the Church of Jesus Christ has to give, if it will win.

So I lay it before you, well-to-do fathers of brilliant sons, when they go into their vocations, do not let them go into them without laying before them the claims of the gospel ministry. Christ wants the best. He, in the far-off ages once claimed the firstlings of the flock, the finest of the wheat, and still he asks his own with tenderest pleading, to lay their brightest hopes and talents at his feet. He will not deny the feeblest service, the humblest life; He only asks that of our store we give to him the best we have.

Oh, friends, let us remember how once our Lord poured out his soul for us and in the promise of his mysterious atonement, gave us His life upon the cross, and though the Lord of life by whom the worlds were made, with bitter grief and tears gave us the best that He had.

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DO you not want some copies of this MISSION FIELD to give to the men of your Church? If so, send us word.

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## CHRISTIAN STEWARDSHIP.

By Robert E. Speer.

*Secretary of the Presbyterian Board of Foreign Missions.*

WHAT I have to say can be said very briefly in four simple statements. First, that our lives and all else that we possess are ours only in trust from God who gave them to us. We did not make these lives of ours; we did not even create any of this wealth of ours; the ability to find it, to turn the raw materials that we find into it, were alike given us by God. We ourselves and all that we have are His, just for a little while placed in our charge here to be used, you may be sure, for Him.

### GOD OUR OWNER.

That principle of God's ownership of our lives and all that our lives embrace springs also from our acknowledgment of the Lordship of Jesus Christ. We, who are gathered here this evening, call ourselves His men; we recognize Him as our Master and Lord, and that means that He possesses us, that our possession of Him is only the acknowledgment of His possession of us. Our hymns are full of this confession. When we sing those hymns, do we really mean what we sing in them? "I am Thine, O Lord." "Yes, Thou hast bought me; I am not my own." "Tenderly, sweetly, Thy love has taught me, I am Thine and Thine alone." "Naught that I have my own I call; I hold it for the Giver; my life, my strength, my soul, my all—are His and His forever." Is that true? That is what we sing. That is what in our hearts we know to be the truth. Our lives and all that we have are God's, delivered to us for a little while, in trust.

The second statement is that that principle is not meant to be kept by us as a mere theory, but is meant to be recognized by us as the sovereign law of our lives. We are to live as men who do not belong to themselves, but who belong to Christ; as men who recognize that all that they have, their time and all their money, are not their own, but Christ's.

"I will use," said David Livingstone, "all that I have only in its relation to the Kingdom of God, and I will keep it or I will spend it, as its keeping or its spending will serve the interests of the Kingdom of God." And if we follow David Livingstone's Master in the spirit in which he followed Him, we will recognize that the law of God's ownership of our lives is not a law for the House of God alone, nor for the moments of devotion, but is a law that is to rule us from day to day in all common things.

The third statement is that we require some ratchet, so to speak,

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by which this principle shall not sweep across the surface of our lives, by which our lives shall be held under our acknowledgment of that ownership of God.

THE TITHE.

I believe myself that the old Hebrew principle of the tithe was meant to be just such a ratchet on the wheel of life; and the man who has not learned by some practical penetrating device like that, to force the principle of God's ownership of his life home into practical things, will find that that principle is nothing more than a vain and impotent theory to him.

I look back across the years to a meeting in a little church in a city in the central part of this State where I heard Horace Tracy Pitkin, who afterwards died a martyr's death during the Boxer troubles in China, read a paper on his own experience in coming to realize the binding obligation of the Old Testament principle of the tithe. I do not believe it has been abrogated any more than the law of the Sabbath. I do not believe that when Christ came to assert His sovereign ownership of all, He meant to release us from the obligation to give a tenth; and the last thing that Christianity was meant to do was to get from men a lesser degree of service than the Jews gave under the lesser light of the Old Testament.

If you and I are not giving at least a tenth of our income to God, we are living far below the level of men who never looked upon the face of Jesus Christ and who did not know that they belonged to One Who had bought them with His own precious blood, so that neither they nor aught of their possessions are their own. They and we need in our lives some practical rule which will confront us every day, of the principle of God's ownership of these lives of ours and of all that enters into these lives; and the Old Testament principle of the tithe is a good searching rule of that kind.

PRAYER.

A prayer that is real, my friends, will do the same thing. Prayer that is real will enable every man of us to say that he has no right to pray for that which he is not trying to produce by the agencies, the things to be used and the resources which God has placed within His own control.

What I can effect with what God has given to me I have no right to pray for, unless I am willing to use all that God has given to me for His purpose's effecting; and my prayer will be a hollow and a sham thing, and I will know in my heart that it is a hollow and a sham thing, if it is not vindicating itself by my life's constant testimony to its reality in what I give for the accomplishment of that for which I ask.

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SERVICE.

And lastly, all this, stated in simple terms of life and personality, means merely that I am to do my living unto God. That is what I am here for; not to do any living to myself; not to see how much I can accumulate, none of which I can carry with me when I go; not to see how much I can serve my life by the lives of others, but to see how much I can give out of my life in ministering to the needs of the world; how much of what God gives me I can pass away from me, so that I shall not be cursed with it when life is done; how much I can live, not to myself, but unto God.

Henry Martyn put it all in his intense way when, with the burden of his hopeless human love resting on his heart, but the great ambition of his soul at last satisfied, he looked out across India and we may be sure across the lands to the northwest, in one of which he was to die, and cried out, "Now, let me burn out for God."

For burning out our lives were given to us and for burning out for God. Our Lord put it in His own nobler way, including His friends and Himself as He spoke: "We must work the works of Him that sent me, while it is day, for the night is coming when no man can work any more"—very soon to some of you old men who are here this evening, and not very late to any of us. Would that we might realize now, with no more delay, that we are not our own, but Christ's, and do our living unto Him and for the coming of His Kingdom, lest, failing this, we shall have lived frustrated lives, lives that have missed God's purpose for their being.

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## REPORT OF COMMITTEE ON RESOLUTIONS.

1. Your committee, appointed by the Men's Missionary Convention of the Reformed Church, to draft resolutions interpreting the spirit of to-day's convention, would at the outset beg leave to congratulate the Reformed Church on the character and enthusiasm of the great body of delegates assembled at this Men's Missionary Convention, representing the Particular Synods of Albany, New Brunswick and New York. It would also congratulate the Board of Domestic and Foreign Missions on the inauguration of this joint movement in the interests of the two Board, as we believe that their work is one and inseparable.

2. We would likewise emphasize, in view of the new vision which the church at large to-day is getting of its opportunities and obligations in the matter of world-wide evangelism, our conviction of the necessity of our Church enlarging its missionary operations at home and abroad, and of the ability of our Church to measure up to its responsibilities.

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3. Whereas General Synod has already endorsed the Laymen's Missionary Movement by resolution (Minutes 1908, page 116), it remains to us to carry it into effect, and we declare that here and now the Laymen's Movement is organized.

4. We would recommend that steps be immediately taken toward the organization of a Laymen's Missionary Movement in the interests of both Domestic and Foreign Missions. We, therefore, recommend as members of a committee to plan this organization for the Particular Synods of Albany, New York and New Brunswick here represented, the following ministers and laymen: Mr. R. H. Robinson, Mr. J. M. Montgomery, Mr. A. A. Carter, Mr. W. G. Gaston, Mr. H. A. Kinports, Prof. L. Bevier, Rev. Dr. H. E. Cobb, Rev. S. N. Hutchison, Rev. C. P. Case, Rev. J. S. Kittell, together with the Secretaries of the Boards as ex-officio members.

5. We further recommend that the minister of each church give the delegates of the church the first opportunity possible to tell of this convention and thus transmit the inspiration received by them; and we further recommend that the consistory of each church appoint a representative of their church to confer and co-operate with the above Special Committee and report its recommendations for suitable action.

5. We further urge the publication and distribution of more missionary literature in attractive form, and in languages suited to the needs of the various churches.

7. We recommend that a Convention similar to the present one in organization and purpose be held at such date as the Committee above named, in joint conference with the two Boards, shall suggest.

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## WHAT SOME MEN THINK OF THE CONVENTION.

The Men's Missionary Convention indicated not only what is to be, but what is. It is the promise for the future of a larger interest on the part of the men in the missionary activities of the Church, but also it is the register of the large interest that now exists. This "'band of men whose hearts God had touched" came together not to be convinced, but for the reason they were convinced that the King's business was their business. If in the past the men of the Church have delegated their missionary responsibilities to the women and children, they served notice in this convention that they had assumed their sovereign rights.

J. Brownlee Voorhees,
*New York City.*

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During my connection with the Reformed Church, covering now forty-three years, it has been my privilege to see many fine and fruitful gatherings, conventions, anniversary meetings, etc. To my mind, after careful reflection, this seems to me the finest and most inspiring of them all. I trust it will prove, also, the most fruitful for the glory of Christ and the advancement of His Kingdom at home and abroad.

HENRY N. COBB,
*New York City.*

The impression of the Men's Missionary Convention was immediate. There was a spirit of earnestness and sincerity about all the speakers which was contagious. It looked as if the men of our church really wanted to do something about this great question of Christian Missions. There were men who went there without any interest in missions and as a personal favor to their pastors, who came away converted. To have won a single individual to broader views, and new efforts makes the holding of this Convention worth while. But the results are yet to be seen. One of our prominent laymen said, "After all, everything depends on the consecrated pocketbook." Perhaps it does, but it depends even more on consecrated men! If every man who was there came away *believing* in missions, *teaching* missions and *living* missions, it will result not merely in "consecrated pocketbooks," and check books and bank books, but in consecrated *lives!* The question after all is not where we are going to get the money, but where we are going to get the *men* whose devotion and breadth of vision are sufficient to believe that if we exhibit the *faith,* God himself will provide the means!

IRVING H. BERG,
*Catskill, N. Y.*

The value of the great men's missionary convention just held in New York is incalcuable, and can never be computed until the "roll is called up yonder."

The inspiring addresses by men who were thoroughly alive to the importance of their subject; the short earnest prayers after each address; the singing of those dear old familiar hymns by that congregation of men, the melody of which is still ringing in our ears; the mottos hanging along the galleries, calling us to higher missionary ideals; the delegates themselves, pastors, church officers, business men and professional men, men of high standing and character, all filled with the missionary spirit, and interested as never before. All this tended to make an impression deep and lasting, an impression that business and professional cares and anxieties cannot soon efface. The result of all this if carried back into our individual churches as recommended, will be to increase missionary zeal and interest to a point never before

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known or felt among the men of our churches. Shall not we as delegates do our part that this result may be obtained?

E. C. TALLMADGE,
*First Church, Albany, N. Y.*

The hearty response to the call for the convention as shown by the attendance of delegates was remarkable and very gratifying.

The addresses were inspiring by their enthusiasm and were full of instruction.

The convention has undoubtedly left an impression upon both the ministers and laymen that must increase their interest in missions.

W. N. CLARK,
*Highbridge, New York City.*

The value of the convention in bringing together such a large number of the laymen of the Church to catch the enthusiasm and be filled with a zeal to do the Lord's bidding is inestimable at present but will be appreciated when the results shall be shown in the deeper consecration both of the purse and the person to God; a more aggressive campaign for Foreign Missions; larger and more systematic giving of our means; and a more general adoption of the parish system.

C. E. JAECKEL.
*Spring Valley, N. Y.*

The splendid Mens' Missionary Convention of January 28 is over. What of its value and what of its results? These questions have been asked men. The fire of the magnificent speeches kindled many sparks, where will they break out into burning enthusiasm? If each one who was warmed by the accounts of unparalleled needs and opportunities communicates the fire to his church, a conflagration will sweep the old Dutch denomination.

China, India, Japan, Arabia, our mighty Western States, and our own city, present opportunities never equaled. We have seen the visions, but what of the work? Will we, the men who were present, agree to do more than we ever have done in work and contribution? And will those who were not privileged to attend the convention be assured that great things were planned, of which they cannot afford to be ignorant?

Let every man in the Church arise and go forward, not tremblingly, but courageously! If we do so the amount needed—$225,000 for the Foreign Boards, and $175,000 for the Domestic Board—will be assured, and our secretaries can devote their energies, not to begging, but to administration. We have got past the time of counting on an average amount per capita; let us give liberally and pray earnestly. Then will

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results we have never dreamed of be realized, and endowments be added to the necessary budgets. EBEN E. OLCOTT.

*New York City.*

If I was asked to say what was the principal thought to be carried away from the Layman's Missionary Convention, it would be the watchword "Forward." Individual and denominational responsibility was in the air, past achievements of our Church and present necessities compel us to keep abreast of the times. The oldest Church on Manhattan Island must also be the aggressive one; earnest, faithful activity in all fields is essential to keeping our Church on the firing line, which is the place of honor, as well as of service. It was an inspiring sight to see seven hundred men gathered together to consider the best ways and means of evangelizing the world, and the united effort of such a company should help enormously in advancing the cause of Christ at home and abroad. The world is looking to America to do great things. The question is, are we going to utilize our great opportunity and is our denomination to be the leader in the forward movement that is making such rapid strides? Each one of us answers that question by the part we propose to take in it. JOHN M. KYLE,

*Marble Collegiate Church, New York.*

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## AFTER THE CONVENTION, WHAT?

The surest way to kill any impulse is to deny it expression, and if the convention, which by God's blessing, proved so great a success both in its attendance and in the splendid messages that were given, is to result in something more than words and resolutions, those who attended must now get busy.

1. I watched a pastor on a suburban train buttonhole every one of his delegates and arrange a missionary service for next Sunday morning to press home the message of the convention. That is something every pastor can do in his own church. Start a local convention and carry the firebrands from Forty-eighth Street Church meeting to your own.

2. Aim not at information or inspiration but at definite results. Why not abolish immediately your present system of raising money for foreign missions and substitute the Parish or "Own Missionary" plan? Do it now! Dr. Capen's message was heard by many in your church who know a good thing when they see it, and have got business sense. The once-a-year collection is an absurdity to every man who attended the convention.

3. Pray for the men who did not attend. One of them writes

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me this morning: "I have your letter of December 26, inviting me to the convention and regret that I have not replied sooner. I have hardly known what to write you. My interest in the work is sufficient to induce any effort which might reasonably be expected of me. You may count upon my interest. Respectfully yours,"

This man woke up after the procession had passed and breakfast was over. Now is the time to get hold of him and his brothers (may their tribe not increase) for the big convention to be held in 1910.

4. "After an artist had stood a long time intently gazing at his completed picture on the canvas, he cried out, 'May God forgive me that I did not do it better.'" That is the way every one should feel after the convention who has taken part in it, "Forgetting those things which are behind . . . press toward the goal." The statement of the treasurer's on April 30th will be the best proof that the convention was a success. S. M. Z.

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## CHURCH EXTENSION IN GREATER NEW YORK.

### Article VI: In the Borough of Manhattan.

By John G. Fagg, D.D.
*Pastor Middle Collegiate Church.*

"He does most to Christianize the world who does most to Christianize America; and he does most to Christianize America who does most to save our cities." "The Twentieth Century of home missions will not forget the hamlet or the town, but it is to see Christianity tried in the city as it has never yet been tried and home missionary societies may reasonably doubt their right to existence if they are not found in the forefront of that endeavor."

"The denomination which most clearly apprehends the place of the city in the world's future, and which most perfectly meets its needs, will share most fully in the city's growth in numbers and influence, and will do most to hasten the coming of God's Kingdom in the earth."

"Whatever the problem may have been when the Home Missionary Society was organized and its policy defined, the problem to-day is the *city*. Whatever was the zone of most need and danger *then*, the *city* is the zone of most need and most danger *now*. Here and not elsewhere is the point where the stress of battle rages."

These are a few significant utterances from the foremost leaders in the Church of Christ to-day, as to the claims of the city upon the attention of the twentieth century Church.

New York City is the one city in the United States where we

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Reformed Dutch people have a primary obligation, as well as boundless and perpetual opportunity. We were here first. Our Dutch navigators got the first sight of Manhattan. We Dutch were responsible for the founding of the city. We sailed the first ships up these rivers. We built the first houses and laid out the first streets. We organized the first Christian congregation and called the first minister, and celebrated the first communion and built the first church edifice on the Island.

What are we doing after three hundred years, and what chance is there for our keeping on doing?

We have a daily prayer meeting on Fulton Street whence prayer has ascended as incense to Heaven these fifty years, and still ascends. We have twenty-one churches and chapels and missions up and down the heart of the city and flanking the East and West sides. We cooperate with the City Missionary Society of the city, whose distinctive sphere of labor is lower Manhattan. We have representatives on its Board of Directors. Some of our churches contribute regularly toward its funds. We are represented on the Board of Directors of the New York Bible Society, the New York Port and Seaman's Friend Societies, and the Evangelistic Committee of New York, in its open air and summer tent work, and contribute toward the maintenance of these endeavors.

Our churches minister to people of all types and nationalities and welcome alike the lofty and the lowly. Just now we are projecting new church enterprises on Prospect Hill and Washington Heights. The churches never were more active and awake to their opportunity and obligation. So far as one can now see, the call for Church Extension in the Borough of Manhattan is not clamorous. We hold strategic points in all parts of the city. What we need to do is to strengthen the things that are, and animate them with the most abounding life possible, and we owe a duty to those parts of the metropolis where things are now formative, where new cities, as it were, spring up in a year.

We ought to reach out a strong helping hand to the Bronx and Queens and Richmond. We ought to take the whole city to our heart and be eager to labor for its evangelization and redemption. Civic interest, patriotism, and Christian loyalty and love urge us to it. The city is all about us. Its appeal is perpetually before us.

We owe our homes, our comforts, our fortunes, the development of our characters, the making of our lives, to this city. It will be only good grace and common gratitude to work for the city's weal in return.

Why not have whole fortunes, or good portions of them, made right here, by the grace of God, returned to the Lord's treasury for the

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redemption of the city? What more profoundly interests our Lord than this work? His interest in always profoundest where souls are thickest.

The city—it was the burden of the prophets. It was the sorrow and hope of our Lord. It was to its salvation He urged His disciples. "Go out into the highways and hedges, into the streets and lanes of the city, and constrain them to come in."

The city—it was there that many of His mightiest works were done, and most moving words spoken. It was over the city He wept and near it He laid down His life.

Therefore let us help lift higher "the Christian standard with its crimson dye of Calvary; its white of holy love; its blue of Heavenly truth—the American banner Christianized."

## RECEIPTS OF THE BOARD OF FOREIGN MISSIONS, R. C. A.

FOR THE MONTH OF JANUARY.

| | Churches. | S. Schools. | Y. P. S. | Woman's Board | Miscellaneous. | Total. |
|---|---|---|---|---|---|---|
| 1908 | $7,608.70 | $3,202.57 | $284.83 | $2,879.22 | $1,458.25 | $15,433.57 |
| 1909 | 8,938.80 | 4,177.59 | 405.27 | 3,177.91 | 661.11 | 17,360.68 |
| Gain | $1,330.10 | $975.02 | $120.44 | $298.69 | | $2,724.25 |
| Loss | | | | | $797.14 | 797.14 |
| Net Gain | | | | | | $1,927.11 |

FROM MAY 1 TO JANUARY 31.

| 9 Months. | Churches. | S. Schools. | Y. P. S. | Woman's Board | Miscellaneous. | Total. |
|---|---|---|---|---|---|---|
| 1908 | $37,427.92 | $8,722.64 | $1,632.82 | $13,512.55 | $6,525.47 | $67,821.40 |
| 1909 | 37,935.93 | 8,709.51 | 1,823.58 | 16,788.61 | 4,061.04 | 69,318.67 |
| Gain | $508.01 | | $190.76 | $3,276.06 | | $3,974.83 |
| Loss | | $13.13 | | | $2,464.43 | $2,477.56 |
| Net Gain | | | | | | $1,497.27 |

The receipts of the Board of Foreign Missions for its regular work in January, 1909, were $17,360.68, a gain of $1,927.11 over those of January, 1908. For the nine months from May 1, 1908, to January 31, 1909, they were $69,318.67, a gain of $1,497.27. To this sum should be added $8,734.30 received from legacies, and $14,544.32 for special objects outside the appropriations. These make a total of receipts for all purposes of $92,597.29.

The Arabian Mission shows a falling off in gifts for the regular work for the single month and for the nine. In January the receipts were $2,011.86 as against $4,895.60 in 1908. For the nine months they were $12,446.82, a loss of $4,720.74. Friends of the Mission should bear this deficiency thoughtfully in mind. Of all periods in the history of the Mission this is no time for a backward step. The loss can easily be made good and should be before the end of February.

In gifts for special objects outside the appropriations the Mission has been fortunate, the amount, $5,448.75, being $1,488.80 in advance of last year.

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Adding together the receipts of both Boards for all purposes, regular and special, we have a grand total of $110,492.86 toward the $225,000, which is the goal of the Forward Movement for the current year. To reach this goal it will be necessary to raise $114,507 before April 30, an average of a little over $38,000 a month. With the interest awakened by the various meetings recently held there should be no doubt about the issue.

HENRY N. COBB,
*Corresponding Secretary.*

## THE ASSOCIATE CORRESPONDING SECRETARY OF THE BOARD OF FOREIGN MISSIONS.

One result of the Forward Movement has been the appointment of an additional Secretary of our Board of Foreign Missions. The work of the office has increased till it now exceeds the strength of one man. This is due not so much to the increasing amount of conference and correspondence involved in the conduct of our missionary operations abroad as to the work that must be done among the churches at home in obedience to the command of the General Synod to "go forward." The Board hopes and prays that it may long retain the invaluable services of its Senior Secretary, Dr. Henry N. Cobb, to whose experience, wisdom and efficiency it owes so much. It is sure that the peculiar fitness of Dr. William I. Chamberlain to be associated with him will not be questioned and appreciates the generosity of the Trustees of Rutgers College in releasing him from the duties of his professorship after the first of May next, when he will give himself wholly to the work of the Board. It is understood that the labors of the office will be divided between the Corresponding Secretaries in such manner as they may deem best, and that a due proportion of the salaries will be assumed by the Arabian Mission. EXECUTIVE COMMITTEE.

## OUR FOREIGN MISSIONS.

The Executive Committee of the Board of Foreign Missions met in regular session on Wednesday, February 10, 1909. In addition to routine business the following items transacted will be of general interest:

The Treasurer reported the receipt of $3,000 from Mr. Peter I. Neefus, to increase the Peter I. and Mary Van Kleek Neefus Fund.

Rev. A. L. Warnshuis was authorized to endeavor to secure $3,500 gold for the erection of a missionary residence at Sio-Khe.

The arrival of the newly appointed and returning missionaries to India with the Misses Van Nest and Dodd on January 7 was reported by the Arcot Mission and its satisfaction in their coming.

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In consequence of the impaired health of Mrs. Lewis R. Scudder arrangements made by the Mission for her departure from India a year in advance of their regular furlough, and residence at a sanitarium in Germany, were approved by the Committee.

The Woman's Board reported that it had received a request from the Arcot Mission far an appropriation of $8,000 for the erection and equipment of a Woman's Hospital on the Telugu Plateau, and that in compliance with this request it had voted a recent legacy of $7,500 for such hospital, subject to the approval of Synod's Board. Approval of this action was heartily given.

Notice was given that a friend who desired to be unknown had promised to furnish the salary of Prof. Yamamoto in the Meiji Gakuin, $480 per year.

A letter was read from Rev. W. I. Chamberlain, Ph. D., formally accepting the appointment as Corresponding Secretary of the Board, to take effect from May 1, 1909. It was resolved that it be recorded in the Minutes that the Board has received with great pleasure this letter of Dr. Chamberlain and that a public statement be made in regard to it.

The application of Mr. Wm. A. Worthington of the Theological Seminary at New Brunswick, for appointment, was received and accepted. He was assigned to the Arcot Mission for evangelistic work.

Applications and testimonials of Miss Leona Vander Linden for appointment as a missionary to China, and Miss Sarella Te Winkel for appointment to the Arcot Mission, which had already received the approval of the Woman's Board, were presented and accepted and these candidates were appointed to the fields specified.

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## A TABLE THAT TALKS.

By S. M. Zwemer, D. D.

A motley collection of men may be only a mob; the same number of men in order and organized form an army. It is possible to heap up figures in mob fashion, but also to marshall figures and facts in such orderly array as to produce conviction. It is one thing to call for ten thousand missionaries; it is another to find two hundred and sixty men and women willing and fit to meet the definite calls of the Boards.

The accompanying table of immediate needs on the foreign field talks. It is eloquent with facts and figures that speak louder than mere words. It emphasizes the dearth of missionary candidates, and speaks to those who could go if they would listen.

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| | Men | | | | | Women | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Ordained Men | Physicians | Teachers | Industrial Superintendents | Sunday School Organizers | Bible Teachers and Evangelists | Physicians | Nurses | Kindergartners | Teachers | Institutional Managers |
| Africa | 5 | 2 | .. | 1 | .. | .. | .. | .. | .. | 5 | .. |
| Alaska | 4 | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Arabia | 1 | .. | .. | .. | .. | .. | 1 | .. | .. | .. | .. |
| Asia Minor | 2 | .. | .. | .. | .. | .. | .. | 2 | 2 | 7 | .. |
| Assam | 1 | 1 | .. | .. | .. | 1 | .. | .. | .. | 3 | .. |
| Brazil | .. | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. |
| Bulgaria | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Burma | 5 | 1 | .. | .. | .. | .. | .. | .. | .. | 3 | 1 |
| Ceylon | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| China | 24 | 14 | 8 | .. | .. | 6 | 7 | 4 | 2 | 16 | .. |
| Cuba | 3 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Chile | .. | .. | 2 | .. | .. | .. | .. | .. | .. | .. | .. |
| India | 10 | 3 | 7 | 1 | 1 | 4 | 4 | 1 | 1 | 8 | .. |
| Japan | 22 | .. | .. | .. | .. | 12 | .. | .. | 2 | 8 | 1 |
| Korea | 3 | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. |
| Macedonia | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Mexico | 5 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Palestine | .. | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. |
| Philippines | .. | .. | 1 | .. | .. | .. | .. | 1 | .. | .. | .. |
| Peru | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 | .. |
| Porto Rico | 4 | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. |
| Siam | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Syria | .. | 1 | .. | .. | .. | .. | .. | 1 | .. | .. | .. |
| Turkey | .. | 1 | .. | .. | .. | .. | .. | .. | 1 | .. | .. |
| U. S. America. | 1 | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. |
| Miscellaneous | 2 | 1 | .. | .. | .. | 2 | 1 | .. | 2 | .. | .. |
| | 98 | 26 | 23 | 2 | 1 | 25 | 13 | 9 | 10 | 51 | 2 |

TOTALS.

| | |
|---|---|
| Men | 150 |
| Women | 110 |
| | 260 |

1. *The table meets a whole series of objections and difficulties.* The man who fears he cannot stand "*the* climate" has here a choice of every sort of climate, from Alaska to Siam and from West Africa to East China. Here are opportunities for the preacher and the physician under every kind of flag and civilization, and to every kind of non-Christian religion—Moslems, Buddhists, Hindus, idolaters. Here are places for those who covet a difficult speech, like Arabic or Chinese, and for those with moderate linguistic capacity in Spanish or English. The man or woman who is waiting for a "definite call" can run his fingers down these columns or read over the lists in the last three numbers of *The Intercollegian,* and hear two hundred and sixty Macedonian voices.

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2. *The table shows clearly the wide diversities of gift now in demand and the multiform character of present-day evangelism.* Ordained preachers for regular pulpits in large cities or untouched districts are wanted. Men for the work of a bishop or with theological acumen to teach native preachers; teachers of every grade, from kindergarten to applied science; men of business ability and captains of industrial training. When was there a wider, more varied, stronger call for leadership than that offered here?

3. *And the table speaks of urgency.* It is the day of opportunity in every one of the lands on this list. China is in transition. Japan is in the balance. India is in upheaval. There is a Moslem menace in Africa. Unprecedented opportunities are opening in Turkey. The cry from Korea is that of a dead ripe harvest field, while other lands are awaiting plowmen to turn the virgin soil. These doors for the investment of life are open now. The qualified man or woman must enter speedily or that particular door will be closed. They are *immediate* needs, not the needs of future months or future years. Every one of the items in the table is up to date. If it is up to date and you have the missionary spirit, it is up to you. What are you going to do about it?

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## THREE MEN'S MISSIONARY CONVENTIONS IN THE WEST.

BY REV. ALBERT OLTMANS, D. D.

These conventions, in the interests of our Foreign Missions, were held at Kalamazoo, at Holland and at Grand Rapids, all in Michigan, on January 19, 20 and 21.

The one at Kalamazoo, though originally planned for men only, was afterward enlarged so as to "take in" the women as well, a change fully justified by the large numbers of women present at the meetings. Two sections of the convention met simultaneously to discuss the problem of Mission education in our Sunday schools and among our young people. The need of more systematic instruction in Missions was presented, and, as a means to this end, the need of teachers and leaders to acquaint themselves with the history, present conditions and great needs of our Mission fields.

In the services that followed, several important subjects were treated by the different speakers. Dr. J. G. Fagg spoke on "The Power and the Service of Money in the Work of Missions," and Dr. S. M. Zwemer on "The Day of God's Power." Dr. Wm. Moerdyk spoke on the subject: "The Forward Movement in Prayer for Missions," while the undersigned tried to answer the question: "What is a Missionary Church?"

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The special purpose of these meetings at Kalamazoo was to "give a lift" to the "Men's Missionary Union," which has recently been organized in that city. Almost everywhere we find in our churches *Women* Missionary Societies, but societies of this kind for *Men* are very rare. But now we are beginning to understand that Missions are "a man's work," as well as the work of women, and Men's Missionary Societies are being organized here and there, either in the several local churches, or as a "Union" among several churches, like the one at Kalamazoo.

The meetings at Holland were with the students of Hope College and our Western Seminary, together with their professors. At the afternoon session such questions as: "How to Make the Most of Mission Study," "What Constitutes a Missionary Call?" "What Is Involved in the Volunteer Pledge?" "When and How Should We Talk Missions to College Students?" were freely discussed, and many valuable hints were given by the different speakers.

At the evening session Dr. S. M. Zwemer spoke on the subject: "Jesus Christ the Ideal Missionary," setting forth our blessed Master as the missionary "par excellence," especially in his wonderful, divine optimism with reference to His Kingdom, an optimism that is contagious from Him to His followers.

Dr. J. G. Fagg spoke on: "Young Men and the Appeal of the Orient." What shall young men do with their lives? Live it for themselves? Squander it? Or, share it with others? No greater opportunities have ever been offered to young men for living lives shared with others and spent for others, than are now offered on the great Mission fields of the Orient. The needs are inexpressibly great, and the call for reapers in the wide harvest field of God's Kingdom is *now*.

The convention at Grand Rapids was, according to unanimous testimony, "a great success" from beginning to end. The conference in the afternoon was presided over by Dr. S. M. Zwemer, and the evening meeting by the Rev. John Alex. Brown, pastor of the church in which the convention was held, while the Rev. M. Kolyn, D.D., pastor of the Second Church, acted as toastmaster at the supper, which was served in the basement of the church to about 125 men, by the ladies of the First Church.

At the afternoon session four very practical subjects were discussed, namely: 1. "The New Policy of our Synod, One-Half Million for Missions Nine Years Hence. What does it mean, (a) In the Raising of Money; (b) In the Securing of Laborers; (c) In the Expansion of the Fields?" 2. "The Best Method of Raising Money for Mis-

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sions." 3. "How Shall We Organize the Men of Our Church for Missions?" 4. "The Relation of Prayer to the Missionary Enterprise." The predominant note in all discussions was decidedly optimistic. There was every confidence expressed of our ability to carry out successfully the new policy of our Synod and our Board. What we need is much prayer, the spirit of devotion and united activity.

The evening session was "a feast of good things." The three subjects treated were "master subjects," and the three men that treated them were "master men." Dr. J. G. Fagg, speaking on "The Business Spirit in the Spread of the Gospel," Dr. N. M. Steffens on "Missions in the Light of the Purpose of God with the World and with the Church," and Dr. S. M. Zwemer on "A Man of More Value Than the Gold of Ophir," each was a powerful plea, based upon various grounds, for the world-wide spread of the Gospel in this our day of opportunity and of responsibility.

A committee on resolutions brought in their report at the evening session which was unanimously adopted by the convention. The report is as follows:

*Resolved,* 1, That the following plan of organization be suggested:

"(a) The appointment, by the Consistory, of one man in each local church, to serve on a Men's Missionary Committee in each Classis, together with the Classical Agent for Foreign Missions as its chairman.

"(b) The appointment of one man, other than the Classical Agent, by each Classical committee, from its own members, to constitute a central committee in the Particular Synod of Chicago.

"2. That the aforesaid central committee meet once a year, with the Classical Agents, for the purpose of discussing and making preparations for the year's work, to carry out the new policy of the Board.

"3. That we urge the free and liberal distribution of fresh literature in the English, Holland and German languages, as a very important factor in our Foreign Mission campaign.

"4. That we request the Classical Agents for Foreign Missions in the three Classes, represented in this convention, to bring these resolutions to the attention of their respective Classes, and also to enter into correspondence with the Classical Agents of the other Classes of the Particular Synod of Chicago, with a view to similar action on their part.

"5. That these resolutions be published in our Church papers for general information."

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GRAVE OF DR. JACOB CHAMBERLAIN AT MADANAPALLE, INDIA.

The above is a picture of the grave of Dr. Jacob Chamberlain at Madanapalle, South India. In an accompanying personal letter Mrs. Chamberlain says: "The Telugu inscription on the stone reads 'The Telugu people loving greatly, for their salvation his life he consecrated,' and under that are the words of the latter part of the tenth verse of the Eleventh Chapter of Isaiah, 'His rest shall be glorious.' The Telugu words were written by Dr. Chamberlain himself, who said to me regarding it, 'I want that on my tombstone.'"

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## THE CONVENTION PICTURE.

Readers of THE MISSION FIELD wishing copies of the Convention picture which forms the frontispiece of this number may have them for ten cents each. They will be printed on extra heavy paper and mailed without folding so as to be framed if desired. Address this office.

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## NOTES FROM OUR WESTERN MISSIONS.

### COLONY MISSIONS.

The best of Christmas, the very best we always feel, is its beautiful spiritual side which is too often obscured or forgotten. The offerings for the birthday gift for Jesus amounted to over $100. Four joined the church and three more last Sunday upon confession, making seven in all. Mr. Harper and Mr. Roe went out to hold services in the Brokaw Chapel on the Washita, which was well filled in spite of the exceedingly bad weather, and many Indians took active part in the services.

As we look over the dark faces, almost all of them familiar to us now, we feel that the worst of the struggle for the Gospel is over here, and now before us lie the years of patient training in Christian standards, the building up of Christian homes, and, finally, please God, the sending forth from this center, only twelve years ago in absolute darkness as to Jesus Christ, of our money and some of our trained Christian Indians, to be torch bearers to the regions beyond, which are calling to us now by their darkness, of which they are themselves unconscious, for Him who is indeed, not alone the Star of Bethlehem, but the Light of the Wide World. *Mary W. Roe.*

### WINNEBAGO MISSION.

Last Sunday was most encouraging; we had our largest attendance at both the morning and evening services, and the attention given could not have been better. Evidently there are many Indians looking for light and in some instances they long to hear more of the Bible. I cannot help but believe that better things are in store for this tribe in the near future and that God is going to lay bare His mighty arm to save.

Mrs. Watermulder started her Missionary Society last Wednesday, and fourteen women were present; this was also very good and beyond our expectations. *G. W. Watermulder.*

### APACHE MISSION.

The Christmas festivities have become to us a happy memory; we had a beautiful tree, and no sweeter, brighter, happier children ever gathered round a Christmas tree than were our little brown children that night. They did very well with their little program, too. Again we recited the Scripture from the second chapter of Luke and there were appropriate recitations and pretty songs. I felt very proud of the children, their faces beamed with gladness, and I am sure their hearts were glad, too.

The school work has been running on as usual, somewhat broken

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by illness, bad weather, etc., yet I feel that the children have done well in many respects. The teaching is slow, "line upon line, precept upon precept, here a little, and there a little." *C. P. Mahon.*

MC KEE, KENTUCKY.

School at McKee crowded, one hundred and seven pupils in attendance, all of whom are eager to learn and making encouraging progress.

Appropriate celebration of Lincoln's birthday. Great interest manifested among these children whose lives are spent in the lowly mountain cabins. We need your help to build Lincoln Hall. Give these boys and girls their chance. Some day this nation may need them.

Smith District Sunday School growing more rapidly than ever since the organ came. Old and young have music and never weary of singing the old familiar hymns under Mrs. Te Kolste's leadership. Miss Schermerhorn has begun her school at Gray Hawk. The little wing of the church is finished and there nearly fifty pupils are gathered daily.

The mountains are waking up. Shall we help to win them for Christ and for our true America now, or shall we delay, neglecting what we ought to do *to-day,* and miss our glorious opportunity? The answer is yours.

NEW YORK CITY.

The number of Japanese who attended the Sunday evening service conducted by Mr. Ohori, at the Bible Teachers' Training School, is steadily increasing, and the interest is deep. The night school, although small, is very good, and the Sunday afternoon reading room is a great success. Young men come hours before the service, and stay after the meeting to read and to talk. Visitors are always welcome.

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## A REQUEST.

There were two or three Christmas boxes sent to the Comanche Indians, the senders of which we have no means of knowing. If anyone who sent a box did not receive a letter of acknowledgment from me, will send word, I will gladly hear from them, so that we may thank them for the gifts.

L. L. LEGTERS.

*Lawton, Okla.*

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## A MEAN CONTENT.

BY J. G. GEBHARD, D. D.

*Corresponding Secretary Board of Education.*

A recent number of the "Park College Record" contained the following ringing words: "A mean content is one of the saddest things of our day. For a strong young man or woman in the full bloom of youth to be content with circumstances which might be bettered, to be content to use the noble instruments of mind and heart, not half developed, is a mean content. And it is meaner to-day than ever before, because man is freer, opportunities of education have increased, and the rewards of the world for splendid activities are boundless. It will take all the educators and all the parents we can enlist in our day to save thousands of the youth of our times from a life of content within narrow confines and from busying their immortal souls about trifling things, to say the least, while the world's activities wait for a higher grade of brain and heart."

From what we know of Park College we are persuaded that mean content finds no abiding place in the minds and hearts of her students, and we have some schools of our own which are strangers to it. Four years ago last June, our Memorial Academy in Cedar Grove, Wis., graduated its first class, consisting of two young women and five young men. Three of the latter were graduated last June from Hope College, and two of them have entered upon theological studies in our Western Seminary.

Our Reformed Church should be proud of such an institution. Its graduates have not aimed high because it was easy for them to do so. These students have worked in poorly ventilated rooms in the Academy; they have shivered as best they could through the cold Wisconsin winter, in the vain effort to keep their building warm with stoves, and have broken the ice in their inkwells, while the public school of Cedar Grove was made comfortable with a steam heating plant; they have gone to work themselves with hammer and saw to put in passable shape an extra room or two in order to meet the growing demand for space; and they are listening right loyally to the call of the Church for workers in the Master's vineyard. This discipline has doubtless been good for the principal, teachers and students of this struggling school. They have had no opportunities or abundant resources to tempt them to easy supineness and mean content.

But the writer cannot help looking in another direction. What shall be said of a Church that is willing to allow such a young Christian

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school of her own planting, a school with such high ideals and noble attainments to go on trying to do its work with such pitifully inadequate equipment? Are our sons and daughters alone subject to a "mean content", or does this soporific also attack their elders?

There is an insistent cry for more ministers, more missionaries for home fields, more missionaries for our foreign enterprises, but crying out for the men will not bring them, not even crying to God for them will bring them. The prayer to the Lord of the Harvest which can and will prevail is the prayer of faith that goes to work and fills up the valleys and smooths down the rough places, making plain in the desert such a highway as a prosperous Church can afford for her candidates for the ministry.

The roughest place educationally in a young man's preparation for the ministry to-day is the academy or high school. His course during these years is often beset with difficulties harder to surmount than those which will confront him in his college or seminary life. He is no longer a boy—he is not yet a man. His power to help toward his own support is yet to be developed, if indeed he is able to meet educationally the requirements of the school and have time and strength left for work on side lines.

Moreover, there have been exceptional cases where a man with a good academical training has been able to pursue the curriculum of the theological seminary without going through college, but the academic course cannot be dispensed with.

There is great need of a general awakening to the importance of these schools. In them the larger number of decisions on life vocations are made. Let the interest of the churches show itself in but one offering a year, reduced to a driblet by a stormy day, or in the meager division of a trifle at the end of the year among two or three Boards, and the students will quickly and surely spell out "mean content" and will give their lives to other service. But let the contributions for buildings and books and apparatus and the offerings for the support of these schools be outpourings of heartfelt interest in their work, taken at least twice a year, and insured through the envelopes furnished freely for the purpose, and the young men will be equally quick to recognize the broad ideals of the Church and will be prompt to respond to her call for workers.

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# Prayer Cycle for March.

(The use of a Prayer Cycle to direct the thoughts and petitions of the Church having proved of value in years past, the Boards have requested its continuance and that brief comments on the several topics should appear in THE MISSION FIELD and the "Christian Intelligencer" from month to month. It is hoped that these comments will be furnished by missionaries, secretaries or others familiar with the topics and that they will thus be made more helpful to our readers. A neat folder has also been prepared containing the topics and the calendar for 1909, suitable to be kept in one's Bible or mailed to friends. It may be had of THE MISSION FIELD for one cent each or five cents per dozen, postpaid.)

TOPICS FOR 1909.

The Prayer Cycle Topics for 1909 are as follows:

JANUARY, Prayer for the World; FEBRUARY, China; MARCH, Domestic Missions; APRIL, India; MAY, Sunday-schools and Young People's Societies; JUNE, Japan; JULY, The Reformed Church; AUGUST, Women's Work in Foreign Lands; SEPTEMBER, Our Schools, Academies and Colleges; OCTOBER, Arabia; NOVEMBER, Church Extension; DECEMBER, Women's Home Missionary Work.

YEAR TEXT:

"He shall call upon me and I will answer him."

Ps. 91: 15.

TOPIC FOR MARCH.

*Prayer for Our Domestic Missions,* Ps. 147: 12-20.

[Owing to lack of space, comments on the Topic for this month must be omitted.—ED.]

# Received with Thanks.

## RECEIPTS FOR JANUARY, 1909.

**FOREIGN MISSIONS.**

CHURCHES, ETC.

Rev. Arthur H. Allen, Brighton Heights Ch., N. Y..... $25 00
3d Grand Rapids, Mich. ..... 175 00
N. Y. City Collegiate Church ..... 708 16
N. Y. City, Union Ch., High Bridge ..... 60 49
Chicago, Ill., Bethany Ch., Roseland ..... 265 78
Sioux Center, Ia., Central Ch..... 45 87
Clinton, Okla. ..... 5 85
Ontario, N. Y..... 9 12
Katsbaan, N. Y..... 11 64
Mrs. A. J. Bazuin..... 6 25
Mr. A. J. Bazuin..... 12 50
Newark, N.J., North. 1,988 30
Jersey City, N. J., Bergen Ch. ..... 33 12
Tappan, N. Y..... 5 59
2d Hackensack, N. J. .. 135 00
Schuylerville, N. Y., Saratoga Ch..... 44 78
Claverack, N. Y..... 6 90
1st Hudson, N. Y..... 45 08
1st Flatbush, Brooklyn, N. Y..... 73 90
Port Ewen, N. Y..... 6 00
Wilhelmina, Md..... 18 89
Jersey City, N. J., Wayne St. ..... 6 23
N. Y. City, Ch. of the Comforter ..... 35 84
New Brunswick, N. J., 2d. ..... 5 00
Howard Van Buren... 100 00
Queens, N. Y..... 22 55
Asbury Park, N. J., Grand Ave..... 10 60
Brooklyn, N. Y., New Utrecht ..... 55 34
5th Grand Rapids, Mich., Men's Miss. Soc. ..... 50 00
Leighton, Ia., Ebenezer. ..... 46 29
Alton, Ia. ..... 171 00
Maurice, Ia., 1st..... 25 88
Rochester, Ulster Co., N. Y..... 29 37
Marbletown, N. Y.... 3 90
New Paltz, N. Y..... 9 25
1st Passaic, N. J..... 66 84
Carmel, Ia..... 25 00
3d Grand Rapids, Mich. 175 00
3d Holland, Mich..... 692 84
2d Grand Haven, Mich. 13 62
Brighton Heights, N.Y. 102 40
1st Sioux Center, Ia.. 35 00
Miss Emma Searle.... 5 00
New Brooklyn, N. Y., Germ. Ch..... 45 00
Constantine, Mich... 10 39
Churchville, Pipestone, Minn. ..... 16 00
2d Kalamazoo, Mich.. 175 00
Kingston, N. Y., Fair St. ..... 35 12
Walden, N. Y., Miss Study Class..... 8 00
Kalamazoo, Mich., Bethany ..... 23 00
In Memoriam ..... 65 00
Randolph, Wis..... 1 85
Monroe, S. D., Ladies' Aid Soc., Sandham Memi. ..... 5 00
Cohoes, N. Y..... 25 00
Kiskatom, N. Y..... 20 00

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Muscatine, Ia..... 20 00
Pine Bush, N. Y., New Prospect ..... 57 33
Melvin, Ia., Baker.... 2 50
Fulton, Ill., Ladies' M. Soc. ..... 35 00
Holland, Neb.,AFriend 1 00
Holland, Neb..... 5 00
1st Newark, N. J.....350 00
Newtown, N. Y..... 22 15
2d Cleveland, O..... 27 00
Warwick, N. Y..... 76 63
Currytown, N. Y..... 5 08
Sheboygan, Wis., Hope "A" ..... 20 00
Warwarsing Ch., Napanoch, N. Y..... 5 00
North Branch, N. J... 36 02
Montgomery, N. Y.... 22 96
North and Southampton, Pa..... 30 60
2d Grand Rapids,Mich. 72 63
Glen Rock, N. J..... 2 86
Peapack, N. J..... 7 00
East Overisel, Mich... 50 00
1st Jamestown, Mich. 19 00
Morrison, Ill., Ebenezer ..... 22 30
New Brighton, N. Y.. 46 00
Newark, N. J., Christ. 11 12
Mrs. J. H. Raven..... 25 00
Germantown, N. Y... 30 86
Greenleafton, Minn... 49 50
Overisel, Mich..... 44 04
Dumont, Ia., Zoar.... 3 47
9th Grand Rapids, Mich. ..... 20 18
Clymer Hill, N. Y.... 52 40
Livingston Meml. Ch., Linlithgo, N. Y..... 27 00
1st Poughkeepsie, N.Y.500 00
Somerville, N. J., New Center Miss Soc.... 50 00
1st Rochester, N. Y... 18 00
Rev. E. Rothesay Miller .....100 00
Cash ..... 10 00
Fishkill, N. Y..... 55 00
Preakness, N. J..... 1 24
N. Y. City, Prospect Hill ..... 8 50
Miss Bessie Jones.... 10 00
Bayonne, N. J., 5th St.111 51
"De Heidenwereld," Orange City, Ia....157 70
Goodland, Ind..... 2 07
Several ladies of Ch. Overisel, Mich..... 33 00
Ebenezer Ch., Fillmore, Mich. ..... 7 23
Coytesville, N. Y., Palisades ..... 7 03
Clymer, N. Y., Abbe.. 12 50
Newark, N. Y..... 7 68
Brighton Heights, N.Y. 42 25
Davis, S. Dak..... 8 00
Morrison, Ill., Ebenezer Ch. Ladies' Miss Soc. ..... 10 00
N. Y. City, 48th St. Coll. Men's Miss. Ass'n .....100 00
1st Claverack, N. Y... 9 65
Walden, N. Y..... 12 25
2d Freehold, N. J.... 37 00
Mrs. Marie Gunther, 1st Ger. Evang. Ch., Jersey City, N. J... 3 00
Cash ..... 10 00
Pine Bush, N. Y., New Prospect Ch..... 34 18
Albany, N.Y., Holland Ch. ..... 10 40
Newark, N. J., North Ch. ..... 50 00
Sheboygan, Wis., Hope Ch. ..... 3 80
1st Ridgewood, N. J..286 32
Spring Valley, N. Y.. 41 04
German Valley, Ill., Silver Creek Ch.... 59 00
Mason City, Ill., Pennsylvania Lane ..... 25 00
Orange City, Ia., Amer. Ch..... 5 00
Hospers, Ia., L. M.Soc. 35 00
N. Y. City, South Ch.333 80
Hingham, Wis..... 41 39
Parkersburg, Ia..... 20 00
Flushing, N. Y..... 12 45
Rev. Henry N. Cobb, D. D. ..... 50 00
Men's Conference of Jan. 28 .....247 36
Lucas, Mich., Rehoboth Ch..... 15 00

$9,599 91

## SUNDAY SCHOOLS.

Port Ewen, N. Y.... $8 75
1st Clara City, Minn., Mission Boxes ..... 5 00
Coopersville, Mich.... 25 15
Graafschap, Mich..... 50 28
Wichert, Ill..... 4 08
1st Muskegon, Mich.. 44 42
Clinton, Okla..... 9 71
Waupun, Wis..... 79 47
Alto, Wis.....104 50
Brooklyn, N. Y., Flatlands ..... 30 00
Paterson, N. J., Broadway ..... 20 00
Prairie View, Kans., Mission ..... 36 38
Westwood, N. J..... 77 37
Matawan, N. J..... 2 98
Paterson, N. J., 2d... 5 40
1st Rochester, N. Y... 30 00
Claverack, N. Y., Mt. Dora ..... 2 62
Claverack, N.Y., Stone Mill ..... 2 34
Lodi, N. Y..... 5 00
Chatham, N. Y..... 25 00
Holland, Mich., Ebenezer ..... 28 96
Leighton, Ia..... 9 41
Orange City, Ia., 1st..355 85
2d Grand Rapids,Mich.121 32
N. Y. City, Anderson Meml. ..... 1 77
South Holland, Ill...124 51
1st Hull, Ia.....167 37
1st Coxsackie, N. Y.. 9 03
1st Sioux Center, Ia..181 28
Ridgewood, N. J..... 10 00
1st Cedar Grove, Wis.153 00
Elmhurst, L. I..... 15 00
Muscatine, Ia..... 15 00
Melvin, Ia., Baker Ch. 2 50
St. Johnsville, N. Y.. 4 16
1st Gano. Chicago, Ill. 51 95
Greenleafton, Minn... 85 53
1st Passaic, N. J.....100 00
Central Bridge, N. Y.. 6 00
Shawangunk, N. Y.... 6 85
Fonda, N. Y..... 5 00
1st Coytesville, N. J.. 7 59
Lawyersville, N. Y... 7 50
Lawyersville, N. Y., Sunbeam Class .... 3 50
N. Y. City Middle Dutch Ch..... 50 00
Vriesland, Mich.....151 73
Highbridge, N. J..... 10 63
East Overisel, Mich..106 00
1st Jamestown, Mich.174 00
Morrison, Ill., Ebenezer ..... 20 00
Stout, Ia. ..... 9 00
Grand Rapids, Mich., Trinity Ch. ..... 12 21
2d Little Falls, N. J.. 5 00
Schoharie, N. Y..... 40 00
Alton, Ia. ..... 73 83
Luctor, Kans..... 15 00
Greenleafton, Minn., Little Cathechumens 5 35
2d Muskegon, Mich... 47 60
Clymer Hill, N. Y... 35 29
2d Sioux Center, Ia.. 28 60
Bethany, Pella, Ia., Sand Ridge ..... 4 00
Paterson, N. J., 6th Holl. S. S. Class... 25 00
Woodcliff-on-Hudson, N. J., Grove Chapel 5 12
2d Jamestown, Mich. 39 85
Prospect Hill Ch., N. Y. City..... 5 00
2d Coxsackie, N. Y... 18 57
Forreston, Ill..... 9 75
4th Germ., N. Y. City 50 00
Leeds, N. Y..... 4 08
1st Dutch, Kingston, N. Y. ..... 36 56
Chicago, Ill., Bethany Ch. ..... 53 45
Hamilton, Mich..... 60 00
Marion, N. Y.....152 00
8th Grand Rapids, Mich. ..... 12 00
Westfield, N. Dak.... 5 05
Westfield, N. Dak., Catechumens ..... 5 05
Sheldon, Ia..... 13 65
1st Long Island City, L. I..... 7 50
Albany, N. Y., Holland Ch..... 20 00
Newark, N. J., North.391 04
Grand Rapids, Mich., Bethany ..... 26 40
4th Grand Rapids, Mich. .....200 00
1st Poughkeepsie, N.Y. 60 00
Bethel, Ia..... 9 75
N. Y. City, Bethany Meml. ..... 50 00
7th Grand Rapids, Mich. ..... 6 00
6th Grand Rapids, Mich. ..... 5 00
N. Y. City, Knox Meml. ..... 75 00
Davis, S. D., Bethel.. 2 50

$4,177 50

## YOUNG PEOPLE'S SOCIETIES.

Ackley, Ia., Washington Ch. C. E. S.... $5 00
Spring Lake, Mich., C. E. S..... 12 50
Mt. Vernon, N. Y., C. E. S..... 60 00
Newark, N. J., N. Y. Ave. Crusaders..... 28 45
Westwood, N. J., Y. P. S. C. E..... 11 57

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German Valley, Ill., Silver Creek Y. P. S. 10 00
Maurice, Ia., C. E. S.. 7 00
Portage, Mich., Y. P. S. Eve. Class..... 5 00
Overisel, Mich., C. E. Soc. ..... 41 35
New Hurley, N. Y., Jun. C. E. S..... 15 00
5th Philadelphia, Pa., K. D. ..... 5 00
Nyack, N. Y., Y. P. S. C. E..... 75 00
Holland, Neb., Y.P.S.. 8 15
Piermont, N.Y., Y.P.S. 5 00
Grandville, Mich., C. E. S. ..... 37 00
Dumont, N. J., C.E.S. 2 50
Brooklyn, N. Y., So., Bushwick, C. E. Soc. 25 00
Newark, N. J., N. Y. Ave. C. E. Soc..... 2 50
1st Rochester, N. Y., C. E. Soc..... 10 00
Kingston, N. Y., Ch. of Comforter, C.E.S. 4 25
Newkirk, Ia., Y.M.C.A. 10 00
Newkirk, Ia., Y. P. S. C. E. ..... 25 00

$405 27

RECAPITULATION.

From Churches, etc. $9,599 91
From Sunday Sch.. 4,177 59
From Y. P. Soc.... 405 27
From Woman's Bd. 3,177 91

$17,360 68

GIFTS FOR OBJECTS OUTSIDE THE APPROPRIATIONS.

Miss Carrie Searle.. $5 00
1st Somerville, N. J., Men's Bible Class. 100 00
1st Sioux Center, Ia. 40 00
1st Sioux Center, Ia., S. S. ..... 12 68
Greenleafton, Minn, S. Sch..... 32 75
Pompton Plains, N.Y. 6 31
Miss Sydney E. Jones 22 00
Miss Catharine Ditmas ..... 450 00
A Friend .....1,200 00
Grove Ch., New Durham, N. Y.....750 00
Woman's Board .....153 21

$2,771 95

W. H. Van Steenbergh, Treasurer.
25 East 22d St., N. Y. City.

## THE ARABIAN MISSION.

S. Sch., Graafschap, Mich. .....$10 00
S. Sch., Wichert, Ill.. 3 81
Chicago, Ill., Bethany Ch., Roseland..... 20 04
Miss Mary N. Greenwood ..... 25 00
A. W. Hopeman..... 10 00
Coopersville, Mich., S. Sch. ..... 25 15
Brooklyn, N. Y., Flatlands, S. Sch..... 10 00
S. M. Hyde..... 25 00
Chatham, N. Y., Y. P. S. C. E..... 7 00
La Fayette, Ind..... 8 40
Danforth, Ill., S. Sch. 80 00
Holland, Mich., S. Sch. Ebenezer ..... 10 00
5th Grand Rapids, Mich., Men's Miss.S. 25 00
Mr. Walter J. McIndoe ..... 10 00
6th Grand Rapids, Mich. ..... 3 35
2d Grand Rapids, Mich., S. Sch..... 25 00
Constantine, Mich.... 2 00
Constantine, Mich., S. Sch. ..... 2 00
N. Y. City, Olivet Meml. Ch., Prl. Class, S. Sch..... 5 20
South Holland, Ill., S. Sch..... 60 97
An Individual, So. Holland, Ill..... 3 00
Miss Carrie M. Campbell ..... 5 00
2d Kalamazoo, Mich..125 00
Albany, N. Y., Madison Ave. Ch..... 18 00
Ridgewood, N. J., S. Sch. ..... 10 00
Muscatine, Ia., S.Sch. 5 00
Holland, Neb..... 38 37
The Misses Merry.... 25 00
Chancellor, S. Dak.... 4 50
Sheboygan, Wis., Hope Ch. ..... 5 00
Newburgh, N. Y., Amer. Ch..... 5 64
2d Cleveland, O., Catechumens ..... 9 00
2d Cleveland, O., Interm. C. E. S..... 10 00
2d New Brunswick, N. J. ..... 20 00
"Leeds, N. Y." ..... 3 00
Mrs. A. St. J. Mills.. 10 00
Sioux Co. Churches..350 00
Peapack, N. J..... 6 00
Morrison, Ill., Ebenezer Ch..... 10 00
N. Y. City, Middle Dutch, S. Sch..... 20 00
Mrs. Susan M. Silver, East Orange, N. J.. 30 00
Luctor, Kans., S. Sch. 9 00
Forrestville, Wis..... 2 25
N. Y. City, Marble Coll. Y. P. M. Soc.. 21 60
Locust Valley, N. Y.. 2 50
9th Grand Rapids, Mich. ..... 10 00
Carl W. Reukema..... 25 00
1st Litchville, N. D., S. Sch..... 23 94
"De Heidenwereld," Orange City, Ia.....100 00
North Holland, Mich.. 71 00
Forreston, Ill., Ladies' Soc. ..... 10 00
Bogota, N. J., Bogart Meml. S. Sch. Prl. Dept. ..... 5 00
Hamilton, Mich., S. Sch. ..... 18 30
1st Amsterdam, N. Y., S. Sch..... 17 32
1st Amsterdam, N. Y., Jun. C. E. Soc..... 25 00
Nyack, N. Y., Y. P. S. C. E. ..... 20 00
Dunforth, Ill., Ladies' Soc. ..... 45 00
8th Grand Rapids, Mich., S .Sch..... 4 13
Mrs. Francis Bacon... 45 00
Rev. A. Vennema, D.D. 10 00
Holland, Mich., 14th St. Christian Ref... 5 00
Morrison, Ill., Ebenezer Ladies' 'Miss. Soc. ..... 10 00
Sheldon, Ia., S. Sch... 7 00
Rev. J. F. Zwemer, D. D..... 5 00
Mr. John Kloob..... 5 00
Mr. Peter Cortelyou... 5 00
1st Long Island City, L. I..... 5 00
Albany, N. Y., Holland Ch. ..... 5 20
Albany, N. Y., Holland Ch. S. Sch..... 10 00
2d Paterson, N. J., W. M. Soc..... 10 00
Piermont, N. Y., Y. P. Soc. ..... 5 00
Grand Rapids, Mich., Bethany S. Sch..... 8 75
Hospers, Ia., Ladies' Miss. Soc..... 30 00
Hospers, Ia., Y. P.Soc. 20 00
Nassau, N. Y..... 2 00
Mrs. Sarah Welling.. 25 00
Miss Elisabeth D. Hale 2 00
4th Grand Rapids, Mich., S. Sch..... 50 00
1st Poughkeepsie, N. Y., S. Sch..... 10 00
Miss K. H. Cantine... 10 00
S. H. Joldersma..... 10 00
7th Grand Rapids, Mich., S. Sch..... 4 50
Newark, N. J., N. Y. Ave., C. E. S..... 3 00
1st Rochester, N. Y., C. E. Soc..... 5 00
Parkersburg, Ia..... 10 00
Mrs. John S. Kimbers 5 00
A member at Baldwin, Wis. ..... 15 00
Piermont, N.Y., S.Sch. 5 00
Chicago, Ill., 1st Englewood ..... 20 15
Chicago, Ill., 1st Roseland .....350 00
Woman's Board .....760 00

$2,963 07

W. H. Van Steenbergh, Treasurer.
25 East 22d St., N. Y. City.

## DOMESTIC MISSIONS.

Receipts for January, 1900.
Graafschap, Mich.... $11 83
Graafschap, Mich., S. S. ..... 40 00
Collegiate Ch., N. Y. City .....688 07
Little Falls, N. J., 2d 15 00
Rev. Dr. Edward G. Read, Somerville,, N. J. ..... 10 00
Paterson, N. J., Broadway Ch..... 2 65
Randolph, Wis..... 3 95
Roseland, Ill., Bethany. 124 69
Coopersville, Mich, S. Sch. ..... 25 15

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Franklin Park, N. J., S. S. ..... 6 00
Ontario, N. Y..... 9 12
Howes Cove, N.Y., 1st 3 89
Waupun, Wis., S. S.... 79 00
Muskegon, Mich, 1st, S. S. ..... 44 41
Tappan, N. Y..... 2 34
Flatlands, N. Y., S.S.. 40 00
Brooklyn, N. Y., Ch.-on-the-Heights .....280 20
Alto, Wis., S. S.....104 50
Paterson, N.J., Broadway S. S..... 20 00
Highbridge, N. J., S.S. 10 63
Holmdel, N. J., S. S.. 2 98
New Baltimore, N. Y. 10 37
Raritan, N. J., 3d.... 9 40
Claverack, N. Y..... 6 91
Mt. Dora S. S., Claverack, N. Y..... 2 62
Stone Mill S. S., Claverack, N. Y..... 2 33
Hopewell, N. Y..... 15 56
Prairie View, Kan., S. S. Miss. Boxes..... 36 38
Westwood, N. J., S. S. 24 45
Port Ewen, N. Y..... 6 00
Lodi, N .Y., S. S..... 5 00
Wilhelmina, Md..... 12 59
Asbury Park, N. J., Grand Ave. ..... 5 00
Port Ewen, N. Y., S.S. 8 74
Holland, Mich., Ebenezer, S. S..... 38 97
Grand Rapids, Mich., 5th, Men's Miss. Soc. 25 00
New Brunswick, N. J., 2d ..... 82 74
Anderson Memorial, N. Y. City, S. S..... 1 76
Carmel, Iowa, S. S. Miss. Boxes ..... 25 50
Kalamazoo, Mich., 2d. 49 19
Constantine, Mich., S. S. ..... 8 39
Oostburg, Wis..... 20 00
New Brooklyn, N. Y.. 45 00
Grand Rapids, Mich., 2d ..... 50 00
Holland, Mich., 3d...347 16
Alto, Wis..... 50 60
South Holland, Ill., S. S. ..... 60 45
Coxsackie, N. Y., 1st, S. S. ..... 9 03
Kingston, N. Y., Fair St. ..... 30 28
Grand Rapids, Mich., 4th, Woman's Soc.. 11 00
Helderbergh, N. Y.... 2 76
Grand Rapids, Mich., 8th, S. S..... 11 71
Cohoes, N. Y..... 10 00
Elmhurst, L. I., S. S. 15 00
Kiskatom, N. Y..... 20 00
Sandham Meml, Monroe, S. D., Ladies' Soc. ..... 5 00
Silver Creek, Ill., Y. P. Soc. ..... 10 00
Silver Creek, Ill., Y. P. Soc. ..... 34 21
Chicago, Ill., 1st Gano, S. S. ..... 51 95
New Prospect, N. Y.. 11 47
Muscatine, Iowa, S. S. 15 00
St. Johnsville, N. Y., S. S. ..... 4 16
Various Missions in Classis Pleasant Prairie ..... 29 15
Jersey City, N.J., Central Ave. ..... 17 00
Hackensack, N. J., 1st 26 83
Warwick, N. Y., S. S.. 76 63
Fonda, N. Y., S. S.... 5 00
Catskill, N. Y..... 67 38
Sheboygan, Wis..... 13 00
North Branch, N. J... 36 02
Middle Collegiate, N. Y., S. S..... 50 00
Vriesland, Mich.....131 73
Barren Island Mission, Brooklyn, N. Y..... 10 00
Kalamazoo, Mich., S. S., 2d ..... 10 03
Lawyersville, N. Y.... 7 00
Lawyersville, N. Y., S. S. ..... 7 50
Lawyersville, N. Y., S. S. (Sunbeam Cl.). 3 50
North and Southampton, Pa., Quar. Col.. 20 40
Glen Rock, N. J..... 9 23
Three Oaks, Mich..... 5 93
E. Overisel, Mich..... 30 00
Flatbush, Brooklyn, 1st S. S. (for Okla. work) .....702 54
Morrison, Ill., Ebenezer .....200 00
Portage, Mich., Evening Bible Class, Y. P. Soc..... 5 00
Central, Sioux Center, Iowa, Ladies' Soc.. 28 45
Newark, N. J., Christ Ch. ..... 36 89
Alton, Iowa, S. S..... 73 83
Germantown, N. Y.... 20 00
Schoharie, N. Y., S.S. 30 00
4th German Ch., N. Y., Ladies' Miss. Soc. ..... 10 00
Newton, Ill..... 13 04
Luctor, Kan., S. S., Miss. Boxes ..... 15 00
Muskegon, Mich., 2d, S. S. ..... 47 59
Dumont, Iowa ..... 3 30
Greenleafton, Minn... 5 00
Rev. L. Francis, for Italian work at Old Bushwick ..... 20 00
Rochester, N. Y., 1st.. 6 55
Sioux Center, Iowa, 1st S. S. Miss. Boxes ..... 28 58
Clymerhill, N. Y..... 8 32
Poughkeepsie, N. Y., 1st .....110 00
Grand Rapids, Mich., 9th ..... 27 37
Trinity, Grand Rapids, Mich., S. S..... 12 21
New Center, N. J., Miss. Soc..... 50 00
6th Paterson, N. J., Rhode Soc..... 2 60
6th Paterson, N. J., S. S. ..... 33 25
Fishkill, N. Y., 1st.... 40 00
Preakness, N. J..... 1 24
Bethany, Pella, Ia., Sand Ridge S. S.... 4 00
Tyre, N. Y..... 40 00
Mr. Chas. E. Mather, Montclair, N. J..... 1 00
Luctor, Kan., Junior Catechumens ..... 5 50
Jamestown, Mich., 2d, S. S. ..... 40 00
Coxsackie, N. Y., 2d, S. S. ..... 18 57
Herkimer, N. Y..... 9 64
Goodland, Ind..... 1 53
Paterson, N. J., 6th Holland, Question S. 31 42
Kingston, N. Y., 1st S. S. ..... 35 00
Maurice, Ia., American, S. S..... 2 39
Jersey City, N. J., Bergen ..... 9 73
Hamilton, Mich., S. S. 40 00
Leeds, N. Y., S. S.... 4 08
Lucas, Mich., Rehoboth ..... 15 00
Canajoharie, N. Y.... 12 02
Rochester, N. Y., S. S., Brighton ..... 49 50
Belleville, N. J., S. S. 13 52
Palisades, N. J..... 9 77
Grand Rapids, Mich., Grace, L. M. Soc... 6 00
Clymer, N. Y., Abbe.. 12 50
Newark, N. Y..... 7 68
Westfield, N. D..... 14 02
Westfield, N. D., S. S. 5 05
Westfield, N. D., Catechumens ..... 5 05
Davis, S. D..... 15 05
Brighton Heights, S. I 5 00
North Holland, Mich.. 22 25
Sheldon, Iowa, S. S... 20 65
Morrison, Ill., Ebenezer, L. M. Soc..... 10 00
Preston, Minn..... 35 00
Collegiate Church, for work at Arapaho... 85 00
"Friend" ..... 20 00
Albany, N. Y., Holland 10 40
Albany, N.Y., Holland, S. S. ..... 20 00
Unionville, N. Y..... 8 10
Brooklyn, N. Y., South Ch. ..... 71 70
Newark, N. J., North Ch., S. S.'s.....525 08
Grand Rapids, Mich., Bethany S. S..... 26 41
Sheboygan Falls, Wis., L. Miss. Soc..... 9 00
Chas. Mix., S. Dak... 30 00
Hudson, N. Y., 1st.... 11 38
Jamestown, Mich., 1st, S. S. Miss. Boxes...174 00
Silver Creek, Ill., German Valley ..... 24 00
Brighton Heights, S. I., S. S. ..... 26 46
Bethany Memorial, N. Y. C., S. S..... 25 00
Hingham, Wis..... 30 50
Parkersburg, Iowa ... 20 00
Flushing, N. Y..... 12 45
Grand Rapids, Mich., 7th, S. S..... 6 00
Knox Memorial, N. Y., S. S. ..... 75 00
Lenox Ave. Church, N. Y. C..... 10 00
Bethel, S. Dak., S. S. 5 50
Piermont, N. Y..... 5 00
Timmonsville, S. C.... 3 00
Bronxville, N. Y.....179 26
Cleveland, Ohio, 1st, S. S. ..... 20 00
South Blendon, Mich., S. S. ..... 38 00
South Blendon, Mich., Catechumens ..... 5 00

**Total. . . . . $6,961.63**

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CHURCH BUILDING FUND.

| | |
|---|---|
| Sioux Center, Iowa, Central | 14 33 |
| Twin Lakes, Mich. | 3 00 |
| Graafschap, Mich. | 10 30 |
| Graafschap, Mich., S.S. | 10 00 |
| Paterson, N.J., Broadway, S. S. | 5 65 |
| Coxsackie, N. Y., 1st. | 20 00 |
| Holmdel, N. J., S. S. | 1 03 |
| Wilhelmina, Md. | 9 44 |
| Readington, N. J. | 6 02 |
| Niskayuna, N. Y., S.S. | 20 33 |
| Philadelphia, Pa., 1st. | 20 58 |
| Metuchen, N. J. | 16 71 |
| Freehold, N. J., 2d | 30 00 |
| Berne, N.Y., 1st, S. S. | 9 00 |
| New Brooklyn, N. Y. | 10 00 |
| Randolph Center, Wis. | 10 00 |
| Kalamazoo, Mich, 2d. | 36 80 |
| Gravesend, N. Y. | 11 00 |
| Coeymans, N. Y. | 5 50 |
| Muskegon, Mich., 2d, on mortgage | 25 00 |
| Zeeland, Mich., 1st. | 11 00 |
| Stout, Ia., S. S. | 5 00 |
| Pella, Nebr. | 4 30 |
| North Branch, N. J. | 7 57 |
| Grand Rapids, Mich., 9th | 10 00 |
| Bayonne, N.J., 5th St. | 12 00 |
| Poughkeepsie, N. Y., 1st | 30 00 |
| Grand Rapids, Mich., 9th | 8 27 |
| New Hackensack, N. Y., S. S. | 7 55 |
| Fishkill, N. Y., 1st. | 9 50 |
| Palisades, N. J. | 2 36 |
| Brighton Heights, S. I., N. Y. | 4 00 |
| 4th Grand Rapids, Mich., S. S. | 100 00 |
| Sioux Center, Iowa, 1st, on mortgage | 650 00 |
| Newark, N. J., North Ch. | 25 00 |
| Chas. Mix, S. D. | 12 00 |
| Sandstone, Minn. | 1 50 |
| Friesland, Minn. | 1 00 |
| Brighton Heights, S. I., S. S. | 6 19 |
| New Prospect, N. Y. | 11 94 |
| Timmonsville, S. Car. | 1 50 |
| Total | $515 57 |

C. E. SOCIETIES, FOR C. E. CHURCHES.

| | |
|---|---|
| Grandville, Mich. | $24 88 |
| 1st New Brunswick, N. J., Sr. | 20 00 |
| Flatbush, N. Y. | 5 00 |
| Westwood, N. J. | 11 57 |
| Maurice, Iowa | 7 00 |
| Marble Collegiate, Y. P. Soc. | 25 00 |
| Overisel, Mich. | 39 15 |
| New Hurley, N.Y., Jr. | 5 00 |
| Nyack, N. Y. | 95 90 |
| Warwick, N. Y. | 25 00 |
| Piermont, N. Y. | 5 00 |
| Bushwick, Brooklyn, N. Y. | 25 00 |
| Dumont, N. J. | 2 50 |
| Rochester, N. Y., 1st. | 5 00 |
| Kingston, N. Y., Comforter | 4 25 |
| Marble Collegiate, N.Y. | 25 00 |
| Total | $324 35 |

CHURCH BUILDERS.

| | |
|---|---|
| Kinderhook, N. Y. | $4 55 |

RECAPITULATION.

| | |
|---|---|
| Domestic Missions. | $6,961 63 |
| Church Building Fd. | 515 57 |
| C. E. Soc.'s | 324 35 |
| Ch. Builders | 4 55 |
| Total | $7,806 10 |

WM T. DEMAREST,
Treasurer,
25 East 22d St., N. Y.

## WOMEN'S EXECUTIVE COMMITTEE, DOMESTIC MISSIONS.

GENERAL FUND.

| | |
|---|---|
| N. Y. City, Lenox Ave. Coll. | $45 00 |
| Miss Julia L. Atwater | 25 00 |
| Westwood, N. J. | 40 00 |
| Spotswood, N. J. | 2 00 |
| Brooklyn, Flatbush | 88 50 |
| Bedminster, N. J. | 13 00 |
| Lodi, N. Y., S. S. | 7 68 |
| New Brunswick, N. J., 1st | 30 00 |
| Kingston, N. Y., 1st. | 20 10 |
| Grand Rapids, Mich., 8d | 21 61 |
| Leota, Minn., Bethel Ch. | 7 22 |
| Weehawken, N. J., Grove | 12 50 |
| Holland, Mich., Hope. | 24 10 |
| Ellenville, N. Y. | 20 00 |
| Mrs. E. H. Peters. | 50 00 |
| Millstone, N. J. | 5 00 |
| Mount Vernon, N. Y. | 10 00 |
| Jersey City, N. J., Lafayette | 10 09 |
| Sioux Center, Ia., Central | 10 00 |
| Missionary Union, Classis of Pella | 15 00 |
| Orange City, Iowa, 1st, S. S. | 32 10 |
| Newark, N. J., N. Y. Ave. | 15 75 |
| Albany, N. Y., 5th. | 10 00 |
| Overisel, Mich. | 29 20 |
| Hull, Iowa, 1st. | 20 00 |
| South Blendon, Mich. | 12 00 |
| Newark, N. J., Clinton Ave. | 34 00 |
| N. Y. City, Knox Memorial | 5 55 |
| Mrs. Lewis Francis | 50 00 |
| Kings, Ill. | 10 00 |
| Mrs. George S. Bishop | 10 00 |
| Kalamazoo, Mich., 2d, Y. W. Aux. | 10 00 |
| Stout, Iowa | 5 00 |
| Grand Rapids, Mich., 5th | 15 00 |
| Buskirks, N. Y. | 10 00 |
| Paterson, N.J., Broadway | 20 00 |
| Gardner, N. Y. | 9 00 |
| Pella, Iowa, 3d, Y. L. M. S. | 15 00 |
| Fishkill-on-Hudson, N. Y. | 15 00 |
| Kalamazoo, Mich., S.S. | 38 03 |
| Syracuse, N. Y., 1st. | 25 00 |
| N. Y. City, Manor Ch., Mothers' Miss'y and Aid Soc. | 30 00 |
| Grand Rapids, Mich., 5th, M. B. | 4 15 |
| Cedar Grove, Wis., Work and Praying Band | 50 00 |
| North Blendon, Mich. | 5 15 |
| Yonkers, N. Y., Park Hill | 18 00 |
| Port Jervis, N. Y., Deer Park | 10 00 |
| Schenectady, N.Y., 1st | 38 35 |
| Miss Elizabeth P. Ingraham | 8 65 |
| Belleville, N. J. | 8 85 |
| Aurlesville, N. Y. | 3 00 |
| Zeeland, Mich., 1st Jr. C. E. S. | 6 50 |
| Brooklyn, Gravesend, "Helping Hand" | 15 27 |
| | $1,045 35 |

STUDENT FUND.

| | |
|---|---|
| Bronxville, N. Y. | $10 00 |
| Mrs. George S. Bishop | 10 00 |
| Port Jervis, N. Y., Deer Park | 10 00 |
| | $30 00 |

LIFE MEMBERS.

| | |
|---|---|
| Franklin Park, N. J., Aux., Mrs. John S. Clark | $25 00 |
| Millstone, N. J., Aux., Mrs. Floris Ferwerda | 25 00 |
| | $50 00 |

LEGACY FUND.

| | |
|---|---|
| Estate of Mrs. Susan Luyster | $200 00 |

KENTUCKY MOUNTAIN FUND.

| | |
|---|---|
| Nella Den Herder. | $1 00 |
| Newkirk, Iowa, S. S. | 20 00 |
| Montrose, N. Y., S. S. | 12 71 |
| N. Y. City, 4th German, C. E. S. | 15 00 |
| Bronxville, N. Y. | 15 00 |
| Bronxville, N. Y., S.S. | 25 73 |
| Grand Rapids, Mich., 4th | 5 00 |
| Brooklyn, Flatlands, S. S. | 12 00 |
| Poughkeepsie, N. Y., 2d, Y. P. S. | 7 12 |
| N. Y. City, Middle Ch., S. S. | 25 65 |
| Berne, N. Y., 1st, Crusader Post | 6 00 |
| Holland, Mich., 1st. | 10 00 |
| Zeeland, Mich., 2d. | 30 00 |
| Grand Rapids, Mich., 5th, Y. L. M. S. | 10 00 |
| Jamestown, Mich., 1st | 11 11 |
| Jamestown, Mich., 2d, Y. L. M. S. | 5 00 |
| Grand Haven, Mich., 2d | 5 00 |
| Muskegon, Mich., 2d, Y. L. M. S. | 5 00 |
| Holland, Mich., Hope, Mrs. Fred. Vos. | 1 00 |
| Holland, Mich., Hope, Mrs. C. V. R. Gilmore | 5 89 |

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| | |
|---|---|
| Locust Valley, N. Y., C. E. S. | 2 50 |
| Rochelle Park, N. J., Two Boys and "A Friend" | 2 00 |
| Newark, N. J., N. Y. Ave. | 10 00 |
| Albany, N. Y., 5th | 5 00 |
| Grand Rapids, Mich., 5th | 17 00 |
| Bayonne, N. J., 3d, S. S. | 5 00 |
| Pella, Iowa, 1st | 10 00 |
| Pella, Iowa, 3d, Y. L. M. S. | 12 00 |
| Coeymans, N. Y. | 1 40 |
| Port Jervis, N. Y., Deer Park | 5 00 |
| Scotia, N. Y., 1st, Glenville | 7 00 |
| Millbrook, N. Y., S.S. | 11 75 |
| Jamaica, N. Y., 1st, Y. P. S. | 15 00 |
| Cold Spring on Hudson, N. Y., S. S. | 5 00 |
| Poughkeepsie, N. Y., 1st, S. S. | 10 00 |
| Newark, N. J., Christ. | 10 00 |
| Hamilton, Mich., Catechumens | 12 50 |
| Chicago, Ill., 1st Roseland, Infant Class, S. S. | 10 00 |
| New Hackensack, N. Y., S. S. | 11 00 |
| | $390.36 |

INDIAN FUND.

| | |
|---|---|
| Walker's Mills, N. Y., S. S. | $4 00 |
| Livingston, N.Y., Linlithgo, C. E. S. | 1 00 |
| Scotia, N. Y., 2d Glenville, Jr. C. E. S. | 3 25 |
| Kalamazoo, Mich., 4th, C. E. S. | 8 00 |
| Scotia, N. Y., 2d Glenville | 2 83 |
| Brooklyn, South, Beginners' Class, S. S. | 10 00 |
| Alto, Wis., S. S. | 26 40 |
| Detroit, Mich. | 5 00 |
| Mrs. W. C. Roe | 10 00 |
| Miss Ella Butts | 10 00 |
| Coxsackie, N. Y., 1st, S. S. | 10 10 |
| N. Y. City, 4th German, C. E. S. | 15 00 |
| Bronxville, N. Y. | 20 00 |
| Newark, N. J., Clinton Ave., Ladies' Aid Soc. | 25 00 |
| Muskegon, Mich., 1st, C. E. S. | 25 00 |
| Plainfield, N. J., Trinity, Miss M. G. Woodruff | 5 00 |
| Chicago, Ill., Trinity | 15 18 |
| Grand Rapids, Mich., 4th | 5 00 |
| Nelly Allen Roe Memorial | 30 00 |
| Apache Mission, C. E. S. | 1 50 |
| Hackensack, N. J., 1st | 25 00 |
| Mr. and Mrs. E. E. Olcott, Katherine and Mason Olcott | 20 00 |
| Grand Rapids, Mich., 5th, Men's Miss. Soc. | 25 00 |
| Brooklyn, Flatlands, S. S. | 15 00 |
| Grand Rapids, Mich., 7th, Y. L. M. S. | 10 00 |
| Pella, Iowa, 3d, Martha Soc. | 5 00 |
| Baldwin, Wis., Y. L. M. S. | 5 00 |
| Kalamazoo, Mich., 2d, Y. L. M. B. | 2 00 |
| Chicago, Ill., 1st Englewood, Y. L. M. B. | 10 00 |
| Overisel, Mich. | 70 00 |
| Franklin Park, N. J. | 10 00 |
| Miss. Union, Classis of Illinois and Wisconsin | 42 00 |
| New Brunswick, N.J., 2d, Prim. Dept., S.S. | 7 08 |
| Pipestone, Minn., Churchville | 25 00 |
| "A Friend" | 10 00 |
| Buskirks, N. Y. | 5 00 |
| N. Y. City, Middle, S. S. | 40 00 |
| Maurice, Iowa, 1st, Y. L. M. S. | 10 00 |
| Berne, N. Y., 1st, Crusader Post | 6 00 |
| Schoharie, N. Y., S. S. | 10 00 |
| Albany, N. Y., 5th | 5 00 |
| Grand Rapids, Mich., 5th | 45 00 |
| Griggstown, N.J., S.S. | 10 00 |
| Grand Rapids, Mich., 1st, C. E. S. | 50 00 |
| Schenectady, N. Y., 2d Rotterdam | 2 00 |
| Oostburg, Wis., "Busy Workers" | 20 00 |
| Germantown, N. Y. | 6 15 |
| Pella, Iowa, 3d, Y. L. M. S. | 10 00 |
| Colony, Okla., "Giving Sunday" | 110.65 |
| N.Y. City, Lenox Ave. Coll. | 100 00 |
| N. Y. City, High Bridge, Jr. C. E. S. | 1 50 |
| Mohawk, N. Y. | 5 00 |
| Dumont, N. J. | 5 00 |
| Newark, N. J., Trinity | 1 00 |
| Poughkeepsie, N. Y., 1st, S. S. | 20 00 |
| N. Y. City, West End, Prim. Dept., S. S. | 25 00 |
| Newark, N. J., North, S. Schools | 90 00 |
| Hamilton, Mich., Catechumens | 12 50 |
| Svea, Minn., Roseland, Y. P. S. | 20 00 |
| Holland, Neb. | 64 00 |
| Grand Rapids, Mich., 9th | 20 00 |
| | $1,207 14 |

SUMMARY.

| | |
|---|---|
| General Fund | $1,045 35 |
| Student Fund | 30 00 |
| Life Members | 50 00 |
| Legacy Fund | 200 00 |
| Kentucky Mountain Fund | 390 36 |
| Indian Fund | 1,207 14 |
| | $2,922 85 |

MRS. K. G. WHITE,
Treasurer,
25 E. 22d St., N. Y. City.

## BOARD OF EDUCATION.

OFFERINGS FOR JANUARY, 1909.

For Education Fund.

NEW YORK.

| | |
|---|---|
| 1st Albany | $81 44 |
| Flatbush, Ulster Co. | 3 88 |
| New Brooklyn | 15 00 |
| Bay Ridge | 11 46 |
| Newtown | 20 09 |
| St. Johnsville | 3 03 |
| New Hyde Park | 1 50 |
| 1st Poughkeepsie | 40 00 |
| Fishkill | 7 05 |
| Canajoharie | 5 11 |
| Brighton Heights | 17 60 |
| Flatbush, L. I. | 70 10 |
| Madison Ave., Albany. | 198 43 |

NEW JERSEY.

| | |
|---|---|
| Clover Hill | $3 00 |
| Wayne St., J. C. | 4 51 |
| N. Branch | 14 00 |
| 5th St. Bayonne | 20 00 |
| Harlingen | 1 07 |
| Bergen | 26 87 |
| 3d Raritan | 5 53 |
| Oradell | 12 55 |

MICHIGAN.

| | |
|---|---|
| Graafschap | $6 02 |
| 3d Holland | 11 21 |
| 1st Kalamazoo | 10 00 |
| 3d Grand Rapids | 11 54 |
| N. Blendon | 4 05 |
| 6th Grand Rapids | 3 63 |

OTHER STATES.

| | |
|---|---|
| Peoria, Ill. | $2 25 |
| Silver Creek, Ill. | 10 00 |
| Silver Creek, Ill., Y. P. Society | 10 00 |
| Randolph, Wis. | 1 50 |
| Wilhelmina, Md. | 9 44 |
| 1st Maurice, Ia. | 13 25 |
| Zion Chapin, Ia. | 12 50 |
| Sully, Ia. | 8 95 |
| Parkersburg, Ia. | 10 00 |
| Springfield, S. D. | 8 00 |
| Harrison, S. D. | 7 20 |
| Chancellor, S. D. | 3 50 |
| Sandstone, Minn. | 2 00 |
| Friesland, Minn. | .50 |
| | $707 76 |

FOR REL. ED'N. COM.

| | |
|---|---|
| 1st Poughkeepsie, N.Y. | $15 00 |

FOR CORDELL ACADEMY

| | |
|---|---|
| New Prospect, N. Y. | $5 05 |
| S. S. New Brighton, N. Y. | 3 10 |
| S. S. N. Paterson, N.J. | 3 14 |
| S. S. Graafschap, Mich. | 10 00 |
| S. S. Vriesland, Mich. | 20 00 |
| | $41 29 |

FOR PERMANENT FUND PRINCIPAL.

| | |
|---|---|
| B. A. Bergen Memorial | $1,000 00 |

RECAPITULATION.

| | |
|---|---|
| For Education Fund | $ 707 76 |
| Religious Education Commission | 15 00 |
| Cordell Academy | 41 29 |
| Permanent Fund, Prin. | 1,000 00 |
| | $1,762 05 |

JOHN F. BERRY,
Treasurer.
25 E. 22d St., N. Y. City.

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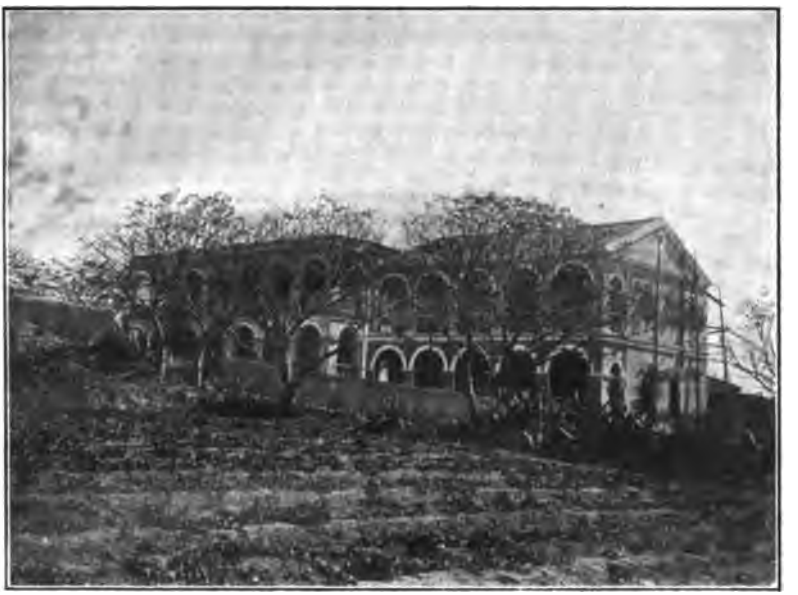
# THE MISSION FIELD.

VOL. XXI. APRIL, 1909. No. 12



SCHOOL BUILDING, CHINA.

## AMOY A CENTER FOR HIGHER EDUCATIONAL WORK.

BY REV. P. W. PITCHER.

WHEN we speak of Amoy we do not limit our meaning to the port of Amoy, but have in mind the vast area of 18,000 square miles about us, having a population estimated to be 10,000,000, occupying three Fu and two Chiu, all located in the midst of a fertile agricultural district, embracing coal, lead and iron mines still undeveloped.

As a commercial center Amoy has always ranked high, and for four hundred years it has had business relation with the outside world. While it may be true that recently trade has been more or less affected by political changes in Formosa, yet all things point to a revival of old-time activities in the near future. With its splendid harbor, really the only one of value in South China, it will offer an unexcelled terminus for the railroads that eventually will be constructed in these parts,

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one having already been begun between Amoy and Chiang-chow. This one, and others which are bound to follow, will open up this section of the country as it never has been thought of by the natives, and it will moreover tap the abundant supplies of iron, lead and coal that lie buried beneath these hills and mountains.

Nor has the place been inconspicuous in educational activities. The two prefectural cities, viz., Chiang-chow and Chin-chow, situated respectively twenty-five and sixty miles from this port, have always been famous as educational centers. The same is also true of Chang-poo, a county seat about thirty odd miles away. Under the old regime, in a single prefecture in this region, ten thousand students met every year to compete for high honor and distinction. While all this praiseworthy ambition may have traveled along misguided channels, there has now come a change for the better. The student world of China stands waiting for some strong men—some strong institution—to guide and direct them aright.

The importance of this region as a center for higher educational work is further demonstrated by the fact that emigration from South Fukien far exceeds that from any other port or province in China. Every year seventy or eighty thousand people leave here for the Straits Settlements, the Dutch colonies, and Manila. Of this number about seventy thousand alone migrate to the British Possessions in the Malay peninsula. Fully eighty per cent. return.

This vast number of Chinese subjects being brought in contact and touch with the outside world must have a tremendous bearing on the situation. By such intercourse the Chinaman becomes a broader-minded man, and in this particular case of the Amoy Chinese, whose business acumen and intellectual ambition are highly developed, they will be keenly alive to the advantages to be derived from these higher institutions of learning. They certainly will be better able to appreciate the benefits of a higher education, and all manner of progress and reform which it signifies.

And whatever statements the papers may contain in regard to the Chinese elsewhere opposing the establishment of Christian colleges, or colleges on western lines, that sentiment does not prevail here. On the contrary, it is said that all classes are intensely desirous for co-operation and will welcome every outside assistance which may be offered. This may be due to the fact that here, first of all, Christianity secured a foothold in this country. What the real status is now we do not know, but a few years ago there were more professing Christians in the Fukien province than in any other. And we think we are within the bounds of truth when we say that probably nowhere in China will any Church

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GROUP OF CHINESE BOYS.

organization be found quite so far advanced in the matter of self-support as the Amoy churches connected with the English Presbyterian Church, London Missionary Society, and the American Reformed Church Missions, which began work here sixty odd years ago. This is not said in any boasting spirit, but simply that the situation may be made the clearer.

It may be further stated that many of the natives from this region go away every year to other places to obtain a higher education, a better training which is impossible for them to receive here. Many more would go than do go, but they lack the means to do so. And many parents much prefer to keep their boys at home under their care and supervision, and therefore not only hesitate but refuse to send them away to complete their education. Hence hundreds, if not thousands, fail to receive an education beyond a high school grade at the best, for the simple reason that the facilities are not at hand.

For this reason some of us feel that here is a need that cannot too speedily be supplied. In fact, throughout the whole of South China, from Shanghai down, with the possible exception of Canton Christian College, there is not a single institution that we are aware of that has power to confer degrees.

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The time has more than come for the establishment of a college in this region, which, by being incorporated under the laws of America or England, will have the power to confer degrees upon its graduates. And we believe that a first-class college need not have any fear about such degrees being recognized by this government. In such an institution as we have named there should be a department providing an Arts course, a teachers' Normal Training course, and Science, Engineering, Agricultural, Commercial and Medical courses.

To some this may have more of the appearance of a university than college, but we prefer not to call it by that high sounding title. It is not a university in the strict sense of the word that we have in mind. More correctly it is a college providing Arts and Sciences courses.

To others this may seem a large order. Then let us remember that we are dealing with large matters, and in a territory where the people are waiting for and deeply solicitous for just such higher educational work.

Briefly what is the working basis for such an institution here? There are in this region hundreds of primary schools, middle schools (high schools) and Anglo-Chinese colleges, all of which will be feeders to such a college. At these schools, under both Mission and Government control, it is estimated that there are 10,000 students in South Fukien, who can advance in these institutions only to a grade somewhat similar to our high schools in America. Their schools would thus be preparatory schools to the proposed college.

As stated above many leave this place to seek higher education elsewhere. A college located somewhere in this region would remove this necessity of leaving Amoy, and would enable us not only to retain these, but to secure a great majority of those other hundreds and thousands as well, who have not now the opportunity to enter upon higher courses of study.

Finally, present opportunity should be well borne in mind and kept to the fore. There never was such a time as the present to plant this college. We stand at the parting of the ways and the opportunity is ours *now*, but no one can say whether it will be ours five or two years hence. May we lose no time, therefore, in establishing such a college, and of gathering into it as many as we can of these young men and giving them what they cannot get elsewhere, a Christian education.

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ELLIS ISLAND.

## THE WORK AT ELLIS ISLAND.

AN APPRECIATION FROM ACROSS THE SEA.

The following is the translation of a clipping from a newspaper printed in the Netherlands. It shows that the work of Mr. Sydney Zandstra, our missionary at Ellis Island, is known and appreciated:

"Immigrants, when you get to Ellis Island, ask for Missionary Zandstra. He is at the disposal of all Hollanders; he will assist them disinterestedly with word and deed; he is a man whom you can trust. If you understand no English, entrust yourself to him confidently. He is the missionary of the Reformed Church in America, and the helping of Dutch immigrants is his work."

Mr. Zandstra is faithfulness personified in his work of "helping of Dutch immigrants." No ship of the Holland-American line ever docks without finding him upon the pier ready to welcome and befriend our kindred from the Netherlands. It is a ministry of practical helpfulness which he fulfills, and there are many who hold in grateful remembrance his kindness and counsel at a time of particular need.

Through the kindness of friends at the Middle Collegiate Church and the Rhinebeck Church a library for the use of the immigrants has been placed at Ellis Island. It sometimes happens that an immigrant is detained for days and even weeks before he is allowed to land. In some cases he does not land at all through inability to comply with the regulations of the Immigration Bureau, and is compelled to go back to Holland. Hereafter the detention room—so far as the Dutch immigrants are concerned—will be relieved of some of its tedium and monotony. There will be books and plenty of them in the familiar language, history, fiction, poetry, travel, theology; everything the Dutch reader could desire. Those who made this library possible should have joy in knowing that their generosity is bringing sunshine constantly into that grey detention room, where people are called upon to do the hardest of all things—wait.

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WORK OF THE NEW YORK BIBLE SOCIETY.

In connection with the above reference to the work of our own Missionary at Ellis Island, it is well to remember that many other denominations are doing similar work among the immigrants. The New York Bible Society, to whose courtesy we are indebted for the illustrations of this article, has for many years maintained colporteurs and missionaries at the Island and among the crews of the many ships and steamers that crowd the Port of New York. The following statistics for the year 1908 show how large and important a work they are doing. During this year the Bibles, Testaments and Parts (such as a single Gospel, the Psalms or one or more of the Epistles), which were distributed to the immigrants landing at Ellis Island, numbered 39,071 volumes, printed in thirty different languages. The largest number distributed, 6,572, was in the Polish language; the next, 4,883, was in Italian; third came German with 4,657; fourth, Swedish, 3,596, and fifth, English, 3,079. Other languages in which 1,000 volumes or more were distributed were Bohemian, 1,980; Russian, 1,951; Hungarian, 1,926, and Yiddish, 1,430. The total number of immigrants received at the Island during the year was 423,976.

IMMIGRANTS LANDING FROM THE BARGE.

The Society also does a large work among the shipping of the Port, which is happily carried on by the Rev. William G. Jones, himself once a sailor. For the most part the sailors are not able to buy the Scriptures, and no class of men ought to be more carefully supplied. The number of sailors coming into our harbor is far larger than thirty years ago, yet the Society is reaching no more than they did then, and needs more money to reach the million of sailors that annually visit our harbor. During the year 3,283 vessels of various kinds have been visited, and 849 Bibles, 5,159 Testaments, and 6,437 Gospel portions were distributed.

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IMMIGRANTS BEFORE THE INSPECTION BOARD.

This Society also does as much work as its means will allow in the distribution of the Bible to the Blackwell's Island institutions, the city prisons, the hotels and families of the city. These distributions during the last year aggregated 35,882 volumes, and much more could and would have been done had only the necessary funds been provided by the Christian people of New York.

## A NEW WORK: AMONG THE ITALIANS.

It has long been a reproach that the Reformed Church has had little or no missionary work among the multitudes of foreigners in America. Sister churches have been responding to the challenge of the alien. But until this past year when work among the Japanese of New York City was undertaken, the immigrant was a neglected field, so far as missionary cultivation on our part was concerned.

But at the January meeting of the Board of Domestic Missions the beginnings were made of a work destined, it is hoped, to grow to large proportions, viz., among the Italians. At this meeting appropriations were made to secure the services of two Christian workers, a minister and a layman, who will labor among their countrymen at Raritan, N. J.

The town presents a field which appeals by reason of both promise and need. There are not less than one thousand Italians resident in the community. Theoretically they are adherents of the Roman Church, practically they have turned their backs upon it. Occasionally an Italian priest has labored among them, but his support has been poor

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both in attendance and contribution. Few, if any, attend the English Catholic Church. Yet they are not indifferent to all religion. A colporteur of the Bible Society received a welcome, and at the public services which he conducted there was a large attendance. As a result of a canvas, twenty-five gave their names as desiring Protestant services regularly.

The two workers began the first week in January. The first meeting had less than a score present, but the attendance has grown steadily. On several occasions the congregations have numbered above a hundred, with a large proportion of young men.

The services have been held in the chapel of the Reformed Church at Raritan. After two months of seed sowing, the first fruits of the harvest are beginning to appear. On March 3d eleven Italians applied for admission to the church. The pastor and elders were somewhat in doubt whether they had a sufficiently clear understanding of the significance of their confession of faith, and whether they realized the responsibilities of church membership. But upon examination, which was conducted through an interpreter, there seemed but one thing to do, to receive them into the full communion of the church. There was no doubt of their earnestness and the sincerity of their desire to enter into the fellowship of Protestant Christianity.

The pastor of the church writes: "They will need much instruction and care. We will endeavor to reach their children, getting them in the Sunday School, and so teaching them the truth." Will not our people remember in special prayer this new work and the workers, and these new converts? The first fruits are manifest, and the field is white unto harvest. A similar work is being conducted in the Old Bushwick Church by a missionary supported by the churches of the North Classis of Long Island, of which we will give some account in a later article.

J. BROWNLEE VOORHEES.

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## AN EVANGELIST IN INDIA.

BY REV. JOSEPH JOHN.

HEARING that a festival was to be held in Kalikiri on the 17th July, I took my band there and proclaimed the Gospel to the large number of people met there to worship and offer the yearly sacrifice to Ellamma, their goddess. We stopped three or four days preaching our dear Lord Jesus and His salvation over and over again continually and distributing the hand bills to many people. We preaching the

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truth in several villages reached Mooraivandlapalle on the 21st July. When we preached in the village, one of the audience named Nagamma, an elderly woman, wife of a Reddi, hearing attentively the Gospel truth, took us to her house and gave us place to rest that night without caste distinction. Both wife and husband and their household heard about Christ, His teaching, and His great love in sacrificing Himself for us sinners, until midnight. We preached in the group of villages which are near to each other next morning, giving notice that this righteous religion will be preached in Mooraivandlapalle by that night. Although it was raining and the night was so dark, people came to the village to hear about Christ and were waiting until rain ceased. We preached to them for a long time and proved to them that Christ alone is the true Saviour. All of them admitted the truth they heard and told us that Christ alone is the only Saviour, but delayed to accept Him for fear of their Caste. The low caste people (*malas*) are religious. They have a small temple for Rama in the middle of their village. And they worship the stone every night, singing *bajana* with their musical instruments. Some of them were very much interested with the Gospel truths and are thinking about them. They told me that they will consult with their relatives and decide to accept Christ and His religion. Nagamma was with us hearing the sweet words of our Lord and she accepted Christ as her Saviour and believed in Him. She says, "I believe in Jesus Christ the Saviour. His words are so sweet to my heart; but I have fear that my relatives may put me out of caste and separate me from my own children and family. My husband loved me and gave the whole charge of his property and land, etc., to me. I am taking care of him and his property, as he is old. I have much desire to become a Christian, but I am unable to do so now, for which I am very sorry. I will be very happy if my husband also agrees with me in accepting the Saviour." We spoke to him about Christ privately. He listened to our words very attentively, told us to consider his house as our own and asked us to come and talk more about the Saviour every now and then. Nagamma was so anxious to attend the dedication service of the new church at Madanapalle. I send David Narayana to inform her the date. Sorry she was unable to do according to her desire. She needs courage for confessing her faith publicly. It is hard for a Hindu woman. I advised her to speak to her husband privately about Christ and His religion and to try to gain his soul for Christ. She promised to do so. May the spirit of God change his heart so that he may unite in Nagamma's faith and both of them become children of the living God.

We went to Guttapallium with much difficulty. As the village is

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built on a high land by the side of a hill it was very hard for us to lead our cart. We reached the village and stopped in a temple which is in the middle of the village and preached to a large audience through magic lantern pictures. Many educated and elderly people were present. The preaching continued until midnight. When we adjourned our work for taking rest some young men of the village met in the temple to conduct their usual bajana service in honor of their god Rama. We, instead of taking rest, prepared to begin our singing with the Eleanor Band musical instruments. They, observing that we have better instruments, joined with us in playing their instruments for our Christian songs. And so "Ramabajana" was changed into "Yesubajana" on that night. People heard our singing and teaching very interestedly and did not leave us to rest. They were satisfied with our answers to their various questions and bought some Scripture portions and tracts with a desire to search the truth. As I have planned to preach the Gospel in the villages between Punganur Zamindary and Vayalpad Taluk we preached in many villages of Punganur Zamindary, reaching Ragallu.

On the 24th July morning when we preached in one of the main streets in Kandoor, a large number of Brahmins and merchants crowded and heard about the Saviour and the great Salvation, patiently for a long time. Some of them told me that Christianity is the true religion and caste is the great block which prevents many from accepting Christ the Saviour I replied them quoting our Lord's words which are written in Matthew 10: 37, 38. "He that loveth father or mother more than me is not worthy of me and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me. He that findeth his life shall lose it and he that looseth his life for my sake shall find it."

We stopped in Ammanigaripalle, which is called by the name of Rani (the Queen) of the Zemindary, and Voligatla, and preached in the villages around them. Crossing along forest and rivers on our way, we arrived one evening to Kummarapalle of Patcharla, where a respectable ryot gave us place in his house without caste distinction. People from surrounding villages met there that night and heard the Gospel preaching for a long time. I heard people talking with each other that what we say is quite true. We started next morning to Raygallu, where a rich and respectable Reddi received us in his house. We preached there and in adjacent villages and returned home. We started again on our preaching tour in the month of August, on the south. One night when we were preaching through magic lantern in Sreeramapuram a rich caste man of the village after hearing the

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Gospel message with his household took us to his house and entertained us with food. I thanked him for his hospitality and told him that we will be satisfied only when he partakes the feast of salvation with his household which God Almighty prepared through His only Son Jesus Christ. And we are glad as he heard about the feast. And God our Heavenly Father and His Angels, and saints will rejoice when he accepts Jesus as his own Saviour and gets deliverance from sin. He said that a time would come for doing so. After preaching the Gospel in Agraharam and in the surrounding villages we returned home on the 24th August.

Rev. and Mrs. H. J. Scudder with their family, Rev. L. B. Chamberlain and Rev. E. C. Scudder were very kind in visiting this place and in encouraging us with their prayer and preaching. Rev. L. B. Chamberlain and Rev. H. J. Scudder helped us in preaching the Gospel to a number of people who were attracted by the gramaphone, which was exhibited by them. I am very thankful for their kind help. In the month of September I have started with my band again to the north with a longing to get fruits. On the 13th Sunday we have conducted our service under the shade of a tree and spent most of our time in prayer asking the Lord to show us His plan in getting the souls to salvation. In the evening before sunset, as the rain threatened us, we took our half-prepared food in hurry-skurry and reached to a Malapalle of Peddagottigallu and stopped in a cow-shed where we talked to a small number of audience. As there was heavy rain people delayed to come and listen. Next morning we preached about Christ to all the people of the village that met together to hear us. They told me that they will think about the words they heard and let me know.

As there was continued rain we stopped at Chinnagottigallu for about eight days and were preaching in the villages around both morning and evening. The people of Tippereddipalle, Malapalle and Salivandlapalle hearing about Christ and His salvation, promised that they will become Christians and asked me to take their names. One of them told boldly to a Hindu ryot who was observing all this, that he will not worship the idols and gods any more, but Jesus alone is their God. It encouraged us very much. They were so strong in their faith. As I had to attend Christian Endeavor Convention at Ongole, I arranged David Narayana to go and teach them more about Christ and to pray with them. I was so glad to hear of a good report from him that they are very anxious for Christianity. I started again to meet them as soon as I returned. Before I got to the village our enemy has created much damage. They were threatened by caste Ryots of the place and went

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back from accepting the Lord to whom they gave such a strong promise. Although it would have been strange for them to stand on the Lord's side, as they are low caste and almost slaves to those reddies, my sorrow for them is not less. I earnestly pray that Lord so that He may pour His Holy Spirit upon them and bring them on His side. I hope that He will do so in His own time.

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## A LITTLE JOURNEY ROUND THE WORLD.

By John A. Otte, M. D.

DR. OTTE.

On the eleventh of April, 1908, after an absence of three years, five months and nine days, I left Amoy for the United States in the good steamer "Tientsin." I was at last on my way home. What that means only an exile can fully appreciate. Three days of beautiful weather brought me to the metropolis of China, the handsome, opulent city Shanghai. As I sailed up the Whangpo on the way to the city, I could not help but take pride in the fact that a Hollander, Mr. De Ryke, was, through his engineering skill, doing what many had considered impossible, viz., saving Shanghai from being shut off from the sea by the gradual silting up of the river. He was doing it, too, in a way so original, that even his friends, the English, feared the predictions of failure, made by the Germans, would be fulfilled. Now, nine months later, success is assured.

After two delightful days spent in the Shanghai Missionary Home of Mr. Evans, the SS. Port Maria took me in two days to Nagasaki, Japan. Two more days brought me to the Siberian port Vladivostock. In Nagasaki my journey around the world really began, for up to that point I would have to retrace my steps on the return journey.

At Vladivostock, contrary to my expectations, I found a homelike place in Hotel Germania. The only objection possible was the high tariff, which was six dollars and a half gold a day. But as everything is so highly taxed in that city I was not surprised at the high rate.

Vladivostock is situated on a beautiful, commodious and easily defended harbor. Its streets are wide, rough, treeless and desolate. The houses and places of business are inartistic, though some of the stores are filled with a fine assortment of the richest goods. Drunkenness is very prevalent, but during the day one sees but little of its moral degradation. But once the lamps are lit the streets swarm with lewd men and licentious women, the lowest often belonging to the

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military and naval circles. If Sodom was as bad as this stronghold of Russia's might I do not wonder it was changed to a sea of death. No decent man wishes even to go on the street after dark.

On the twenty-third of April the long journey across Asia and Europe was begun. With one change of cars at Irkutsk, we went on steadily to Moscow. It took us eleven days, but at present it can be done in ten, while five years ago it took fourteen days to accomplish the journey. As I described the route five years ago, I need not do so now. I found considerable improvement all along the Siberian line. But what struck me even more than five years ago was the vast number of Russian peasants seeking new homes in Siberia. These emigrants are furnished free transportation by the government. They are transported in ordinary box cars in which four small windows have been cut. In cold weather a stove is put in the cars. Some days we met as many as five trains in twelve hours, each containing at least five hundred happy men, women and children. I do not think I exaggerate when I say that during the spring months at least twenty thousand individuals are on the move towards the East all the time. Siberia is a land of unlimited agricultural possibilities, of untold mineral wealth. Its broad deep rivers in summer give steamers tens of thousands of miles of unimpeded travel, and in winter these same rivers form highways for the transportation of the wealth of this virgin soil. Neither a somewhat rigorous climate nor a corrupt government can prevent Siberia from some day becoming one of the most influential factors in the world's material progress. What Russia can do has been shown in the building of this magnificent railroad. It is magnificent in its conception, magnificent in its distances, and magnificent in the difficulties, both political and physical which were overcome.

The fourth of May found me in Moscow, where on account of ill-health two painful, yet interesting days were spent. The kindness of my fellow passengers, and especially of one old American gentleman, made the pain bearable, and brought many a happy moment during the interesting visits to the Kremlin, with its magnificent Imperial palace, its churches and museums. I cannot describe all I saw. Moscow is to me the most interesting of European capitals. It seems the most superstitious of European cities, being in this even lower than Rome. What with the universal kissing of the frames of the sacred pictures, the idolotrous worship of the saints, etc., etc., one feels almost hopeless of a change for the better. And yet there is a religious zeal and fervour found among the common people; a devotion to their idea of duty, and a willingness for sacrifice which, when once turned into the right channels promises well for the future. God will come in His own time

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and make this people worthy of the grand heritage He has committed to their charge.

The three days' journey to Arnhem, Holland, via Warsaw and Berlin, was made the most trying part of the whole journey through the insults of Russian military officers, overcrowding of passengers, missing train connections, cold and numerous other discomforts. A firm stand on the part of a Belgian fellow-passenger forced an apology from the insulting Russian official; patience overcame the difficulties connected with missing trains, and sleep made me forget the discomforts of a night on a wooden bench in the Warsaw station. The end of those three days brought joy and peace and a glow of comfort, for once more my eyes were gladdened by the sight of the young woman God had given me as my own child. She was but a little girl when I had last bid her good-bye. Now she was a full grown woman. The joy of meeting my daughter, and her kind hostess, who for two years had been to her a true mother, made me forget all the pain of the past four years.

The eleven days spent in the Netherlands, though marred by an exceedingly painful throat affection, were full of happiness. The continued enthusiastic help of the Dutch committee made those days truly memorable. God's goodness shown in the love of these friends in the Fatherland seems very marvelous to me. The interest in the work, too, shown by Queen Emma, and her gracious reception accorded me in her own palace I shall not soon forget, nor soon cease to be grateful for. A land blessed with two such exalted ladies as Queen Wilhelmina and her mother, both true lovers of the Lord Jesus, must be prosperous.

A little detour through Germany, Belgium, France and England with my daughter Lizzie, together with the quiet rest enjoyed on the steamer Caronia across the Atlantic, brought back much needed strength, and restoration from the throat disease I had been suffering from all the way through Siberia and Europe. The disease which had caused me so much pain at the same time cured the impediment in my voice from which I had suffered thirty-one years. At last, at last, after three decades of waiting, God heard my mother's prayers and mine and gave me a normal voice.

Sunday, the seventh of June, brought us to New York. Very few of you can ever know the thrill one feels at being again on the same continent as one's own flesh and blood, after years of separation have made one's heart (fortunately) dull with longing.

Monday morning early found me in Asbury Park, and happy to once more be among the many old friends who were attending the

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meeting of Synod. It was worth a journey around the world to see the enthusiasm of pastors and laymen in the interest of missions. The speeches made by our friend Watermuelder, Dr. Cobb, and Dr. Zwemer, not to speak of others, have given me something to think of for the next five years. With such a consecrated body of men as we found in the Netherlands, and again at Asbury Park, all showing a consecrated zeal for the Master, a determination to win the world for Christ, we feel that Christ will win. Thank God, we live in the age of enthusiasm for Christ and His cause.

Tuesday morning found us once more on the way. A short stop at Albany to visit other members of the family, and then—well, then we reached HOME!!!! My eyes just feasted on the children when we stepped out of the train and I heard their glad shouts. At home there was baby waiting for the father she had never seen, waiting for papa's first kiss of welcome. There was the wife who had alone and unaided conquered the exceptional difficulties of the past four years. Rest had come at last, and for a short time, at least, the heartache of separation was ended. My return journey began on October 1st and a little before October 30th Amoy was reached. It had taken me just fifty-two days of actual travel to go around the world. If I had taken faster steamers I could have done it in three days less time.

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## THE NEW CHURCH AT RANDOLPH, WISCONSIN.

The record for Church Extension will doubtles be held this year by the Classis of Wisconsin. Four new churches have already been added to the classical roll, and the word from the field is that there are more to follow.

The first of these new churches is at Randolph, Columbia County, Wisconsin, an attractive and thriving town with a population above eight hundred. Randolph was settled originally by Welshmen. Later came a number of German families, who were followed in turn by the simon pure Americans. Now it is the day of the Dutch, for the Hollanders are rapidly buying up the outlying farms, and much of the business of the town is coming into their hands.

The church was organized on the 20th of July as the Second Church of Randolph, to distinguish it from the mother church at Randolph Centre, seven miles away. The latter, notwithstanding that the organization of the Second Church meant a loss of membership, bade the daughter God-speed and gave both members and money to the new enterprise.

A delightful feature was the welcome given the Reformed Church

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by the churches already established in the community. The Congregational Church opened its doors for the meeting for organization. The installation of the first pastor was held in the Methodist Church. The Lutheran and Welsh churches offered their buildings for services until the Reformed Church should have its own house of worship, and the Catholics contributed to the building fund.

REFORMED CHURCH, RANDOLPH, WIS.

INTERIOR OF CHURCH, RANDOLPH, WIS.

The congregation is now worshipping in its own church, an attractive building, which was dedicated on November 20th. The people, though few, gave generously, and with the assistance of a small appropriation from the Church Building Fund were able four months from the date of organization to occupy their own house of worship.

J. B. V.

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## PROGRAM OF THE COMMISSION ON RELIGIOUS EDUCATION.

By Matthew Kolyn, D. D.

After the convincing article by the Rev. F. S. Schenck, D. D., Chairman of this Commission, and the earnest appeals sent out by the secretary of the Board of Education, the Rev. J. G. Gebhard, D. D., it is not necessary to attempt to point out or set forth the imperative need of the work that is contemplated by the action of the General Synod in creating this Commission. A careful study of the minutes of the Synod for several years past will reveal the fact that the Church has given much thought to this subject and has had in mind a carefully planned, well-directed and persistently aggressive effort in the direction of raising the educational standard in our church life and activities. Our leading and representative men and women have been convinced that one element of weakness in our organized religious life and effort has been a want of definite, systematic, and if you please, scientific religious instruction of the children and youth of our churches.

Where catechetical instruction by the pastor is still maintained this defect is not seriously felt, but even there the work contemplated by this Commission would be helpful. Judging from the animated discussions on the floor of the Synod and from the practical unanimity with which this work has been undertaken, there can be no doubt that the Church as a whole is fully persuaded that something must be done in the direction of a somewhat uniform system of Biblical instruction and religious training.

To say that the first responsibility lies with the parents and in the home is to utter an undeniable truth; but it offers no solution of the problem when, as a matter of fact, so few parents make any serious work of teaching their children. To say that if pastors and consistories made faithful use of the time-honored and divinely blessed institution of catechetical classes and regular pastoral instruction from house to house, there would be no need of the new methods suggested, is to utter a trite truism; but neither does this offer a practical solution of existing difficulties.

We have to do with conditions, not with theories. If we cannot have all that we would like, or all that many feel we must have, shall we be unwilling to accept something that we *can* have, and whose adoption and use may possibly revive an appreciation of some things we have lost and bring us back to the good old ways of the fathers?

The General Synod, realizing the situation, has taken unusual pains and exercised unwonted care in making selection of men who should attend to this matter. But so far as appears probable now, this Commission will not be able, after two years, to report any definite

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progress to the next session of the General Synod. Naturally the question will be asked why no greater progress has been made. The expectation that by this time some tangible results would be shown is a reasonable one, and, failing these, an explanation will be in order. The writer holds no brief for the Commission, although he has the honor of being one of its members, and for what is here said he alone is responsible; but he believes that, while every member has felt the responsibility of his position, and the Commission has made honest attempts at getting under way, it has been seriously handicapped by the instructions under which it was appointed and the plan which was outlined for its operations.

To speak plainly, everything from the very start has been made to depend upon the person to be discovered and secured as a "Secretary." From the moment the Commission met for tentative deliberation it was confronted with the explicit language of the Synod's action: "The Commission of Religious Education appointed by the General Synod in June, 1907, is directed by the Synod to employ a Secretary who shall give his entire time to the Commission at a suitable salary, which is to be paid by the Board of Education from such funds as may be available for the purpose."

From this it is evident that the entire work of the Commission depends upon the appointment of this Secretary; this Secretary cannot be appointed until "a suitable salary for a suitable term of years can be offered;" the source from which this salary is to come is also stipulated; it is to be paid from such funds as the Board of Education may have on hand "available for the purpose." Accordingly an elaborate appeal was drawn up, presented to the Board of Education, courteously listened to, but adversely reported on, because "the Board of Education has no available funds that can be used for such a purpose."

This being reported to the Synod at its last session, it was resolved by that body "That the Board of Education be authorized and directed to raise $4,000 for the use of the Commission on Religious Education," and that it appeal by its Secretary to all the churches to take a special collection for that purpose."

This appeal has been made, but the response has not been sufficiently encouraging to warrant the Commission to proceed in the way directed. And that is the situation at this moment.

Now it occurs to the writer to ask if we have not erred in placing the matter of a Secretary and his salary and the money that would be needed to inaugurate this work in the foreground? Is it really true that so much, that everything depends upon such a Secretary? Is it true that we cannot inaugurate this work until we shall have secured

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such leadership? Is it true that all that is wanted for the success of this enterprise is the securing of such a man as is described in the Synod's resolution? Is it not rather true that the success of this work will depend upon the intelligent interest and active co-operation, yes, and the real leadership of pastors and consistories? Have we been wise in waiting to attempt anything until a certain definite amount of money was in sight? Is such a work from the nature of the case not to grow from small beginnings to a larger development? Is the thing itself not an educational process? Can it be made ready to hand and prepared for delivery, when we have the price? Have we not attempted to lay cornice and capstone before digging trenches and laying foundations? Has our work not been handicapped by the conditions imposed upon its undertaking? Can we really blame the Church for not rallying enthusiastically to a project which has not demonstrated its feasibility and practicability? Would it not be the part of wisdom to arrange in our various churches and communities for prosecuting work of this kind along lines which have been already adopted by the organized Sunday School Movement in its new departments of Teacher Training and Adult Bible Class organization?

There are now several men in the general field whose services can be secured in any town or city, and from these as centers the information and inspiration can extend to the churches of the vicinity. By availing ourselves of the opportunities we already have, the value of this kind of effort will be seen, and the Church will be prepared to support a work that proceeds along definite denominational lines, and that will meet our needs better than any general work can do.

As a matter of fact, in our own city (Grand Rapids, Mich.) the subject of religious education is under way now. Under the auspices of the Sunday School Union of the City and under the leadership of J. G. Huizenga, M. D., a member, by the way, of our own Commission, a Bible Study Class of more than five hundred members has been organized; nearly all the evangelical denominations of the city are represented in it; it meets for study and drill every Tuesday evening; the State Superintendent of Teacher-Training is one of the teachers, and several of our own Reformed Church men are booked for courses of lectures. Not only is there great enthusiasm about this central class, but as a result, many classes for systematic Bible Study have been organized in various churches and in different parts of the city. Add to this a Bible Class of 1500 people taught by Dr. James M. Gray, Dean of the Moody Institute, meeting every Tuesday evening, and it is evident that in one city, at least, something has been accomplished by availing ourselves of the opportunities

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at hand, and "The Secretary" to be, will find a prepared field in this section of the Reformed Church. Let us get to work, and attend to the program afterwards. "The only way to resume is to resume."

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## A CALL TO PRAYER.

The prayer service held by the Council of Women for Home Missions on February 25th, 1909, was one of special interest. Heretofore this meeting was under the auspices of three denominations, the Methodist, Baptist and Presbyterian, but this year there were nine denominations represented. The time was sub-divided with different topics assigned to each, and a leader from each denomination having charge of a portion of the service. These meetings were held in many cities and towns, in six of which our Reformed Church united with the other churches. We have reports from three such services, Grand Rapids, Schenectady and New York City.

Mrs. Gilmore, of Holland, Mich., writes that on account of local conditions the meeting in Grand Rapids will be held later than the other meetings, viz., on March 26th. The service is to continue two hours and all evangelical denominations of Grand Rapids are to take part, with speakers from each. Mrs. Gilmore leads the devotional half hour assigned to our church, and Prof. Van der Meulen makes the address. They are hoping and expecting much of helpfulness and inspiration for Home Mission interests from this united and continued time of prayer.

Mrs. James E. Graham, vice-president for the Particular Synod of Albany, writes:

"Our day of prayer for Home Missions was held last Thursday, the 17th, the date printed on the programs. When we learned the printer had made an error we found it too late to change the date, as our speakers had all been engaged. It was an absolutely perfect day, our speakers were at their very best, and God's blessing was surely with us. I believe there was inspiration and a true spiritual uplift for very many of the two hundred women who were in attendance. We had a committee of eight women, representing eight of the Schenectady denominations. A prayer was offered by each one of the eight women, and a dear Episcopal lady read one of the beautiful Episcopal collects. Three of our strongest addresses were given by Rev. Geo. F. Prentiss, pastor First Congregational Church of Schenectady (the only man on our program), on "Christian Patriotism;" Mrs. E. C. Nichols, wife of the pastor of the Tabernacle Baptist Church, on "The Family, the

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Hope of Society," and Miss Corbon, a Methodist deaconess and organizer of Women's Home Mission Societies in Methodist Churches, took as her subject "Unchristianized America." We certainly had a very strong and a very interesting program, and it made just a beautiful day.

In New York the Methodist Mission House opened its doors to welcome all denominations. Mrs. M. L. Woodruff, of the Methodist Society, made a very gracious and efficient presiding officer for the day, opening the meeting with a short service and introducing the various leaders.

A fine program had been prepared by the Baptist Board West, dividing the subjects for prayer into four "periods," which were assigned to leaders from four denominations. First, "The Menace of the City," led by Mrs. F. C. Barnes (Baptist) Second, "Unchristianized America," led by Mrs. Hillis (Congregational). Third, "Home and Church," which was led by Mrs. Taber Knox (Reformed Church). Most earnestly did the last speaker plead for pure homes, for the Christian nurture of the children, building up their characters into church membership, and blending pure homes and consecrated religious lives into our national life. She called for prayers for deliverance from national sins, and that we might be a "nation wherein dwelleth righteousness." Miss Knox then asked Miss Euphemia Olcott to give a few words upon the right observance of the Sabbath, and then Mrs. David Morris, in a three minute talk, by the use of a telling illustration, warned us against allowing pleasure to steal away our higher "delight" in the Sabbath.

The fourth problem was "Christian Patriotism," led by Mrs. F. S. Bennett (Presbyterian), after which the presiding officer dismissed the assembly in a few earnest words to rely more upon prayer as the greatest lever in the world.

It was a privilege to meet the women of other branches of the Church and together to pray for the welfare of our dear land, and we longed to have every church member share with us the blessing of that sweet fellowship. May this year's meeting bear abundant fruit and may many more women next year "come up into this mount."

E. M. B.

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## NAT KAYITI, APACHE.

Miss Hospers has sent the following little sketch about Nat: "He had many temptations and tried very hard to do right, but would often fall and was almost too discouraged to rise again, but fought on and at

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last conquered. Last week came the news of his death in New Mexico, and Mr. Fincher wrote of the help Nat had been to him in interpreting and of the upright life he had led while among the Mescaleros. I read the letter to his mother, who was so grateful and asked me to tell Mr. Fincher she was glad he had cared for Nat and buried him. I read the letter in prayer meeting last week, and there was hardly a dry eye in the room; it was especially touching to see Eugene, my interpreter, a big, strong Indian, break down. We sang some of Nat's favorite hymns, one of which was 'The Homeland,' where we trust Nat now is; how often he called for that hymn, and how heartily he sang it, never dreaming as he sang 'to which I'm drawing near' that he was so near it. Sad as it was to hear of Nat's death, we rejoiced to know that his heart was strong to the end; sometimes he suffered so he could not pray, and he said he just thought his prayer then. He used to tell me that no one cared for him, he was so bad and fell so often, they had lost faith in him. Could he have been present at that meeting he would have known that there were many who did care, another lesson for us to show our interest in people while they are still alive."

HENDRINA HOSPERS.

## KENTUCKY.

One of the teachers in our Kentucky schools writes most encouragingly of the work. She says: "We are doing splendidly, I think. We have enrolled fifty-six or seven, and the attendance keeps up well. It surprises me to see how they come, day after day, such long distances, and they come for a purpose, no shirking lessons, but all seem so anxious to learn all they can. It seems sad to see a boy, taller than I am, struggling with long division, and he told me that one night he sat up until twelve o'clock working over the examples. The schools down here seem to teach just reading and spelling, with a little arithmetic thrown in.

The greatest trouble is the lack of books. Where there are three or four in family one book must do for all, and it certainly is not conducive to good order or quietness, to say the least, to have the others sitting idle while the one studies the lesson and then passes the book on to the next one. But that has always been their custom, and when it is hard to get money enough for shoes there is not much to spare for books.

This week I have tried to get in all I could about Lincoln, and I wish you could have seen the eagerness with which those boys and girls listened to the story of his life. When they found he was born

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in Kentucky how their eyes did shine. But one pupil in the school seemed never to have heard about him. Does not that seem strange and dreadful here in our own America? One of the brightest girls in the school came to me this morning and asked if *Lincoln was living yet.* I told her to-day was his hundredth birthday, but she said she knew a man who was one hundred years old. She had never heard of our martyred President. I had some tiny little flags given me last fall and fortunately I had enough to give each child one, and they were so happy. I hope they were able to go home and tell, at least, something of his life.

"I wonder if any one could be persuaded to send us some good books for children. We have plenty of picture books sent at Christmas time, but I mean books like 'Little Women,' 'Little Men,' 'Five Little Peppers' and such books. Those who can read well enough just *devour* any little book I take over, and I do wish we might start a little library here. It would do me good to see some of these girls read 'Little Women.' One cannot help but be intensely interested in these children and long to help them to a higher plane of living."

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## A MISSION FOR HUNGARIANS.

The Christian Endeavor Society of Bethany Church, Kalamazoo, has commenced a work among the Hungarians of that city. Several hundred of these people live in the outskirts of the city, and up to the time the young people of Bethany Church began their work, there had been no religious effort made for them. The pastor of Bethany Church, the Rev. G. Kooiker, with the aid of some of his young men, holds a service for the Hungarians every Sunday afternoon. In a recent letter to the Board of Domestic Missions he says:

"Up to the present time we have distributed about eighty copies of the Gospel of Matthew, with the English and Hungarian text side by side. At the Sunday afternoon services we have them sing the Psalms in their language, as they used to do in their own country, and then I preach to them in very simple language, partly through an interpreter. They understand a little English. It makes Sunday rather a hard day for me, but I am delighted with this work."

There are many places, all over our land, where similar missionary work might be undertaken by the young people of our churches. These people from the other side of the sea are quick to respond to kindness and sympathy. They are ready for the Gospel message whenever we are ready to give it to them.

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## A JAPANESE APPRECIATION.

For several months Mr. E. A. Ohori, the Reformed Church Missionary to the Japanese of New York, has been leading a Sunday evening service for these people of the East. The service began in a small way. Only three or four were present the first Sunday. But week by week attendance and interest have increased, until the average attendance is about thirty. Most of them are Japanese young men, clerks in stores and offices, who come under no Christian influence except those of the meetings conducted by Mr. Ohori. Therefore they are encouraged not only to come to the meeting on Sunday evening, but also to gather on Sunday afternoons for conversation with the missionary and with each other, and for study of the Bible. Many young men thus gather, spending a large part of their Sundays with Mr. Ohori.

It is interesting to hear a Japanese opinion of this fellowship, and for this reason the following letter, written by one of the young men, is quoted in full. Its sincerity is unquestioned:

"My dear Mr. Ohori:

"Mr. Yenomoto and myself enjoyed very much last night. Indeed, we spent an ideal Sunday, and I think, he who enjoys spiritual pleasure attains true happiness.

"I am very glad and proud to say I have such good friends who are true and sincere, as you and Mr. Yenomoto. I shall say nothing of you, especially when I am writing to you, but I like to mention of Mr. Yenomoto. He is, though young, worthy of the truest friendship. What he does, what he aims, what he is, deserve admiration. Of course we human beings are not the perfect—so the admiration may not be absolute, yet he is such kind of youth who will trod straight on the path of righteousness. I hope we all lend helping hand to each other that we may reach to the end we aim.

"Mr. Yenomoto and myself inadvertently promised you to attend next Sunday meeting, but we regret to find later that we had accepted an invitation to a dinner in Bound Brook. We are going to that place from next Saturday afternoon to stay at Miss MacBride's, so we must ask your pardon for our absence next Sunday. We have, too, made sure our attendance to Miss Milliken, the principal of Joshi Gakuin, Tokyo, who spoke last night, but as we are not able to do so, you will kindly send her our words of regret for us.

"If I may trouble you with another, I shall be very thankful, Mr. Ohori, that is, I like to get a copy of English Holy Bible, same as you gave to Mr. Yenomoto. I shall pay for it when I meet you. I have gotten Japanese one, but I rather like to study it in English. Mr.

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Yenomoto and myself has decided to read the Bible every night before going to bed, so that we may finish it after some period.

"Sincerely yours, K. KOJIMA."

## GOOD NEWS FROM CHINA.

The Rev. H. P. Boot, under date of January 29th, sends the following tidings of the work of grace at one of the out-stations of the Amoy Mission, which should fill many hearts with gladness and incite many to pray:

"A letter from the Leng-soa pastor is one of the causes for hopefulness. He says: 'I am weeping while writing this letter to my dear teacher and friend, Mr. Boot.' Praise the Lord! Praise the Lord! Yesterday on the Lord's Day the Spirit of the Lord influenced me and for four and a half hours employed me (including Lord's Supper, five and a half hours in a stretch), using the Lord's love and the whip of the Holy Spirit, I earnestly beat sinners, until the whole congregation, men and women, old and young, every one wept and prayed. At the time my voice was like unto thunder, don't know whence it came; my words were not my own, the motions of my body were not voluntary or my own; all was under the Spirit's control.

"'Dear Mr. Boot, many, many churches are dead! very many churches are dead! Pastors, many of them, are also dead! Preachers likewise! What must be done? Last night I slept but a moment, then awoke, considered these churches, and could not help but weep and weep in the Lord's presence.

"'Dear Mr. Boot! for the Lord's sake you came to China, and praised be God for it! Now, then, receive the Lord's power, and arouse the Lord's church. The Lord shine upon thee.

"'Last night the Lord also ordered me to go to Soa-Sia to arouse sinners. Pray He may help me.

"'I consider it is not enough that a church be awake, and alive, but she must obtain the Spirit's power to influence men. I beseech you, *pray*.

"'Here revival services will continue until next Wednesday, then we shall await the Lord's further guidance.

"'If you intend to come, better notify me beforehand, lest at any time the Lord should summon me elsewhere and you find me absent.

"'Greetings, TAU HO-TEK.'

"This word has stirred me all up. I have sent the news to all our missionaries, to some pastors at home and now to you. We desire prayers for this very thing, that a veritable pentecostal tidal wave may sweep over this region at present so indifferent." H. P. B.

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# Our Missionary Sermon Outline—I.

[We expect to have a series of outlines of missionary sermons or addresses by experienced ministers or speakers of our own or other Churches. They are designed simply as suggestions to assist in the thought and arrangement of similar addresses by those who may care to use them. It is hoped that this series will be useful and much used.—EDS.]

## THE INDEBTEDNESS OF THE CHRISTIAN TO THE HEATHEN WORLD.

BY ABBOTT E. KITTREDGE, D. D.

EXT to the divine command, this is the strongest argument for the Foreign Missionary work. What is a legal debtor? How is the Christian a debtor? We answer: He has received from God a revelation of glad tidings that belongs to the world which God loves, and therefore he cannot rightly keep this revelation to himself, but must make it known to all men. This would be true if no divine commission had been spoken by the Saviour. Look at this truth as related to the social life of a country like India.

1. The law of caste: Show how it kills all ambition, making it impossible for one to rise from a lower position to a higher, and dividing the people into a multitude of distinct classes. The only power that can overcome this pernicious law of centuries is the Gospel, which makes all men the children of the Heavenly Father, and brothers by a blood relationship.

2. The position of women in India: Describe her degradation, the slave of man, not allowed to eat with her husband, and regarded as incapable of education. In connection with this, speak of the awful custom of child marriages, the girl often betrothed in infancy, and if the boy dies in childhood she is a widow all her life, her position one of the most abject slavery. The only hope of womanhood is in the Gospel, which lifts her up to her high privilege as the equal of man and the brightest ornament in the home.

But it is, when you study the religious lives of these people, that you realize our solemn obligation to tell them the glad tidings of the Gospel.

Take these two facts, concerning Hinduism—*First*, that they know nothing of a God of love. They believe in the holiness, justice and omnipotence of God, they do not lack in a reverence of spirit, and you are impressed by the fact that they long after God, to know Him and be at peace with Him. But He is to them a God afar off, whom they dread, and whose anger they seek to appease. Illustrate this by

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the fact that nine-tenths of the Hindus in Southern India worship devil-gods, because they believe that these have the greatest power, and so they seek by offerings and sacrifices to secure their favor. Now show how the revelation of God as our Father was the supreme purpose of Jesus Christ in coming to this world. Describe the value of this truth to ourselves, how we confide in His knowledge of our needs, and rely upon His guidance and tender care on every day's experience. But God's love was for the whole world, and yet there are millions who have never heard of the fact and are groping in darkness. Are we not debtors to them by our possession of this glorious truth? Another truth of which the heathen world is ignorant is that God can forgive sins, through Jesus Christ. The consciousness of sin lies at the foundation of all Hindu worship. We do not need to send missionaries to tell them that they are sinners, for they know this and seek by ceremonies and sacrifices to atone for their sins and become fit for the presence of God.

A common argument against missions is, "Why do you send missionaries to persuade the heathen to adopt the Christian's faith when they are satisfied with their own religion?" But they are not satisfied. They are longing for peace with a holy God, and to gain this they observe all religious duties, and go on long and painful pilgrimages. An educated Hindu said to me when I asked, "Why do you observe your ceremonies and undergo sacrifices?" "It is that I may have peace in my soul." "And have you obtained it?" I said. "No, not yet," was his answer, "but I am looking for it and it may come to-morrow. I do not know."

So the common belief in the re-incarnation of the soul, after physical death, rests upon the idea that the disappointments and pains and errors of the earthly life have a purifying power, but to be properly purified, one may have to live many lives on earth. Now, in contrast with these facts, place the gladness of the Gospel, "though your sins be as scarlet, they shall be white as snow." "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ," and are we not debtors to the world by the very fact that we have a knowledge of the love of God and of His redeeming grace, of which they are wholly ignorant? Could we make them see and accept this truth, every idol would crumble, confidence would take the place of fear, and the heathen world would be lifted up into the sunshine of faith, up to the liberty and nobility of children of the Heavenly Father.

Jesus said, "Ye are the light of the world." But if we keep the light to ourselves, or to our own nation, are we not disobeying His command? It is a wonderful fact how God has opened every national

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door for the entrance of His Gospel, so that the Christian Church has no excuse for not paying a debt to the world. He opened India by the hand of the British Government. He opened Africa by the heroism of David Livingston. He opened China and Japan, overruling political changes, revolutions and wars to accomplish His purpose. He prepared the way by commerce and discovery, and yoked together as His forerunners, the printing press and steam transportation, so that to-day the gigantic work of "The world for Christ" is being pushed forward in every land and in every tongue. Thus the promise is being fulfilled, "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Let us do *our part* in hastening on the glorious consummation of the Eternal purpose to redeem this world, that He, whose right it is, may reign King of nations.

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## ELOQUENT TESTIMONY IN BEHALF OF FOREIGN MISSIONS.

The Rev. Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn, is quoted in *Leslie's Weekly* as follows:

"History is strewn with the wrecks of cities, States and Empires, and the bottom of the sea holds many an armament and armada. But over against these defeats stands the fact that no missionary has ever led a lost cause or gone down in failure. An argument for the divine origin of Christianity could be built on this single fact—that the missionary's campaign has always been a successful one. The history of the achievements of the missionaries would fill a library. England rules a State named Uganda. Some thirty years ago Henry Stanley reached the borders of the lake. David Livingstone had made a Christian out of the cynical newspaper reporter. One morning the London *Telegraph* published Stanley's letter describing Uganda, and asking that some Board send out missionaries. The Church Missionary Society was in session. On Wednesday a young man, named Mackay, read the letter. On Saturday he volunteered. The following Tuesday, with four young men, he sailed for Uganda. What have they done? There is a railroad, a thousand miles long, to the seashore. They have six hundred miles of roads fit for automobiles. They recently dedicated a building as large as Plymouth Church. They have a normal school that has five hundred young men and women studying to be teachers. They have three thousand native Bible readers. In contrast with the old era of savagery, the land is an oasis in Africa's desert. Now, missionaries built the State literally, and mixed the mortar with their blood. The story of Uganda is one of the most thrilling stories in history, and yet, with scarcely less dramatic detail, it is the story of Morrison in China, the story of our missionaries in Korea and Burmah."

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# News of the Boards.

## RECEIPTS OF THE BOARD OF FOREIGN MISSIONS, R. C. A.

FOR THE MONTH OF FEBRUARY.

| | Churches. | S. Schools | Y. P. S. | Woman's Board. | Miscellaneous. | Total |
|---|---|---|---|---|---|---|
| 1908 | $3,543.21 | $992.53 | $242.10 | $2,325.03 | $399.50 | $7,502.37 |
| 1909 | 2,655.99 | 1,534.79 | 158.00 | 2,758.97 | 287.20 | 7,394.95 |
| Gain | | $542.26 | | $433.94 | | |
| Loss | $887.22 | | $84.10 | | $112.30 | |
| Net loss | | | | | | $107.42 |

FROM MAY 1 TO FEBRUARY 28.

| 10 Months. | Churches. | S. Schools. | Y. P. S. | Woman's Board. | Miscellaneous. | Total |
|---|---|---|---|---|---|---|
| 1908 | $40,971.13 | $9,715.17 | $1,874.92 | $15,837.58 | $6,924.97 | $75,323.77 |
| 1909 | 40,591.92 | 10,244.30 | 1,981.58 | 19,547.58 | 4,348.24 | 76,713.62 |
| Gain | | $529.13 | $106.66 | $3,710.00 | | |
| Loss | $379.21 | | | | $2,576.73 | |
| Net Gain | | | | | | $1,389.85 |

The contributions to the Board in February show a net loss of $107.42 as compared with those of February, 1908. For the ten months, however, from May 1 to January 31, there is a net gain in gifts of $1,389.85. For these ten months the gross receipts of the Board were $103,932.91, made up as follows: Contributions, $76,-713.62; legacies, $10,234.30; for special objects outside of the appropriations, $16,984.99.

During the month the Arabian Mission has recovered most of its lost ground, the contributions being $2,740.64, an increase over February last year of $1,139.62. For the ten months the receipts were, from contributions, $18,125.53; legacy, $92.62; special gifts for objects outside of the appropriations, $5,972.50—a total of $24,190.65.

Adding the amounts received by the Board and the Arabian Mission we have the sum of $128,123.56, the total of all receipts for all purposes connected with all our foreign missions. This still leaves $96,876 to be raised before the 30th of April, if the goal of $225,000 is to be reached. The Forward Movement must *move forward* if this result is to be achieved.

Is the Church contented simply to "mark time" and get nowhere? Webster defines this process thus—"to keep the time of a marching step by moving the legs alternately *without advancing*." The process —we have all seen it—may be proper and even necessary in military movements and evolutions, for a brief space. But if it persists, *it kills the movement*. Shall the Forward Movement so be killed?

H. N. Cobb.

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## OUR FOREIGN MISSIONS.

The Executive Committee of the Board of Foreign Missions met in regular session on Wednesday, March 10, 1909. In addition to routine business the following items of general interest occurred:

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AMOY MISSION.

Rev. H. P. Boot reported a remarkable spiritual awakening at Leng-soa.

The gift of $3,500 from a member of the West End Collegiate Church for a missionary residence at Sio-Khe was announced. The thanks of the Board were ordered sent to the generous donor.

Rev. A. L. Warnshuis was authorized to appeal for and raise $4,000 for the erection of a Primary Boys' School on Kolongsu.

The Mission was urged to do what it can, using such men or women as are now present on the field, to organize a Normal Department to provide competent teachers for the Mission schools, the Board hoping ere long to send a man who can give this work more specific and permanent attention.

The Mission was also urged to appoint one of their number best fitted by scholarship and general adaptability to the work of teaching in the Theological Seminary.

ARCOT MISSION.

The Mission expressed its pleasure in the election of Dr. W. I. Chamberlain as Associate Corresponding Secretary.

It was reported that Rev. Mr. Honegger had passed the first examination in Tamil and been placed in charge of the Yehamur group of villages. Also that Miss Drury had passed her second examination in Telugu.

Report was made of the installation of Rev. J. H. Wyckoff, D. D., as Synod's Professor of Theology in the Theological Seminary, which took place at Chittoor on Tuesday, January 12th, under the auspices of the Board of Superintendents of the Seminary.

The Mission, believing that the time has come for the India Church to assume the control of the village work and that of primary education, resolved to withdraw from this work at the earliest opportunity, giving the church, as a starting grant-in-aid, the money that is now spent on this work. An influential committee of India ministers and laymen was appointed to be associated with a committee of the Mission and to report a scheme for carrying this purpose into effect.

An interesting report of the result of explorations in the fields attached to the various stations was presented and the action of the Mission in adopting the policy of establishing fifteen evangelistic centers, eight of them at once. The Board was asked to make a special grant of $2,000 to enable the Mission to undertake this work immediately. A grant of $1,000 was voted for this purpose.

JAPAN MISSIONS.

In view of the fact that a meeting had been arranged in Tokyo

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for March 6th and 7th, of Japanese ministers representing the Church of Christ and missionaries connected with that Church, to make arrangements for special evangelistic work this year, it being the fiftieth since Protestant Missions came to Japan, a short cablegram was sent to the meeting on behalf of this Board and the Presbyterian Board of Foreign Missions. The joint cablegram was as follows: "Our Boards send greetings. Ephesians, third, fourteen through nineteen. Cobb-Speer."

MISCELLANEOUS.

Mr. W. A. Worthington, whose papers were accepted at the last meeting of the Committee, was present and, after an interview, duly appointed a missionary to India.

The application of Miss Margaret Rottschafer, sister of Mr. Bernard Rottschafer, already appointed, was received with the approval of the Woman's Board. It was resolved that Miss Rottschafer be appointed to the Arcot Mission.

A communication was received from the Woman's Board of Foreign Missions suggesting the advisability of holding a general farewell service for missionaries returning to their fields and the new missionaries appointed during the year, some time in the fall. A committee was appointed to confer and co-operate with a similar committee of the Woman's Board in regard to the proposition.

COR. SEC'Y.

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## THE DOMESTIC MISSION TREASURY.

Contributions for Domestic Missions for the ten months ending March 1st show but a slight advance over the figures of the corresponding period last year, so that any advance which is to be made by the people of the churches in their support of the home work must be crowded within the last two months of the fiscal year. When this statement appears in type there will be but one month left. Every call from the churches, from the classes, and from the General Synod, has urged the Board of Domestic Missions to go forward in its work for the redemption of America, for the extention of the Reformed Church, for the evangelization of the immigrants, for the support of work on the frontier. The Board has heeded these calls, so that its missionary expenditures have been larger this year than in previous years. If the individuals in the churches will but realize their individual obligations for God's work in this country, the Domestic Mission treasury will show, when the year closes April 30th, receipts equal to expenditures. If they do not rally to the support of the work during this last month of the year, the Board will have to report a deficit.

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Here is the comparative statement of contributions for the ten months ending March 1st:

MISSIONARY FUND.

| | 1908 | 1909 |
|---|---|---|
| From Churches | $24,441 | $24,933 |
| Sunday Schools | 6,130 | 6,096 |
| Individuals | 1,688 | 1,369 |
| Auxiliaries | 656 | 632 |
| Totals | $32,915 | $33,030 |
| Net gain in contributions for 1909 | | 115 |

CHURCH BUILDING FUND.

| | | |
|---|---|---|
| From Churches | $3,519 | $3,287 |
| Sunday Schools | 311 | 772 |
| Y. P. Societies | 945 | 1,003 |
| Individuals | 389 | 398 |
| Church Builders | 30 | 29 |
| Totals | $5,194 | $5,489 |
| Net gain in contributions for 1909 | | 295 |

Four hundred and ten dollars, therefore, represents the total advance made by the people in their contributions for ten months. Are these figures satisfactory to you who read them? If not, there remain thirty days in which to each one may make his individual part of the account satisfactory.

## OUR NEW MEN'S MISSIONARY MOVEMENT.

The Committee appointed by the Men's Missionary Convention to plan the organization of a Men's Missionary Movement in the Reformed Church in America met at the Church House on Friday afternoon, February 26th, and after long discussion adopted a plan which was recommended for adoption at a conference held in the evening of the same day at the Marble Collegiate Church. Over a score of churches were represented in the conference by men who had been appointed by their Consistories. A few changes in phraseology were made in the plan recommended by the Committee, and the plan finally adopted by a unanimous vote is as follows:

### Plan of Organization.

1. The Men's Missionary Movement is an alliance of the men of the churches for co-operation in furthering the Foreign and Domestic Missionary interests of the Reformed Church in America.

2. Every man who is a member or adherent of any Reformed Church, and every minister in affiliation with the denomination, shall be considered to be a member of the Movement. There shall be no annual or other dues, and necessary expenses of the Movement must be met by special gifts.

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3. The men identified with any church may, if they choose to do so, organize as a local branch of the Movement, adopting such plan and name as may be adapted to local conditions. Local organization, however, is to be optional. Whether or not there be such local organization, the men of each church shall be entitled to name through or with the approval of the Consistory of the church, one lay delegate to the Classical Committee.

4. In each Classis the laymen appointed under section 3 shall constitute a Classical Committee of the Movement. The Classical Agents of the Boards of Foreign and Domestic Missions shall be ex-officio members of the Classical Committee.

5. A General Committee shall be constituted by the appointment of two lay representatives from each Classical Committee. The Secretaries of the Boards of Domestic Missions and Foreign Missions shall be ex-officio members of the General Committee. Classical Agents may sit as Corresponding Members of the Committee.

6. The General Committee shall appoint an Executive Committee of fifteen, whose members shall be chosen from such localities that they may meet together without difficulty. The Secretaries of the Boards of Domestic and Foreign Missions shall sit as ex-officio members of the Executive Committee.

7. The duties of the several committees shall be as follows:

a. Classical Committees shall have the direction of the work of the Movement within each Classis. They shall encourage local organizations of the men in the churches, plan for Classical Conferences, and in other suitable ways further the purposes of the Movement.

b. The General Committee shall have general direction of the Movement, especially as it relates to the whole denomination and the General Synod. It shall plan for Men's Missionary Conventions in suitable centers, at least once each year.

c. The Executive Committee shall act for the General Committee when the latter is not in session.

8. Committees shall have power to appoint such officers or sub-committees as their several needs may require. The Chairman and Secretary of the General Committee shall be considered to be the general officers of the Men's Missionary Movement.

Following the adoption of the above plan, the conference voted that the Committee appointed by the Men's Missionary Convention, of which Mr. R. H. Robinson is chairman, and Mr. H. A. Kinports is secretary, act as the Executive Committee under the plan until the General Committee shall have organized.

It was also voted to recommend that the first meeting of the General Committee be held on Monday, October 25, 1909, at such place as may be fixed by the acting Executive Committee. This resolution means that the men in the several churches may at once proceed to name their delegates to the various Classical Committees, and that these committees shall organize as quickly as possible for the duties outlined in Section 7 of the plan, and to elect their representatives to the General Committee, as provided in Section 5.

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When men in any church have appointed their delegate in accordance with Section 3, the name and address of the delegate, with the church he represents, should be sent at once to Mr. H. A. Kinports, Secretary, 25 East 22d Street, New York. W. T. D.

## DR. WYCKOFF'S INSTALLATION.

The installation of Rev. Dr. J. H. Wyckoff as Principal of the Arcot Theological Seminary, and Teacher of Theology, took place Tuesday morning, January 12th, in the Chittoor Church, in the presence of a large gathering composed chiefly of former students of the seminary and the members of the Mission. Rev. Dr. Jared W. Scudder presided, and several missionaries and Indian pastors took part in the exercises. After resolution of appreciation of the 14 years' service of Dr. Jared Scudder and Miss J. C. Scudder had been presented by the Board of Superintendents, the call to the new professor was read, who signified his acceptance of the same, and attached his signature to the usual formula. Rev. J. H. Maclean, of the U. F. C. Mission, delivered the charge, after which the professor-elect made an address on the "Aims of a Theological Seminary in India."

The Seminary was opened at Vellore, Wednesday, January 27, 1909.

## PLEASE TAKE NOTICE.

Correspondents are requested to address all letters intended for the Treasurer of the Women's Executive Committee, to No. 25 East 22d Street, New York, N. Y., and so far as possible to remit by drafts on New York.

On and after April 1st, 1909, all correspondence regarding Missionary Boxes should be addressed to Miss Anderson, No. 328 West 57th Street, New York City.

## W. E. C. RECEPTION.

It has been decided by the Women's Executive Committee that the Spring Reception, which has been held for so many years, should be omitted, and that in its stead auxiliaries and friends should be asked to contribute a special Easter gift for the new work among the Japanese in New York City. Due announcement will be sent to societies. and will be printed in the *Intelligencer.*

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# Prayer Cycle Notes.

TOPICS FOR 1909.

JANUARY, Prayer for the World; FEBRUARY, China; MARCH, Domestic Missions; APRIL, India; MAY, Sunday-schools and Young People's Societies; JUNE, Japan; JULY, The Reformed Church; AUGUST, Women's Work in Foreign Lands; SEPTEMBER, Our Schools, Academies and Colleges; OCTOBER, Arabia; NOVEMBER, Church Extension; DECEMBER, Women's Home Missionary Work.

YEAR TEXT:

"He shall call upon me and I will answer him."

Ps. 91 : 15.

TOPIC FOR APRIL.

*Prayer for Our Arcot (India) Mission,* Isa. 2.

WEEKLY TOPICS.

First Week—Punganur. The new Station of the Mission.

Second Week—Tindivanam. The Evangelistic work. The Conversion of India.

Third Week—Arni. The Industrial School. The Betterment of the Social Conditions in India.

Fourth Week—Madanapalle. The new Church Organized. The Church of Christ in India.

India has been called the land of quiet repose, content to remain anchored to the hoary past, and proud of her immobility. Invasion after invasion has swept over her; but

"The East bowed low before the blast, in patient, deep disdain;
"She let the legions thunder past, and plunged in thought again."

Yet this same India is now throbbing with life, and is breathing a deep spirit of unrest. This movement is but a part of the new awakening of the East. The people of India have been touched by its power, and are no longer willing to rest contentedly as a stagnant race.

India is the home of many Faiths. The land of the Vedas boasts of being the fostering Mother of nine great Religions. It has given birth to the greatest ethnic religion the world has seen; it is also the mother land of one of the three great missionary faiths of the world. These two religions, Hinduism and Buddhism, count among their followers a third of the human race, and are, in some respects, as vigorous now as at any time in their history.

India also counts among her sons and daughters more of the followers of the Prophet of Arabia than are found in any other land.

There is no land comparable with India in the variegated expression of its beliefs which add picturesqueness to the country and diversity to the people.

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In this land of hoary antiquity, of deep present interest, and of great unsolved religious problems, the Reformed Church in America is working through the agency of the Arcot Mission, which occupies a compact territory in a strategic part of the great Asiatic Peninsula. Our missionaries are now engaged in the working out of peculiarly significant problems bearing upon questions of Mission policy and the development of a self-supporting and self-propagation Indian Church. Therefore both our representatives in that country and the newly developing Native Church are in peculiar need of our prayers that both may be guided by the Spirit of God.

MISSIONARIES: American men, 12; women, 20; native ministers, 14; native helpers, 374.

STATISTICS: Churches, 19; communicants, 2,997; boarding schools, 9; scholars, 497; day schools, 163; scholars, 7,394; hospitals and dispensaries, 2; patients treated, 59,260; native contributions (gold), $2,830.

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Yale has just sent a geographical expedition to Arabia and Asia Minor, under Dr. Ellsworth Huntington, and now another Princeton archæological expedition starts this week for Northern Arabia, the members of the party being Professors Howard C. Butler, '92, and David Magie, Jr., '07, and Junius S. Morgan, '88. They will go directly to Constantinople and thence to Jerusalem, where a caravan and camp outfit will be ready to start at once into the Arabian desert. The chief object of the expedition is to secure impressions of important inscriptions on which the expedition of 1905 was working when interrupted by a heavy fall of snow and lack of fodder for the animals.—*Yale Alumni Weekly.*

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# Received with Thanks.

## RECEIPTS FOR FEBRUARY, 1909.

### FOREIGN MISSIONS.

CHURCHES, ETC.

| | |
|---|---|
| Bound Brook, N. J. | 15 32 |
| Timmonsville, S. C., Zion Church | 1 00 |
| Paterson, N. J., Broadway | 48 72 |
| Flushing, N. Y. | 12 25 |
| Franklin Park, N. J. | 175 00 |
| Newark, N. J., Clinton Avenue | 175 00 |
| Yonkers, N. Y., Miles Square | 60 00 |
| Palmyra, N. Y. | 6 30 |
| Brighton Heights, N. Y. | 173 52 |
| Sayville, L. I. | 8 30 |
| North Hackensack, N. J. | 5 54 |
| Rev. John G. Smart | 10 00 |
| Grand Rapids, Mich., Bethany | 11 61 |
| 1st Pekin, Ill. | 10 00 |
| 2d Syracuse, N. Y. | 60 00 |
| 3d Grand Rapids, Mich. | 50 00 |
| Grand Gorge, N. Y. | 16 00 |
| Prattsville, N. Y. | 10 00 |
| "Home Folks Syndicate" Zeeland, Mich. | 2 00 |
| Mrs. M. Van Westenbrugge | 7 50 |
| Jersey City, N. J., Bergen Church | 29 60 |
| Oak Harbor, Wash. | 9 00 |
| Grand Rapids, Mich., Young Ladies of Immanuel Church | 10 00 |
| 3d Kalamazoo, Mich. | 30 00 |
| Leota, Minn., Bethel Church, L. A. Soc. | 20 00 |
| 1st Hackensack, N. J. | 25 12 |
| 1st Astoria, L. I. | 15 00 |
| 1st Flatbush, Brooklyn, N. Y. | 72 25 |
| Peekskill, N. Y. | 11 70 |
| Trinity Church, West New York, N. J. | 15 06 |
| 3d Raritan, N. J. | 12 76 |
| Paramus, N. J., M. Soc. | 13 81 |
| Alto, Wis. | 51 30 |
| Catskill, N. Y. | 108 34 |
| John G. Walsh, 1st Paterson, N. J. | 5 00 |
| Newkirk, Ia. | 52 61 |
| Grand Rapids, Mich., Grace Church | 25 00 |
| 1st Passaic, N. J. | 61 47 |
| Herkimer, N. Y. | 17 72 |
| 1st Long Island City, N. Y. | 6 91 |
| A Friend, Rochester, N. Y. | 5 00 |
| Vriesland, Mich. | 22 00 |
| N. Y. City, Union High Bridge | 22 32 |
| High Bridge, N. J. | 15 63 |
| Brooklyn, N. Y., New Utrecht | 28 49 |
| New Baltimore, N. Y. | 6 50 |
| Shawnee, Okla., Horton Meml. | 5 75 |
| Monroe, S. Dak. | 60 00 |

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2d Hudson City, N. J. 10 00
Otley, Iowa ..... 45 40
Wynantskill, N. Y.... 25 00
Rev. E. Rothesay Miller. . . . . .100 00
Carmel, Iowa ..... 7 00
Mrs. C. E. Crispell, Church, Spring Valley, N. Y..... 10 00
Miss Agnes N. Lake.. 60 00
Brooklyn, N. Y., Flatlands Ref. Church.. 17 84
Palmyra, N. J., gleaning. . . . . 4 60
N. Y. City, South Ch. 25 95
Men's Missionary Convention. ..... 1 00
Silver Creek, Minn... 15 50
Grand Rapids, Mich., Bethany M. M. Soc. 11 75
New Era, Mich..... 50 00
Pella, Ia., 1st gleanings of M. P. Wormhoudt ..... 13 00
Pella, Ia., 1st..... 28 00
Port Richmond, S. I. 26 51
Miss Flora Smedes, Gardiner, N. Y.....5 00
Faculty and Students of Western Theological Seminary ..... 93 70
1st Cleveland, O..... 3 10
Colt's Neck, N. J..... 5 05
Shawangunk, N. Y... 9 73
N. Y. City, 48th St. Coll. Men's Mis. As.200 00
Rotterdam, N. Y., 2d. 18 50
Florida, N. Y..... 45 50
Hurley, N. Y..... 10 10
High Falls, N. Y. Clove Church ..... 10 20
Marbletown, N. Y.... 12 80
Randolph Center, Wis 25 00
DeFreestville, N. Y. Blooming Grove..... 10 00
2d Pella, Ia..... 50 00
1st Grand Haven, Mich. . . . . 49 16
A Friend in the Country. . . . . 5 00
Rev. J. L. Stillwell... 5 00
A Friend .....120 00

$2,943 19

## SUNDAY SCHOOLS.

1st Cleveland, O.....$20 00
1st Blendon, Mich.... 33 00
1st Blendon, Mich. Catechumens Class.. 5 00
Otley, Iowa ..... 12 80
Rhinebeck, N. Y..... 9 10
4th Holland, Mich.... 13 12
Rhinebeck, N. Y..... 9 10
4th Holland, Mich.... 13 12
1st Detroit, Mich..... 30 00
Chicago, Ill., Irving Park. . . . . 30 00
Schodack, N. Y..... 11 66
1st East Orange, N.J. 25 00
1st Zeeland, Mich.....112 30
People's Park Ch., Paterson, N. J..... 6 32
Plattekill, N. Y..... 5 00
Brooklyn, N. Y., New Utrecht .....212 55
Fulton, Ill..... 69 13
Hasbrouck Heights, N. J..... 10 71
2nd Grand Haven, Mich. . . . . 60 66
2nd Kalamazoo, Mich. 13 82
Oostburg, Wis..... 15 17
Brooklyn, N. Y., 12th Street. . . . . 6 07
Pella, Ia., 1st..... 46 56
Sandstone, Minn..... 6 23
Kalamazoo, Mich., S. Sch., Bethany Ch... 12 33
Queens, N. Y..... 3 20
Middleburgh, N. Y.... 1 72
Brooklyn, N. Y., Flatlands Neck ..... 29 00
Kingston, N. Y., Fair Street Church..... 32 50
2nd Ghent, N. Y..... 18 00
1st Zeeland, Mich, Jr. Catechumens ..... 10 00
1st Zeeland, Mich,, Middle Catechumens 8 00
Overisel, Mich.....602 63
Paramus, N. J., S. Sch. Mis. Soc..... 10 21
North Holland, Mich. 50 00

$1,584 79

## YOUNG PEOPLE'S SOCIETIES.

1st Detroit, Mich.,, Y. L. Circle..... 20 00
Wallkill, N. Y..... 2 50
Brooklyn, N. Y., C. E. Soc., Flatlands..... 1 50
Lodi, N. Y., Y. P. S. C. E. ..... 12 00
Readington, N. J., C. E. S. ..... 5 00
1st Hull, Ia., Y. P. S. 20 00
Grand Rapids, Mich., 4th C. E. Soc..... 5 00
Chicago, Ill., 1st C. E. Society ..... 10 00
Constantine, Mich., C. E. S. ..... 2 00
Graafschap, Mich., Y. P. Society..... 7 50
Ridgewood, N. J., 1st Y. P. S. C. E..... 15 00
Brooklyn, N. Y., South C. E. Society..... 10 00
Mt. Marion, N. Y., C. E. Society ..... 5 00
N.Y.City, Marble Coll. Chapter of the Brotherhood of Andrew and Philip.... 15 00
1st Orange City, Ia., Y. L. M. Bd..... 15 00
1st Jamaica, N. Y., Y. P. Society..... 10 00
1st Van Vorst Ch., Jersey City, N. J., Y. P. M. S..... 2 50

$158 00

## RECAPITULATION.

From Churches, etc.$2,943 19
From Sun. Schools.. 1,584 79
From Y. P. Soc... 158 00
From Woman's Bd. 2,758 97
Legacy, Garret N. Hopper. . . . . 1,500 00

$8,894 95

## GIFTS FOR OBJECTS OUTSIDE THE APPROPRIATIONS.

Yonkers, N. Y., Mile Square Church .... 15 00
Miss Ethel Cutler..... 6 00
Leota, Minn., L. A. Soc. Bethel Ch..... 10 00
Mrs. E. E. Olcott.... 25 00
Woman's Board..... 88 00

$144 00

W. H. VAN STEENBERGH,
Treasurer.
25 East 22d St., N. Y. City.

## THE ARABIAN MISSION.

Otley, Iowa ..... 3 20
N. Y. City, Knox Mem. S. Sch..... 60 00
Miss M. L. Leonard.. 10 00
Chicago, Ill., Irving Park S. Sch..... 10 00
1st Brooklyn, N. Y...175 00
Brooklyn, N. Y., Grad. S. School..... 19 48
Miss Sarah A. Bussing 5 00
N. Y. City, Bethany Memorial ..... 16 67
Yonkers, N. Y., Park Hill ..... 35 00
"In Memoriam," Knox Memorial Church, N. Y. City..... 10 00
Sayville, L. I..... 11 35
Rev. Henry E. Cobb, D. D..... 5 00
Miss Annette Van Vorst. . . . . 1 00
1st Brooklyn, N. Y., Y. P. Soc..... 9 37
Grand Rapids, Mich., Grace Ch. S. Sch... 70 00
Rotterdam, Kan..... 3 75
3d Kalamazoo, Mich.. 20 00
Leota, Minn., Bethel Ch. L. A. Soc..... 10 00
1st Coxsackie, N. Y.. 16 00
Lodi, N. Y., Y. P. S. C. E. ..... 5 00
1st Chicago, Ill., Y. L. M. S. ..... 35 00
C. J. Dodgshun..... 5 00
Grandville, Mich..... 13 98
Overisel, Mich.....256 65
1st Passaic, N. J., C. E. Soc..... 10 00
A Friend, Rochester, N. Y. ..... 5 00
A Friend of the Board.300 00
Middlebush, N. J., C. E. Society..... 4 55
Grand Rapids, Mich., Grace Church ..... 25 00
Rev. P. G. W. Bahler. . . . . 2 00
1st Holland, Mich....150 00
Auriesville, N. Y..... 5 43
Rev. Dr. and Mrs. Peter De Pree..... 5 00

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N. Y. City, 4th German, C. E. Soc.... 15 00
"A Friend of the Board" .....200 00
2nd Freehold, N. J., C. E. Soc..... 15 00
1st Ridgewood, N. J., Y. P. S. C. E..... 10 00
West End Coll. Ch., N. Y. City.....300 00
1st Pella, Ia., S. S... 50 00
Grand Rapids, Mich., Men's Mis. Soc., Bethany Church ... 11 75
1st Somerville, N. J.. 46 00
Mrs. J. A. Wesner, Warwick, N. Y..... 5 00
Rev. Taber Knox..... 5 00
Mrs. Taber Knox..... 5 00
1st Orange City, It. 5 00
Schodack Landing, N. Y..... 2 76
Shawangunk, N. Y.... 7 13
Kingston, N. Y., Fair Street Church ..... 30 60
DeFreestville, N. Y., Blooming Grove ... 2 00
2nd Pella, Iowa.....250 00
Stout, Iowa, Y. P. S... 10 00
Woman's Boards ....428 11
North Holland, Mich., Sunday School..... 20 00
Rev. J. L. Stillwell... 5 00
Sully, Iowa ..... 8 86

$2,740 64

GIFTS FOR OBJECTS OUTSIDE THE APPROPRIATIONS.

Wynantskill, N. Y.... 6 00
Boght, N. Y..... 2 50
Mr. W. L. Kinley.... 5 25

$13 75

W. H. VAN STEENBERGH,
Treasurer.
25 East 22d St., N. Y. City.

## DOMESTIC MISSIONS.

Edgewood, Brooklyn, N. Y., S. S..... 5 00
Rhinebeck, N. Y., S.S 9 10
Flushing, N. Y..... 12 25
Paramus, N. J., M. S. 14 82
Boonton, N. J..... 7 54
Chatham, N. Y., 1st.. 28 00
Yonkers,, N. Y., Mile Square. ..... 15 00
Detroit, Mich., 1st, S. S. ..... 54 68
Holland, Mich., 4th, S. S. ..... 13 12
Paterson, N. J., 2d, S. S. ..... 6 10
North Hackensack, N. J. ..... 5 55
Hoboken, N. J., German Evan. S. S.... 25 00
North Classis of Long Island, for Italian work in Brooklyn.. 16 50
Newkirk, Ia., Y. M. C. A. ..... 10 00
Newkirk, Ia., Y. P. S. C. E. ..... 25 00
Tarrytown, N. Y., 2d S. S. ..... 10 25
Grand Rapids, Mich., 3d. ..... 50 00
Rev. A. B. Churchman 15 00
Mrs. J. W. Geyer, for work in So. Car..... 5 00
Sheboyan, Wis., Hope Church ..... 7 13
"Western Worker"... 20 00
Jamaica, N. Y., 1st... 66 66
Grand Rapids, Mich., Grace S. S..... 50 00
Mr. B. Wisselink.....200 00
Grand Rapids, Mich., 8th. ..... 1 20
Grand Rapids, Mich., 8th S. S..... 12 00
Nyack, N. Y., 1st.... 26 00
Rochester, N. Y., 2d.. 17 25
Mr. J. G. Swart, Cambridge, N. Y..... 5 00
Zeeland, Mich., 1st S.S 56 15
L. I. City, N. Y., 1st.. 5 50
Leota, Minn., Bethel Ladies' Society..... 10 00
Hagaman, N. Y..... 19 43
St. Remy, N. Y., S. S. 5 00
New Paltz, N. Y..... 12 37
Hamilton, Mich..... 14 39
Yonkers, N. Y., Park Hill. ..... 53 46
Fishkill Landing, N.Y. 20 27
Rensselaer, N. Y., 1st S. S. ..... 5 86
Macon, Mich. ..... 4.85
Waupun, Wis. ..... 21 72
Central Bridge, N.Y... 7 00
Central Bridge, N. Y. S. S. ..... 2 00
"A Friend," Rochester, N. Y..... 5 00
Pasasic, N. J., 1st.... 59 01
Kalamazoo, Mich, 3d.. 30 00
Atwood, Mich., S. S. and Catechumens... 24 00
New Utrecht, Brooklyn, N. Y., S. S.....212 55
Prairie View, Kans... 10 90
Kingston, N. Y., Fair St., S. S..... 32 50
Grand Haven, Mich., 2d S. S..... 60 65
South Bushwick Ch., Brooklyn, for Italian work. ..... 33 34
Holmdel, N. J..... 73 50
Hudson City, N. J., 2d 10 00
St. Johnsville, N. Y... 2 87
Brooklyn, N. Y., 12th St., S. S..... 6 16
Oradell, N. J..... 25 50
Additional for Men's Mis. Convention ... 1 00
Fulton, Ill., S. S..... 69 13
Oostburg, Wis., S. S. 15 17
Plattekill, N. Y., S. S. 5 00
Maurice, Ia., 1st..... 29 51
Grand Rapids, Mich., Bethany, Men's Mis. Society ..... 11 75
Grand Rapids, Mich., Grace ..... 25 00
Wortendyke, N. J., Holland ..... 12 10
Holland, Neb. ..... 62 85
Sandstone, Minn., Ch. 2 25
Sandstone, Minn., S.S. 6 28
Pella, Iowa, 1st S.S... 50 00
Syracuse, N. Y., 1st and 2d Churches, special offering..... 8 00
Metuchen, N. J..... 65 77
Grand Rapids, Mich., Bethany, S. S..... 7 01
Albany, N. Y., Madison Ave.....677 44
Greenville, N. Y., S.S. 1 00
Colt's Neck, N. J.... 5 00
Passaic, N. J., 1st S.S.100 00
Castlewood, S. Dak... 2 04
Pompton, N. J., S. S.. 4 25
Shawangunk, N. Y.... 13 21
New Brunswick, N. J., 1st. ..... 43 88
Men's Miss. Soc., 48th St. Collegiate Ch., N. Y., for work at Arapaho, Okla.....170 00
Queens, N. Y., for Italian work at Old Bushwick. ..... 34 00
Flatlands Neck, Brooklyn, S. S..... 29 00
Newark, N. J., 1st.... 39 18
Newburgh, N. Y..... 27 00
Norwood Park, Ill., S. S. ..... 10 00
New Era, Mich..... 5 00
Grand Rapids, Mich., 2d. ..... 25 09
Spring Lake, Mich.... 15 15
Ghent, N. Y., S. S.... 18 00
Middleburg, N.Y., S.S. 1 72
Flatbush, Brooklyn, Grace Church..... 54 25
Randolph Center, Wis. 25 00
Bloomingburgh, De-Freestville, N. Y.... 10 00
Jamaica, N. Y., 1st...648 90
No. Holland, Mich., S. S. Mis. Boxes... 50 00
Paramus, N. J., S. S. Mis. Society..... 5 21
"A Friend in the Country" ..... 5 00
Kingston, N. Y., 1st.. 88 26
Albany, N. Y., 1st....386.39
Readington, N. J..... 14 62
Brooklyn, N. Y., 1st...269.59
Aplington, Iowa, German Church ..... 11 00
Ridgewood, Brooklyn, N. Y. ..... 25 00
Millstone, N. J., Hillsborough. ..... 13 70

Total. .....$4,750 68

## CHURCH BUILDING FUND.

Rhinebeck, N. Y., S.S. 2 92
Irving Park, Chicago, Ill., S. S..... 30 00
New Paltz, N. Y..... 22 84
Grand Rapids, Mich., Bethel Ch., on acct. of mortgage.....206 00
Norwood Park, Chicago,, American Ch.. 12 75
Grace, Grand Rapids, Mich. S. S..... 10 00
8th Grand Rapids, Mich. ..... 5 86

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Rochester, N. Y., 1st. 10 79
Kalamazoo, Mich., 3d 10 00
Orange City, Ia., 1st. 36 05
Mr. Peter Cortelyou..100 00
Mr. Edwin L. Garwin 1 00
Plainfield, N. J., Trinity. . . . . 25 38
Mr. J. H. Conger..... 10 00
Alton, Iowa ..... 23 95
Mr. A. A. Raven.....200 00
Mr. W. G. Gaston.... 12 00
New Brunswick, N. J., 1st. . . . . 6 27
Canajoharie, N. Y..... 5 87
Bloomingrove, Defreestsville, N. Y.... 2 00
Bronxville, N. Y..... 44 66
Paramus, N. J., S. S. Mis. Society..... 5 01
Aplington, Ia., German Church ..... 5 10
Walden, N. Y..... 11 50
Jersey City, N.J., Bergen Church ..... 25 16

Total . . . . . .$619.11

C. E. SOCIETIES, FOR C. E. CHURCHES.

Walkill, N. Y..... 2 50
Grand Rapids, Mich., 8th. . . . . 3 00
Hagaman, N. Y., Jr.. 1 50
Flatlands, Brooklyn, N. Y. . . . . 1 50
Lodi, N. Y..... 12 00
Readington, N. J..... 5 00
N. Y., 4th German... 20 00
Springfield, S. Dak... 10 25
Grand Rapids, Mich., 4th. . . . . 5 00
Constantine, Mich..... 1 00
Graafschap, Mich..... 7 50
Mount Marion, N. Y... 5 00

Total. . . . . .$74 25

RECAPITULATION.

Domestic Missions.$4,750 68
Ch. Building Fund. 619 11
Y. P. Societies..... 74.25

Total. . . . . .$5,444 04

WM. T. DEMAREST,
Treasurer.
25 E. 22d St., New York City.

## WOMEN'S EXECUTIVE COMMITTEE, DOMESTIC MISSIONS.

Receipts for February.

GENERAL FUND.

Guilford, N. Y.....$19 40
Tuthill, N. Y., C. E. S. 3 97
Tuthill, N. Y., S. S.. 5 00
Queens, N. Y..... 9 57
Neshanic Station, N. J., S. S..... 5 00
New Brunswick, N. J. 2d Church ..... 50 00
Jersey City, N. J., Lafayette Jr. C.E.S. 5 00
N. Y. City, Middle Coll. . . . . 85 00
Coxsackie, N. Y., 2d.. 70 00
Zeeland, Mich., 2d Ch. 30 22
North Branch, N. J... 6 00
N. Y. City, West End Coll., "Guild"..... 41 00
Buffalo, N. Y..... 5 00
Brooklyn, Gravesend, "Helping Hand Soc." 92 16
Passaic, N. J., 1st Ch. 50 00
Nassau, N. Y..... 8 00
Delmar, N. Y., 2d Bethlehem. . . . . 3 00
Buskirk, N. Y..... 5 00
Ridgewood, N. J., 1st Ch., S. S..... 5 00
Utica, N. Y..... 3 00
Shawnee, Okla., S. S.. 5 50
Mrs. William R. Duryee. . . . . .100 00
Philmont, N. Y..... 50 00
Jersey City, N. J., 1st Van Vorst, C. E. S. 6 00
Port Ewen, N. Y..... 10 75
Grand Rapids, Mich., 6th Ch., Ladies' Aid 10 00
Grand Rapids, Mich., 7th Church..... 10 00
Selkirk, N. Y., 1st Bethlehem. . . . . 8 00
Central Bridge, N. Y., C. E. S. . . . . 1 00
Miss Emma L. Blauvelt. . . . . 10 00
Mrs. E. H. Peters.... 5 00
New Brighton, N. Y.. 25 00
Kalamazoo, Mich, 2d Church. . . . . 25 00
N. Y. City, 29th St. Coll. . . . . 50 00
Interest on Helen M. Dodd Legacy.....540 00

$1,357 57

STUDENT FUND.

St. Johnsville, N. Y...$10 00
Philmont, N. Y..... 15 00

$25 00

KENTUCKY MOUNTAIN FUND.

"Trustee," Manasquan, N. J. . . . . .$10 00
Mrs. J. W. Geyer.... 5 00
Montrose, N. Y., S. S. 25
Zeeland, Mich., 2d Ch. 25 00
Nyack, N. Y..... 16 28
Passaic, N. J., 1st Ch. 50 00
Chicago, Ill., 1st Ch., Y. L. M. S..... 20 00
Albany, N. Y., Holland, C. E. S..... 5 00
Harlingen, N. J., Alida Kip M. B..... 10 00
Millstone, N. J., Harmony Plains S. S... 5 00
St. Johnsville, N. Y... 5 00
N. Y. City, Ch. of the Comforter, S. S..... 10 00
Mrs. Francis Bacon... 5 00
N. Y. City, Bethany Mem'l, Inter'd and Jr. C. E. Societies.. 5 00
Annie Kuipers ..... 50
Evelyn Sloat ..... 10
Rev. J. B. Steketee.. 25
Constantine, Mich., C. E. S. ..... 1 00
N. Y. City, 29th St. Coll. . . . . .1,000 00
Claverack, N. Y., S. S. 2 48
Philmont, N. Y..... 15 00
Westwood, N. J., Jr. Dep't S. S..... 1 25
Jersey City, N. J., 1st Van Vorst S. S..... 2 50
Minaville, N. Y., Florida Ch. and S. S.... 10 00
N. Y. City, West End Coll., S. M. C.....300 00
Wynantskill, N. Y., S. S. ..... 4 58
Sioux Center, Ia., Central Church, Younger Catechumens. . . . . 19 90
N. Y. City, Manor Ch., Jr. C. E. S..... 4 00
Grand Rapids, Mich., 7th Ch..... 10 00
Muskegon, Mich., 1st Church ..... 30 00
Spring Valley, 1st Ch 8 50
Somerville, N. J., 2nd Ch., Jr. and Prim. Dep'ts, S. S..... 2 71
Tappan, N. Y., S. S.. 5 33
High Bridge, N.J., S.S 2 06
Brooklyn, St. Peter's Ger. Evan. S. S.... 5 00
Passaic, N. J., 1st Ch., Helen E. Aycrigg, M. B. . . . . 25 00
Miss Emilie Coles..... 5 00
Readington, N. J., S.S. 2 53
Chicago, 1st Roseland 15 00
Schenectady, N.Y., 1st Ch., Griffis Band... 10 00
"A Little Boy"..... 50
Maurice, Ia., American Ch., S. S..... 1 66
Pekin, Ill., 1st Ch., S. S. ..... 2 90
Pekin, Ill., 1st Ch., Birthday Offering, Pri. Dept. S. S..... 1 10
N. Y. City, 29th St. Coll., S. S..... 4 35
Elmhurst, N. Y., Newtown S. S..... 3 54
Raleigh V. Moffett... 1 00
Zeeland, Mich., 2d Ch., Five Girls and Two Boys. . . . . 7 00
Albany, N. Y., Mad. Ave., S. S..... 25 62
Hopewell, N. Y., S.S. 1 42
Rotterdam, N. Y., 2d Church ..... 4 00
Union Meeting, Six Reformed Churches of Albany. . . . . 5 64

$1,712 90

INDIAN FUND.

Rochester, N. Y., 1st Ch., C. E. S..... $5 00
Greenleafton, Minn... 35 00
Edgerton, Minn..... 4 28

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Chicago, Irving Park, S. S. ..... 10 00
Albany, N. Y., 1st Ch. 15 50
South Blendon, Mich., Y. L. M. B..... 5 00
Newkirk, Ia. ..... 4 00
Newark, N. J., Clinton Ave., S. S. (Miss Medick's Class)..... 25 00
Grand Rapids, Mich., 6th Ch., S. S..... 5 00
Brooklyn, 1st Ch., Y. P. S. ..... 9 38
Pella, Neb. ..... 27 75
"Trustee, Manasquan, N. J. ..... 10 00
Mrs. J. W. Geyer.... 5 00
N. Y. City, Mid. Coll..650 00
East Orange, N. J., 1st Church .....100 00
Chicago, 1st Roseland 15 00
Alton, Ia. ..... 25 00
Cawker City, Kan., Rotterdam ..... 18 00
Zeeland, Mich., 2d Ch. 25 00
Colony, Okla., Balance "Giving Sunday"... 1 00
Tarrytown, N. Y., 2d Ch., S. S..... 10 25
Kingston, N. Y., 1st Church ..... 6 00
Passaic, N. J., 1st Ch. 61 00
Chicago, 1st Ch., Y. L. M. S. ..... 45 00
Delmar, N. Y., 2d Bethlehem ..... 5 00
St. Johnsville, N. Y... 5 00
New Brunswick, N. J., Suydam St., Campbell, M. B..... 15 00
New Brunswick, N. J., Suydam St., Jr. Soc. 10 00
N. Y. City, West End Coll. . . . . .250 00
Ridgewood, N. J., 1st Ch., S. S..... 6 25
Rochester, N. Y., 1st Church ..... 5 00
Kingston, N. Y., Fair St., S. S..... 5 00
"A Friend" ..... 25 00
Gibbsville, Wis..... 10 00
N. Y. City, Knox Mem 14 00
Chicago, 1st Ch., C. E. S. ..... 10 00
Freehold, N. J., 2d Ch., C. E. S..... 20 00
Constantine, Mich., C. E. S..... 1 00
Philmont, N. Y..... 15 00
Lawyersville, N. Y.... 5 00
Pella, Ia., 1st Ch....225 00
Zeeland, Mich., 2d Ch. 25 00
East Orange, N. J., Hyde Park, S. S... 20 00
Pella, Ia., 1st Ch., S.S. 50 00
Utica, N. Y., S. S..... 4 19
Grand Rapids, Mich., 7th Ch. . . . ..... 5 00
Pine Bush, N. Y.... 10 10
Middleburg, N. Y..... 2 00
Gilboa, N. Y..... 2 00
Central Bridge, N. Y., Mrs. Moffett and Mrs. Durfee ..... 1 00
Chatham, N. Y., K. D. 5 00
N. Y. City, Lenox Av.100 00
Passaic, N. J., 1st Ch., Helen E. Aycrigg, M. B. ..... 25 00
Mt. Vernon, N. Y., C. E. S..... 5 00
Fairview, Ill..... 45 00
Maurice, Ia., American Ch., Catechumens... 4 48
Pella, Ia., 2d Ch.....100 00
Pella, Ia., 3rd Ch.....100 00
Nelly Allen Roe Mem'l 30 00
Grand Rapids, Mich., Bethel, Y. L. M. S.. 6 10
Oostburg, Wis., Y. L. M. S. ..... 5 00
Holland, Mich., 3d Ch., Y. L. M. S.... 12 00
Kalamazoo, Mich., 1st Ch., Y. L. M. S..... 10 00
Holland, Michigan, "Friends in Hope Church" ..... 5 00
Chicago, 1st Ch., Y. L. M. S..... 20 00
Overisel, Mich., C.E.S. 5 00
Zeeland, Mich., 1st Ch., Tryphosa Soc.. 25 00
Grand Rapids, Mich., 5th Ch., Y. L. M. S. 20 00
Overisel, Mich..... 17 00
Hudson, N.Y., C. E. S. 10 00

$2,412 23

## SUMMARY.

General Fund .....$1,357 57
Student Fund ..... 25 00
Kentucky Mountain Fund. . . . ..... 1,712 90
Indian Fund ..... 2,412 23

$5,507 70

MRS. K. G. WHITE,
Treasurer.
25 E. 22d St., New York City

## BOARD OF EDUCATION.

Receipts for February.

NEW YORK.

Flatlands, Brooklyn..$18 41
Rhinebeck ..... 11 81
Brighton Heights .... 95
Millbrook ..... 11 00
Montgomery ..... 7 00
High Falls ..... 8 32
Spring Valley ..... 22 99
Schuylerville ..... 10 30
Port Richmond ..... 12 47
Altamont ..... 4 00
2d Rotterdam ..... 9 60
Fallsburgh ..... 8 00
Kent St., Brooklyn... 5 77
Mrs. W. H. Story..... 25 00

NEW JERSEY.

Bound Brook ..... 10 04
Hillsborough ..... 88 12
1st Orange ..... 8 78
Westwood ..... 16 54
Clinton Ave., Newark 56 68
6th Holland, Paterson. . . . ..... 12 44
Colt's Neck ..... 5 00
2d Paterson ..... 10 50

MICHIGAN.

3d Kalamazoo ..... 10 00
2d Zeeland ..... 25 00
4th Kalamazoo..... 9 26

IOWA.

2d Pella ..... 14 68
1st Hull ..... 23 00
1st Pella ..... 20 00
Am. Ref., Orange City 26 44

OTHER STATES.

1st Edgerton, Minn.. 3 15
Greenleafton, Minn... 29 75
Waupun, Wis..... 9 04
Cedar Grove, Wis.... 25 98
Platte, S. D..... 10 00
Goodland, Ind..... 2 23
S. S., 1st Philadelphia, Pa. ..... 5 76

$527 86

FOR CORDELL ACADEMY.

S. S. Knox Mem'l, N. Y. City.....$20 00
C. E., 1st Rochester, N. Y. ..... 5 00
C. E., 4th German, N. Y. City..... 15 00
S. S., Grace, Grand Rapids, Mich..... 13 00
S. S., Ft. Sill, Okla... 4 85

$57 85

FOR PLEASANT PRAIRIE ACADEMY.

2d Hudson City, N. J..$25 00

FOR HOPE COLLEGE.

Bergen, N. J.....$29 78

FOR PAROCHIAL SCHOOL FUND.

Timmonsville, S. C.... $1 50

FOR COMMISSION OF RELIGIOUS EDUCATION.

Silver Creek, Minn... $2 00

RECAPITULATION.

For Educational Fund .....$527 86
Cordell Academy... 57 85
Pleasant Prairie Academy. . . . . 25 00
Hope College ..... 29 78
Parochial School Fund. . . . . 1 50
Commission of Religious Education 2 00

Grand Total .....$618 94

JOHN F. BERRY,
Treasurer.
25 E. 22d St., New York City

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